ISLAM THROUGH HADITHS

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AN INTERPRETATION OF THE HADITHS THROUGH HADITHS

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SECTION 7







ISRA' and MI'RAJ THE MIRACULOUS NIGHT JOURNEY and THE SERVANT'S ASCENSION TO ALLAH

عَنْ اللَّهِ هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﴿ لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنِ فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ، فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ: الْحَمْدُ لِلَّهِ اللَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

Abu Hurayra (ra) reported,

"On the night on which he was taken on the Night Journey (al-Isra'), two cups, one of wine and one of milk, were brought to the Messenger of Allah (saw). He looked at them and chose the milk. Jibril, peace be upon him, said to him, 'Praise be to Allah who has guided you to the *fitra*. If you had chosen the wine, your umma would have gone astray."



عَنْ عَائِشَةَ عَيْهِ فَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﴿ وَأَى رَبَّهُ فَقَدْ كَذَبَ، وَمَنْ عَائِشَةَ عَيْهِ فَقَدْ كَذَبَ، وَهُوَ يَقُولُ: ﴿ لَا تُدْرِكُهُ الأَبْصَارُ...﴾

عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ فَلَى ... فَأُعْطِيَ رَسُولُ اللَّهِ فَلَ ثَلاَثًا: أُعْطِيَ الصَّلَواتِ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ -لِمَنْ لَمْ يُشْرِكُ أُعْطِيَ الصَّلَواتِ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ -لِمَنْ لَمْ يُشْرِكُ بَعْطِيَ السَّهُ مِنْ أُمَّتِهِ شَيْئًا- الْمُقْحِمَاتُ.

عَنْ جَابِرِ بْنِ عَبْدِ اللّهِ أَنَّ رَسُولَ اللّهِ قَالَ: " كَذَّ بَتْنِي قُرَيْشُ قُمْتُ فِي الْحِجْرِ فَجَلاَ اللّهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِقْتُ الْمَقْدِسِ فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آياتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ. " أَخْبِرُهُمْ عَنْ آياتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ. "



Abu Dharr (ra) reported, "I asked the Messenger of Allah (saw), 'Did you see your Lord?' He said, 'He is a light; how could I see Him?'"

(M443, Muslim, al-Iman, 291)



'A'isha (ra) said, "If anyone tells you that Muhammad (saw) has seen his Lord, he is a liar, for Allah says, 'No vision can grasp Him."

(al-An'am, 6:103)

(B7380, al-Bukhari, al-Tawhid, 4)



'Abd Allah (b. Mas'ud) (ra) said, "The Messenger of Allah (saw) was given three (things): He was given five prayers, he was given the concluding verses of sūra of al-Baqara, and remission of serious sins for those among his umma who did not associate anything with Allah."

(M431, Muslim, al-Iman, 279)



Jabir b. 'Abd Allah (ra) reported that the Messenger of Allah (saw) said, "When the Quraysh belied me, I stood up at al-Hijr (next to the Ka'ba) and Allah lifted before me Bayt al-Maqdis and I began to narrate to them (the Quraysh of Mecca) its features while I was in fact looking at it."

(B3886, al-Bukhari, Manaqib al-Ansab, 41)



ne day 'Utba, Shayba, Abu Sufyan, al-Nadr b. al-Harith, Abu al-Bukhtari, al-Walid b. al-Mughira, Abu Jahl, Umayya b. Khalaf, and the notables of the Quraysh convened at a prominent spot in Mecca. They conspired together to speak to Muhammad and pressure him to renounce his mission. They informed him that his people had gathered to speak to him and were waiting for him. The Prophet Muhammad (saw), wanting very much for them to reach the right path, immediately came and sat with them. The Qurayshites told him, "Among the Arabs, no one has done what you have done to your people." They accused him of having "cursed our fathers, shamed our religion, belittled our intelligence, insulted our gods, divided our people, done the worst that was possible!" Then they made the following suggestions: "If you're doing this to obtain wealth, let us give you some of our property so that you become the wealthiest among us; if you desire nobility let us install you as our leader; if you are seeking kingship let us have you as our king; if you are possessed by spirits then let us spend our wealth to have you cured or let us excuse you." In response, the Messenger of Allah (saw) made this statement: "I have none of what you mentioned. The things I brought were not for the purpose of asking for wealth, not for being superior to you, or having leadership over you. For Allah sent me to you as His Messenger. He revealed to me the Book and required me to warn you and to bring you good news. Accordingly, I fulfilled my duty to my Lord as Messenger and appealed to you in all sincerity. If you accept what I brought, this is your share in this world and the next. If you resist me, then I will stay patient until Allah judges between us."

The polytheists, hoping to break down the Prophet's resolve, continued talking, with the goal of confusing the Prophet (saw). "If you do not accept our offer, you know that there is no one else whose realm is narrower than ours, whole wealth is less scarce, and whose livelihood is less

difficult. Tell your Allah who sent you to open the mountains that squeeze us, enlarge our realm, make rivers flow, just like the ones in Damascus and Iraq, resurrect our noble ancestor, Qusayy b. Kilab, who was a trustworthy elder, so that we can ask him whether what you tell us is right. If you do what we ask, then we will recognize you, accept your status in Allah's presence, and believe that He sent you as his Messenger."

This attitude of the polytheists to ask for things that they knew would never happen led the Prophet (saw) to lose his faith in Mecca and the Meccans. Yet the Prophet (saw) proclaimed, "I was not sent for these. I am commissioned by Allah to convey to you what is revealed to me. Indeed, I have conveyed to you what was revealed to me. If you accept, this will benefit you in this world and in the Hereafter. If you refuse, I will remain patient for the sake of Allah." Upon hearing the Prophet's words they teased him by saying, "If you do not perform what we ask, then ask Allah to send an angel to vouch for you, or treasures of gold and silver, palaces and fine residences, and make you rich. Yet you are tramping through the markets and trying to make a living." The Prophet (saw) replied, "I do not want these from my Lord. I was not sent to you for this purpose. Allah sent me to bring warnings and good tidings."

In the face of this response the polytheists went too far, saying, "Then have a piece of the sky fall upon us, as you claim, for your Lord can do it should He will it." In the meantime, 'Abd Allah b. Umayya al-Makhzumi uttered the last word: "We will not believe you until you climb to the sky on a ladder while I watch, you bring down a book, and a group of angels testifies to the truth of your words." After this conversation and losing all hope, the Prophet (saw) returned in sadness to his family. Just then, Allah (swt) revealed these facts about them: "They say, 'We will not believe you [Muhammad] until you make a spring gush out of the ground for us; or until you have a garden of date palms and vines, and make rivers pour through them; or make the sky fall on us in pieces, as you claimed will happen; or bring Allah and the angels before us face to face; or have a house made of gold; or ascend into the sky—even then, we will not believe in your ascension until you send a real book down for us to read.' Say, 'Glory be to my Lord! I am but a mortal sent as a messenger." 2

'Abd Allah b. Umayya al-Makhzumi asked for something that would never happen, for such things are beyond human comprehension. The

¹VM2/810, al-Waqidi, Maghazi, II, 810; BN3/66, Ibn Kathir, Bidaya, III, 66; VE1/198, al-Wahidi, Asbab al-Nuzul, 1, 198-199. ²Al-Isra', 17: 90-93.

Prophet (saw), being pressured by his people, was taken on a miraculous journey by his Lord in order to show him some of His miracles and to strengthen his resolve. Allah Almighty stressed this point in the Holy Qur'an with these words: "Glory to Him who made His servant travel by night from the sacred place of worship to the furthest place of worship, whose surroundings We have blessed, to show him some of Our miracles: He alone is the All Hearing, the All Seeing."

While the Prophet (saw) was feeling overwhelmed in Mecca, Jibril arrived to prepare him for this journey. He brought to the Prophet (saw) a white mount called Buraq that was larger than a donkey but smaller than a mule. Buraq leaped to the farthest point the eye could see with each step.³ In this sacred journey begun with Buraq at the Masjid al-Haram, the Prophet (saw) arrived at the Bayt al-Maqdis, where he performed two rak'as supererogatory prayer.⁴ Then he was offered two glasses, one containing milk, the other wine. The Prophet (saw) looked at them and chose the milk. Thereupon, Jibril said, "Thanks to Allah who guided you to the fitra (i.e., Islam); if you had taken the wine, your followers would have gone astray."⁵

During this extraordinary journey presented to him inside the special weaving of a tale, attention was drawn both to the Prophet's personal situation and to a few specific elements reflecting fundamental religious tenets. Among them were his choice of milk between wine and milk, Jibril's deliverance of good tidings upon his preference of the natural, and the indication that if he had chosen the wine his community of followers would have been led astray.⁶

The journey, called "Isra'," which in the Holy Qur'an means night walking, continued with the ascent to heaven, called "M'iraj." The Messenger of Allah (saw) met with one of the prophets at every layer of the seven heavens. These meetings meant more than words can explain. This experience reveals the unity of mission of the prophets who received revelations from Allah (swt); thus their followers aimed to unite at the least common denominator. At the end of this journey, the Prophet (saw) came into the presence of Allah in the angelic realm, received commandments from Him, and returned with rewards. There is no question that the Prophet (saw) resorted to human language in submitting to man's understanding his meeting with Allah (swt), who is not bound by time or place. This should not be confused with human activity. The Prophet (saw) resorted to a means of explanation

² Al-Isra', 17: 1.

³ M411, Muslim, al-Iman, 259.

⁴HS2/243, Ibn Hisham, *Sira*, II, 244.

⁵ N5660, al-Nasa'i, al-Ashriba 41.

⁶DM2120, al-Darimi, al-Ashriba, 1.

that would make it possible for people to understand in relation to time and place. Thus, when Abu Dharr asked the Prophet (saw), "Have you seen your Lord?" the Prophet (saw) replied, "He is a light, how could I see Him?" When people started speculating as to whether the Prophet (saw) had seen his Lord or not, 'A'isha (ra) stated, "Because Allah says, 'Eyes cannot see Him,' whoever claims that Muhammad saw his Lord has lied."

The Qur'anic verses employed the expression "seven heavens," in which every heaven was a scene for a meeting between Muhammad (saw) and an important figure of the monotheistic tradition, starting with Adam. We need first to explain what heaven is perceived to be. When we look at the verses from this perspective, we see that Allah (swt), as creator of everything, ordered¹o heaven to be in seven levels.¹¹¹ The seven heavens, earth, and everything within them constantly praise Allah.¹² He created the earth and the heavens in seven levels and, noting the absence of disharmony, said, "You will not see any discord in what the Lord of Mercy creates. Look again! Can you see any crack and disorder?"¹³

According to what was reported, the meeting with Adam, man's ancestor, took place in the first heaven. When Jibril arrives with Muhammad, Adam asks who he is. When Jibril replies that it is Muhammad, Adam asks, "Was he sent?" The other prophets on the other levels ask the same question. This question and the answer, beginning with Adam, draw attention to the tradition of prophethood and also emphasize expectations both in the angelic realm and among mankind. "Was he sent?" is a significant question because it refers to the last prophet and draws attention to the fact that Judgement Day is approaching. Thus, among the prophets with whom he met, Abraham, Moses, and Jesus held discussions with Muhammad about Judgement Day.¹⁴

This makes clear that Muhammad (saw) is the final link in the chain of messengers, and that Muhammad was commissioned as a prophet with the same message conveyed by Adam, Moses, and Jesus. Those who believe in Muhammad don't distinguish one prophet from another, do not hold one to be superior to the others, and believe in them all. This is expressed in the following verse: "The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in Allah, His angels, His scriptures, and His messengers. 'We make no distinction between any of His messengers.'" In his divine consciousness, the Prophet Muhammad

M443, Muslim, al-Iman, 291.
 8 Al-An'am, 6:103.
 9 B7380, al-Bukhari, al-Tawhid, 4.
 10 Al-Baqara 2:29.
 11 Al-Talaq 65:12; Nuh, 71:15; al-Naba', 78:12.
 12 Al-Isra' 17:44.
 13 Al-Mulk 67:3.
 14 IM4081, Ibn Maja, al-Fitan, 33.
 15 Al-Baqara, 2:285-286.

(saw) affirmed that he had walked in the same steps as the other prophets at the Bayt al-Maqdis.¹⁶

At this point, attention is also drawn to certain elements that address human sensibilities. It is emphasized that man's blasphemy and unbelief distressed their ancestor, Adam: "When we ascended to the lowest heaven (I saw) a man seated with what seemed to be some blurry images on his right and blurry images on his left. When he looked to his right he laughed, and when he looked to his left he wept. He said, 'Welcome, righteous prophet; welcome, righteous son.' I asked Jibril who he was and he replied, 'He is Adam (peace be upon him) and these images on his right and on his left are the souls of his descendants. Those on his right are in Paradise and those on his left side are in Hell. That's why he was happy when he looked to the right, and he was sad when he looked to his left."¹⁷

Through this metaphysical experience, Prophet Muhammad's faith and trust that he was not without a lord were reconfirmed. According to Ibn 'Abbas (ra), when the Prophet (saw) ascended he saw prophets with large crowds around them as well as prophets with a few or no people. At the end, he saw a large crowd and inquired who they were. "Moses and his umma," they said, adding, "Lift up your head and look." When he lifted his head, the Prophet (saw) saw a crowd that completely covered the horizon. They said, "This is your umma." 18

For a prophet who was striving to survive with a handful of followers, this was good news, as he so perceived, for the Lord showed him in a clear manner a portion of His revelations. Yet a different kind of language was used in relating this event. Daily prayers, which were set at fifty times a day, were, through the appeal of the Prophet (saw), reduced to five times a day. However, it's significant that emphasis was made on the fact that every prayer would be rewarded tenfold. To accept five daily prayers and above all to worship while knowing that every prayer will be rewarded tenfold is a rhetorical device used to motivate people.

During the Mi'raj journey, Allah Almighty gave some presents to His beloved, whose requests He would not turn down. Fifty daily prayers were reduced to five but to be counted as fifty. The last two verses of sura al-Baqara were revealed there and he also received glad tidings promising that every sinner from among the umma of the Prophet (saw) will be forgiven, except for polytheists.²⁰

¹⁶ HM10842, Ibn Hanbal, II,
 ⁵²⁸.
 ¹⁷ M415, Muslim, al-Iman,
 ²⁶³.
 ¹⁸ T2446, al-Tirmidhi, Sifat al-Qiyama, 16.
 ¹⁹ İM1400, Ibn Maja, al-Iqama, 194.
 ²⁰ HM4011, Ibn Hanbal, I,
 ⁴²³; M431, Muslim, al-Iman,
 ²⁷⁹.

On the other hand, certain scenes from heaven and hell are presented to educate people in Islam.²¹ For example, during the Mi'raj, the Prophet (saw) saw a group of people who were scratching their faces and chests with copper nails. When he asked who they were, he was given the answer, "Those who ate the flesh of people by means of gossip and attacked their honor."²² When he saw a group of people who were as big as houses and whose bellies were full of snakes, he asked who they were and was told that these were the people who charged interest.²³

Upon his return from this miraculous journey, the Prophet (saw) woke up his uncle's daughter, Umm Hani (ra), and led them in morning prayer. Then he recounted to them what had happened. To the bewildered Umm Hani, the Prophet (saw) explained the extraordinary nature of this experience by emphasizing time and space. He went on to say, "As you know, I performed the 'isha' prayer with you and then I travelled to Bayt al Maqdis and prayed there. As you can see, now I am performing the fajr prayer with you." The Prophet's words that startled Umm Hani were none other than those of the first verse of the Sura al-Isra' (Night Journey): "Glory to Him who made His servant travel by night from the sacred place of worship to the furthest place of worship, whose surroundings We have blessed, to show him some of Our signs."²⁴

Then the Prophet (saw) stood up to leave Umm Hani's home. However, Umm Hani caught him by the sleeve and did not allow him to leave. She expressed her concern, saying, "O Allah's Messenger, do not inform your people of this, for they will refute you and persecute you."

Upon hearing Umm Hani's words, Allah's Messenger, who concealed nothing, regardless of circumstances, and who was obliged to convey Allah's revelations, said, "By Allah, I will inform them," and left her house. Worried by this, Umm Hani ordered her Abyssinian slave girl to follow the Prophet (saw).²⁵

After his conversation with Umm Hani, thinking that his people would refute him, the Prophet (saw) retreated to a corner and sat to contemplate. Allah's enemy, Abu Jahl, approached him and derisively asked him, "Anything new?" The Prophet (saw) replied, "Yes." Abu Jahl became curious and asked, "What is it?" The Prophet (saw) said, "I was taken away." Abu Jahl asked, "Where?" and the Prophet (saw) replied, "To the Bayt al Maqdis." Abu Jahl said, "Then you returned to us!" The Prophet (saw) replied, "Yes."

²¹T3147, al-Tirmidhi, Tafsir al-Quran, 17.
 ²²D4878, Abu Da'ud, al-Adab, 35.
 ²³HM8742, Ibn Hanbal, II, 363.
 ²⁴Al-Isra', 17:1.
 ²⁵BN3/137, Ibn Kathir, Bidaya, III, 137; HS2/248, Ibn Hisham, Sira, II, 248-249.

Abu Jahl, thinking that he had found a good opportunity, did not immediately refute the Prophet (saw), but asked, "Would you tell your people what you just told me if I called them?" The Prophet (saw) replied, "Yes." This reply made Abu Jahl very happy because they were already calling the Prophet (saw) many names²⁶ and described him as a lunatic.²⁷ They alleged that he was a wizard²⁸ and a brainwashed madman.²⁹ They even developed their own propaganda against him, saying, "Are we going to abandon our gods for the sake of a mad poet?"³⁰ Wanting to comfort His beloved against the claims of the polytheists, Allah Almighty commanded, "O Muhammad! Say, 'I advise you to do one thing only: stand before Allah, in pairs or singly, and think: there is no sign of madness in your friend, Muhammad. He is only warning you before the coming of severe torment."³¹

As chief of the polytheists, Abu Jahl, with joy at having finally found a branch to hold on to, started to shout, "O sons of Ka'b b. Luhayy, come together!" He sent messengers to the various assemblies. They convened, came near the Prophet (saw), and sat beside him. Abu Jahl said, "Tell your people what you told me." The Prophet (saw) repeated, "I was taken away last night." They asked, "Where?" and he replied, "To the Bayt al Maqdis." "Then you returned to us, is that right?" they asked.³² The Prophet (saw) answered, "Yes," thereby increasing their astonishment. Ibn 'Abbas (ra), who reported this scene, reported that some of them clapped their hands above their heads and said, "Can you describe for us the Masjid al-Aqsa?" Some of them knew the Masjid. Thereupon, the Prophet (saw) stood up at al-Hijr next to the Ka'ba. Allah brought the vision of Bayt al-Maqdis to his eyes. While looking at it the Prophet (saw) began to describe its features to the Quraysh.³³ Unable to hide their astonishment, the polytheists couldn't help but say, "By Allah, what he said is true."³⁴

Even though the polytheists thought that what the Prophet (saw) said could be true, they held that the event was impossible, and they began to talk among themselves about the Isra' and Mi'raj. There were even some believers who renounced their faith under the influence of the polytheists. They went to Abu Bakr (ra) and said, "Have you heard that your friend claims to have travelled last night to the Bayt al-Maqdis?" Abu Bakr asked, "Is that what he's saying?" Upon their reply of "Yes," Abu Bakr said, "If he said so then it's true." Thus Abu Bakr (ra) displayed the perfect example of faith and submission. The people, who were shocked by this, again

²⁷ Al-Hijr, 15:6.
²⁸ Al-Dhariyyat, 51:39.
²⁹ Al-Dukhan, 44:14.
³⁰ HM2820, Ibn Hanbal, I, 309.
³¹ Al-Saba', 34:46.
³² HM2820, Ibn Hanbal, I, 309.
³³ B3886, al-Bukhari, Manaqib al-Ansar, 41.
³⁴ HM2820, Ibn Hanbal, I, 309.
³⁵ MA9719, 'Abd al-Razzaq,

Musannaf, V, 321.

²⁶ Al-Isra', 17:48.

asked, "Do you really believe that he went to the Bayt al-Maqdis at night and returned in the morning?" Sure of himself and his faith, Abu Bakr (ra) responded, "Indeed, I believe and confirm much more impossible things. I affirm the revelation that he receives day and night from above." Such submission was why he was given the title al-Siddiq (eminently truthful).³⁶ This journey, which gave confidence and determination to believers and to the Messenger who was shown Allah's revelations, caused dissension among nonbelievers and those with weakness in their hearts.³⁷

Isra' means night journey and refers to the Prophet's travel from Masjid al-Haram to Masjid al-Aqsa, whereas Mi'raj refers to his ascension from Masjid al-Aqsa to Sidrat al-Muntaha. As referred to in a verse, the word *ma'ārij* means "*from Allah, the Lord of the Ways of Ascent.*" Later on, these two phases of the Prophet's journey into the metaphysical world were combined and came to be celebrated as the Night of Mi'raj.

Although it has long been discussed whether the Isra' and Mi'raj took place when the Prophet (saw) was waking or sleeping, in spirit or in body, the fact that the Prophet (saw) had a metaphysical experience is not disputed. Because of the very nature of this extraordinary journey, the language, themes, representation, and scenes may be different in various accounts. Through Mi'raj Allah (swt) showed that He was on the side of the Prophet (saw), despite the fact that the polytheists did not take his side. During the year of grief in Mecca when he was overwhelmed after losing his wife and uncle, the Prophet (saw) drew strength from the Mi'raj by keeping alive the experience of ascension. This experience kept alive in the Prophet (saw) was crowned by prayer. After this extraordinary experience, the Prophet (saw) returned to his people and called upon them to rise up spiritually with prayer to the Creator. Believers reenact the Prophet's experience by reciting the Tahiyyat in daily prayers and strive to reach higher levels in the presence of their Lord.

Indeed, Mi'raj is an ascension... the ascension of the servant to Allah's presence... The servants achieve this ascension by realizing a life that pleases Allah. With sincerity, with piety, with worship, and with submission... but especially with the ritual prayer because the ritual prayer is the believer's ascension.

 MA9719, 'Abd al-Razzaq, Musannaf, V, 321.
 ³⁷ Al-Isra', 17:60.
 ³⁸ Al-Ma'arij, 70:3.



THE HIJRA A MUHAJIR IS THE ONE WHO ABANDONS ALLAH'S PROHIBITIONS

عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: "اللَّهُ عَمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ."

فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ."

According to 'Umar b. al-Khattab (ra),

Allah's Messenger (saw) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his hijra was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his hijra was for what he emigrated for."

(B54, al-Bukhari, al-Iman, 41)



عَنْ عَمْرِو بْنِ مَالِكِ الْجَنْبِيِّ أَقَهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ عَلَى يَقُولُ: "أَنَا زَعِيمٌ -وَالزَّعِيمُ الْحَمِيلُ- لِمَنْ آمَنَ بِي وَأَسْلَمَ وَهَاجَرَ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ، وَأَنَا زَعِيمٌ لِمَنْ آمَنَ بِي وَأَسْلَمَ وَجَاهَدَ فِي سَبِيلِ اللَّهِ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَبِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَبِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَبِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ وَبِبَيْتٍ فِي اللَّهِ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَبِبَيْتٍ فِي الْجَنَّةِ وَبِبَيْتٍ فِي أَعْلَى غُرَفِ الْجَنَّةِ مَنْ فَعَلَ ذَلِكَ فَلَمْ يَدَعْ لِلْخَيْرِ مَطْلَبًا وَلاَ مِنَ الشَّرِّ مَهْرَبًا يَمُوتُ حَيْثُ شَاءَ أَنْ يَمُوتَ."

عَنِ ابْنِ عَبَّاسٍ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﴾ : "لاَ هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّة "، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا. "

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَ عَنِ النَّبِيِّ فَيْ قَالَ: "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ."

عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللّهِ ﴿ يَقُولُ: سَمِعْتُ رَسُولَ اللّهِ ﴿ يَقُولُ: "لَا تَنْقَطِعُ التَّوْبَةُ، وَلاَ تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ التَّوْبَةُ، وَلاَ تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ اللّهَ مَعْرِبِهَا."

الشَّمْسُ مِنْ مَغْرِبِهَا."



According to 'Amr b. Malik al-Janbi, he heard Fadala b. 'Ubayd (ra) say, "I heard the Messenger of Allah (saw) say, 'I am a za'īm—and the za'īm is the guarantor—for the one who believes in me and accepts Islam, and emigrates: A house on the outskirts of Paradise and a house in the middle of Paradise. And I am a guarantor, for the one who believes in me and accepts Islam, and strives in the cause of Allah: A house on the outskirts of Paradise and a house in the middle of Paradise and a house in the highest chambers of Paradise. Whoever does that and seeks goodness wherever it is, and avoids evil wherever it is, may die wherever he wants to die."

(N3135, al-Nasa'i, al-Jihad, 19)



According to 'Abd Allah b. 'Abbas (ra), the Prophet (saw) said, "There is no Hijra after the conquest but jihād and intentions remain. When you are called (by the Muslim ruler) for jihad, go forth immediately."

(B2783, al-Bukhari, al-Jihad, 1)



According to 'Abd Allah b. 'Amr (ra), the Prophet (saw) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a muhājir (emigrant) is the one who gives up (abandons) all that Allah has forbidden."

(B10, al-Bukhari, al-Iman, 4)



According to Mu'awiya (ra), the Messenger of Allah (saw) said, "Hijra will not end until repentance ends, and repentance will not end until the sun rises in the west."

(D2479, Abu Da'ud, al-Jihad, 2)



flah's Messenger had left Mecca. He was on his way to a town. He could not figure out where this place full of date groves was. For a moment he thought it could be Yamama or Hajar, but he was wrong. But this was the city of Yathrib, which later would be called Medina. The Prophet (saw) had a dream. At the exact moment when Muslims were suffering under the oppression of the polytheists, there was the ray of hope they had been waiting for.¹

The polytheists were very uncomfortable with the fact that in the year 615 some of the Muslims moved to Abyssinia² and there enjoyed the opportunity to live comfortably in their religion.³ Perceiving this as a threat to their future, they increased their persecution of Muslims. As for the Prophet (saw), he was still in grief from losing his beloved wife, Khadija (ra),⁴ who had ungrudgingly given her support to him since the day he was called to serve the faith, and his uncle, Abu Talib, who had always protected him against the Quraysh. Following the death of his uncle, the Prophet (saw) went to Ta'if with the hope of continuing his call there, outside Mecca. But he returned from there empty-handed because the people of Ta'if, who did not want to spoil their good relations with the Quraysh, did not support him.⁵

Despite all his tribulations, the Prophet (saw) continued to meet with people coming from outside Mecca and to tell them about Islam. In the eleventh year of his prophethood, during the Hajj season, he met with six people from Yathrib at a place called 'Aqaba. He told them about Islam and they accepted the faith because they realized that the Messenger of Allah (saw) was the prophet whose coming was prophesied by the Jews.⁶ Five among them came back again the following year during the Hajj, along with seven others.⁷ They performed the first Oath of 'Aqaba, promising that they would not attribute partners to Allah (swt), not steal, not commit

¹ B3622, al-Bukhari, al-Manaqib, 25; M5934, Muslim, al-Ru'ya, 20. ² ST34, Ibn Sa'd, *Tabaqat*, I, 204. ³ HM1740, Ibn Hanbal, I, 202. ⁴ HS2/263, Ibn Hisham, *Sira*, II, 263-264. ⁵ ST1/212, Ibn Sa'd, *Tabaqat*, 1, 211-212. ⁶ HS2/276-HS2/278, Ibn Hisham, *Sira*, II, 276-277. ⁷ HS2/279-HS2/280, Ibn

Hisham, Sira, II, 279.

adultery, not kill children, not slander, and not engage in lawless rebellion.⁸ At this, the Prophet (saw) sent Mus'ab b. 'Umayr (ra), who had just returned from Abyssinia, along with the people of Yathrib, to teach them the Holy Qur'an and invite people to Islam.⁹ Thanks to his efforts, not a single house in Medina remained where those who had helped the emigrant Muslims had not become Muslims themselves.¹⁰

The following year, Mus'ab (ra) came to Mecca along with seventy-three males and two females. Again, they secretly met the Prophet (saw) in 'Aqaba. The Prophet (saw) had at his side his uncle, 'Abbas, who had not yet become a Muslim. 'Abbas told them that the Prophet (saw) accepted their invitation to leave Mecca and join them. In the course of the conversation, the people of Yathrib promised that they would protect the Prophet (saw), no matter the expense, just as they would protect their wives and children.¹¹

The Prophet's dream was the harbinger of his Hijra to Yathrib, that is to say, Medina, to the land of the people who won the Prophet's trust through their oath. After this dream, the Prophet (saw) ordered the Muslims in Mecca to emigrate to Medina, saying, "Allah has granted you a homeland where you and your brothers will be safe." ¹²

The first to emigrate to Medina was Abu Salama (ra) from the Makhdum tribe. He had emigrated one year before the Oath of 'Aqaba. The first to go after receiving permission to emigrate were 'Amir b. Rabi'a and his wife, Layla bint Hasma (ra).¹³ Both the Oaths of 'Aqaba and the Hijra to Medina were carried out in secrecy. Only 'Umar b. al-Khattab (ra) has not concealed his Hijra.¹⁴

Believers were pouring into Medina. No one was left in Mecca except for the Prophet (saw), Abu Bakr, 'Ali (ra), and those who were in jail, sick or who were unable to emigrate.¹⁵ Polytheists were not happy with this situation. They feared that Allah's Messenger would emigrate as well and all the Muhajirun would unite there to wage war against them. Without losing any time, they gathered at the Dar al-Nadwa to discuss the situation. As the end of the discussion, acting upon a proposal put forth by Abu Jahl, they decided to select noble and strong youths from each tribe to murder the Messenger of Allah (saw). Therefore, the Prophet's tribe, 'Abd al-Manaf, would not dare to seek vengeance and agree to a settlement.¹⁶ The Holy Qur'an explains the polytheists' sinister plot as follows: "Remem-

8 B7213, al-Bukhari, al-Ahkam, 49. 9 HS2/281, Ibn Hisham, Sira, II, 281. 10 HM14510, Ibn Hanbal, III, 11 HS2/290, Ibn Hisham, Sira, II, 290-291. 12 HS2/314, Ibn Hisham, Sira, II, 314. 13 HS18, Ibn Hisham, Sira, II, 315-317. ¹⁴ EÜ5/144, Ibn al-Athir, Usd al-Ghaba, V, 144. 15 ST1/226, Ibn Sa'd, Tabagat, I, 226. 16 HS3/5, Ibn Hisham, Sira, III, 5-8.

ber [Prophet] when the disbelievers plotted to take you captive, kill, or expel you. They schemed and so did Allah: He is the best of schemers."¹⁷

When the Prophet (saw) learned about the polytheists' plot, he went to Abu Bakr's home in the heat of the midday sun because permission to emigrate was granted in the verse, "Say, 'My Lord, make me go in truthfully, and come out truthfully, and grant me supporting authority from You." ¹⁸

The Prophet's sudden visit at this hour had startled Abu Bakr (ra). After entering the house and making sure no strangers were there, the Prophet (saw) told Abu Bakr that Allah (swt) had granted him permission for the Hijra. His faithful friend, Abu Bakr, was delighted by the news because despite his earlier preparations, the Prophet (saw) had not allowed him to leave Mecca. Wanting him to wait, the Prophet (saw) said, "*Take your time, perhaps Allah will find you a friend.*" Thereupon, Abu Bakr (ra) purchased two camels and began waiting for the day of the Hijra. ¹⁹ Abu Bakr's eagerly awaited day had finally arrived.

The Messenger of Allah and Abu Bakr hired 'Abd Allah b. 'Uraykit as a guide because, despite being a polytheist, he was a reliable person.²⁰ They agreed to meet him at Thawr Cave three days later. Abu Bakr's daughters, 'A'isha and Asma' (ra), prepared food for this journey.²¹ After making all the preparations, the Prophet (saw) returned home. He called for 'Ali (ra) and asked him to sleep in his bed. Further, he left his belongings to 'Ali and asked him to take ownership of them. At night, the Messenger of Allah (saw) went to Abu Bakr (ra), leaving his home without being seen, although it was surrounded by polytheists.²² At once, they set out for Thawr Cave, southeast of Mecca.²³

The Prophet (saw) and Abu Bakr (ra) hid in the cave for three days. During this time, Abu Bakr's son, 'Abd Allah (ra), stayed with them every night. 'Abd Allah, an intelligent young man, went to the cave after dark and informing the Prophet (saw) and his father of the plans of the Quraysh. In order to avoid suspicion, he would leave before dawn and stay with the Quraysh until the morning as if he had spent the night in Mecca. Abu Bakr's slave, 'Amir b. Fuhayra (ra), was grazing his sheep near the cave and would bring them milk a little after dark.²⁴

After attacking the Prophet's house with the intention of killing him, but realizing that their plot was foiled when they could not find him, the polytheists pressured 'Ali and Abu Bakr's daughter, Asma' (ra), but failed

¹⁸ Al-Isra', 17:80; T3139, al-Tirmidhi, Tafsir al-Qur'an, 17.
¹⁹ HS3/11, Ibn Hisham, *Sira*, III, 10.
²⁰ ST1/229, Ibn Sa'd, *Tabaqat*, 1, 229.
²¹ B3905, al-Bukhari, Manaqib al-Ansar, 45.
²² EÜ5/91, Ibn al-Athir, *Usd al-Ghaba*, V, 91.
²³ HS3/11, Ibn Hisham, *Sira*, III, 12.
²⁴ B3905, al-Bukhari, Manaqib al-Ansar, 45.

17 Al-Anfal 8:30.

to learn anything from them.²⁵ Then they hired the best trackers in Mecca and set out to find the Prophet (saw). Tracks led them to the Thawr Cave. At one point, the polytheists came so close to the cave that Abu Bakr (ra) got flustered and said, "If one of them leans forward he will see us." The Prophet (saw) replied, "What do you think of two persons, the third of whom is Allah?"²⁶ The polytheists, despite coming all the way to the entrance of the cave, returned without checking inside. Thus Allah (swt) protected these two with invisible armies, and the polytheists returned without checking inside.²⁷

In such a moment, Allah Almighty did not leave his Messenger without help. In the Holy Qur'an this scene is described as follows: "Even if you do not help the Prophet, Allah helped him when the disbelievers drove him out: when the two of them were in the cave, he [Muhammad] said to his companion, 'Do not worry, Allah is with us,' and Allah sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers' plan. Allah's plan is higher: Allah is almighty and wise."²⁸

After three days in Thawr Cave, at first light on Monday morning, on the fourth of the month of Rabi' al-Awwal,²⁹ their guide, 'Abd Allah b. 'Uraykit, took them along the coastal road, passing below Mecca.³⁰ They probably preferred this way because it was safer than the more frequently travelled caravan road. The Meccans who failed to notice the sun rising above them were missing a treasure that brought Allah's mercy to the entire universe.

The journey continued under the burning sun over hills and valleys. Encountering such helpful and hospitable people as Umm Ma'bad and Aws b. Hajar along the road somewhat alleviated the travellers' difficulties. But sometimes they encountered people who gave them a hard time or people who chased them because they had been promised a bounty by the polytheists. Of those, the one who got closest to the Prophet (saw) and Abu Bakr (ra) was Suraqa b. Malik. However, at his every attempt to capture them his horse sank in the sand and he fell to the ground. Terrified by this situation, he finally asked Allah's Messenger for forgiveness and said he would meet whatever need they required. The Prophet (saw) did not accept his offer but only asked him to keep their location secret. In response to the Prophet's forgiveness, he promised to turn away the trackers who came after them, a promise which he kept.

²⁵ TB1/568, al-Tabari, Ta'rikh, I, 568-570. ²⁶ B3653, al-Bukhari, Fada'il Ashab al-Nabi, 2; M6169, Muslim, Fada'il al-Sahaba, 1. ²⁷ HM3251, Ibn Hanbal, I, 348; MA9743, 'Abd al-Razzaq, Musannaf, V, 384. 28 Al-Tawba 9:40. ²⁹ ST1/232, Ibn Sa'd, Tabagat, 30 B2263, al-Bukhari, al-Ijara, 31 NM4274, al-Hakim, Mustadrak, V, 1604 (3/10); HS3/19, Ibn Hisham, Sira, III, 19. 32 B3906, al-Bukhari, Managib al-Ansar, 45. 33 M7521, Muslim, al-Zuhd,

On the way to Medina, when they arrived at Juhfa, the Prophet (saw) fell into sadness for leaving the Ka'ba, Allah's home, and his birthplace, where he first received the call. Knowing His beloved Messenger's sadness and longing, Allah (swt) gave him the good tidings that he would return to Mecca, ³⁴ "the abode of return." ³⁵

Eight days had passed since they left the cave. When they reached the last hill before Quba', they saw the greenery of the home of the Hijra, Medina, which the Prophet (saw) had seen in his dream.³⁶

Having learned that the Prophet (saw) had set out, the Muslims of Medina came to Harra every day and watched the horizon from dawn until the heat was too oppressive. But the awaited Prophet had not yet arrived. The twelfth of Rab'i al-Awwal was a Monday.³⁷ After waiting for long hours, they were returning to their homes when a Jew, seeing the caravan, cried, "O Arabs! Here is your awaited leader." They came back together, grabbed their weapons and ran to meet the Prophet (saw).³⁸ The coming of the Prophet (saw) filled the Muslims with joy. With some on the rooftops and some spilling out into the road, they met the Prophet (saw), who was sent to the world as Allah's grace. Women and children recited poems in unison³⁹ while others displayed their joy with their spears:⁴⁰

"Full moon rose over us from the valley of Wada And it is incumbent upon us to show gratitude For as long as anyone in existence calls out to Allah!"

For a while, the Prophet (saw) stayed as a guest at the house of Kulthum b. Hidm from the tribe of 'Amr b. 'Awf in Quba'.⁴¹ During this time, the Masjid of Quba' was built.⁴² In the meanwhile 'Ali (ra) also joined the Prophet (saw).⁴³ The Prophet (saw) set out for Medina a few days later. In the valley of Ranuna he led the Friday prayer for the tribe of Salim b. 'Awf. This was his first Friday prayer in Medina.⁴⁴ After the prayer, the Prophet (saw) reached Medina. Women and men were on the rooftops while children and servants filled the streets. They were shouting with joy, "O Muhammad! O Messenger of Allah!"⁴⁵ Anas b. Malik (ra) thus recounted his joy that day: "I have never seen a better and more beautiful day than the day when the Prophet entered Medina."⁴⁶

Everyone was eager to host Allah's Messenger, and because of that arguments broke out. In order not to offend anyone, the Prophet (saw) ordered his camel, Kaswa, to be released so that he would be a guest wher-

Tafsir, (Qasas) 1. 35 Al-Qasas, 28:85. 36 B3622, al-Bukhari, al-Managib, 25; M5934, Muslim, al-Ru'ya, 20. 37 HS3/19, Ibn Hisham, Sira, III, 19. ³⁸ B3906, al-Bukhari, Managib al-Ansar, 45. 39 BD5/266, al-Bayhaki, Dala'il al-Nubuwwa, V, 266. 40 D4923, Abu Da'ud, al-Adab, 51. ⁴¹ HS3/19, Ibn Hisham, Sira, III, 20. 42 HS3/22, Ibn Hisham, Sira, III, 22. 43 ST3/22, Ibn Sa'd, Tabagat, III, 22. 44 HS3/22, Ibn Hisham, Sira, III, 22. 45 M7522, Muslim, al-Zuhd, 46 ST1/233, Ibn Sa'd, Tabagat,

I/233-234.

34 B4773, al-Bukhari, al-

ever his camel lay down. Finally, Kaswa lay down in a place where dates were spread for drying, a place that belonged to two orphans, Sahl and Suhayl, from the tribe of Najjar. Then the Prophet (saw) became the guest of Abu Ayyub al-Ansari (ra), whose house was closest to that spot. He stayed there until the Masjid was built.⁴⁷

The Hijra was the name of this blessed Hijra.

The Hijra was the name for leaving one's homeland for the sake of Allah (swt). It was the name of the Prophet's search for new opportunities when it became impossible to continue his calling because of all the persecution he endured.

The Hijra was for Allah (swt) and his beloved Prophet. This Hijra was a sign of sincerity, fidelity, and faith both for those who emigrated and for those who embraced the Muhajirun. On this point Allah said, "Those who believe and those who emigrate and struggle for Allah's cause, and those who give refuge and help to the migrants, they are the true believers and they will have forgiveness and generous provision." Thus, the foundation of the Hijra was intention. But among the Muhajirun there were those who had different intentions. Regarding the behavior of a man⁴⁹ known as "Umm Qays the Muhajir," who emigrated for the purpose of marrying Umm Qays, Allah's Messenger said, "The reward of deeds depends upon the intention and every person will be rewarded according to his intention. So whoever emigrated for Allah and His Apostle, then his hijra was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his hijra was for what he emigrated for." ⁵⁰

As described by the Prophet (saw), who personally experienced it, the Hijra was a very arduous undertaking.⁵¹ It was a huge sacrifice that not everyone could easily make. The Muslims left everything in Mecca and emigrated to another place for the sole purpose of living freely in their religion. They did not emigrate either for a comfortable life or in search of wealth. Allah was pleased with them⁵² and to reward them for their sacrifices gave them these good tidings: "Anyone who emigrates for Allah's cause will find many a refuge and great plenty in the earth, and if anyone leaves home as an emigrant toward Allah and His Messenger and is then overtaken by death, his reward from Allah is sure. Allah is most forgiving and most merciful."⁵³

The Hijra was necessary for the future of Islam and man's guidance to the true path. With the Hijra, Islam attained freedom at both the indi-

47 HS3/22, Ibn Hisham, *Sira*, III, 22-24. 48 Al-Anfal, 8:74. 49 MK8540, al-Tabarani, *al-Mu'jam al-Kabir*, IX, 103; İF1/10, Ibn Hajar, *Fath al-Bari*, I, 10. 50 B54, al-Bukhari, al-Iman, 41; M4927, Muslim, al-Imara, 155. 51 B6165, al-Bukhari, al-Adab, 95; M4832, Muslim, al-Imara, 87. 52 Al-Tawba, 9:100. 53 Al-Nisa', 4:100.

vidual and societal level. By means of the Hijra, the Prophet (saw) founded a state and derived authority from its political, military, and economic power. Also by means of the Hijra, Islam reached out to other societies and helped lead them from darkness to light. Because of this, in the early years of the Hijra, Muslims from surrounding towns were required to emigrate to Medina, to be next to the Prophet. The Prophet (saw) asked others to obey him in this matter, the outcome of which he guaranteed: "For the one who believes in me and accepts Islam, and emigrates: A house on the outskirts of Paradise and a house in the middle of Paradise. And I am a guarantor, for the one who believes in me and accepts Islam, and strives in the cause of Allah: A house on the outskirts of Paradise and a house in the middle of Paradise and a house in the highest chambers of Paradise. Whoever does that and seeks goodness wherever it is, and avoids evil wherever it is, may die wherever he wants to die."⁵⁴

A man called Damra b. Is (or al-Is b. Damra) b. Zinba' (ra) had, despite his illness, set out atop a stretcher to emigrate to Medina but died upon arrival at a place called Tan'im. At this, the following verse was revealed: "If anyone leaves home as a emigrant toward Allah and His Messenger and is then overtaken by death, his reward from Allah is sure. Allah is most forgiving and most merciful." The ones who did not emigrate from Mecca to Medina and remained under the threat of the polytheists, despite being able to move, are described in the Holy Qur'an as, "the souls of those who have wronged themselves," and were thus reproached, "But was Allah's earth not spacious enough for you to emigrate to some other place?" That is to say, the significance of the Hijra was not in changing one's location, but how and why one would leave it behind.

The obligation to emigrate continued until the conquest of Mecca. With the conquest, the Messenger of Allah (saw) stated that the Hijra, in the sense of physical emigration, had ended: "After the Conquest there is no Hijra except for jihād and intention. When you are called for jihād, go forth immediately."⁵⁷ Yet, despite the fact that the obligation to emigrate was lifted after the conquest of Mecca, the Prophet (saw) did not return to Mecca. In this way, he showed no disloyalty to the helpful Muslims of Medina and showed that he would stay there for good. He praised the people of Medina for their sacrifices on behalf of him and the Muhajirun: "Had there not the Hijra, I would have been one of the Ansar. And if the people had gone by way of a valley or a mountain pass, I would have gone by way of the Ansar's valley or mountain pass."⁵⁸

54 N3135, al-Nasa'i, al-Jihad, 19.
55 Al-Nisa', 4:100; BS18259, al-Bayhaki, al-Sunan al-Kubra, IX, 27.
56 Al-Nisa', 4: 97.
57 B2783, al-Bukhari, al-Jihad, 1; M4831, Muslim, al-Imara, 86.
58 B7244, al-Bukhari, al-Tamanni, 9; M2446, Muslim, al-Zakat, 139.

59 B3902, al-Bukhari, Manaqib al-Ansar, 45. 60 B3934, al-Bukhari, Manaqib al-Ansar, 48. 61 B10, al-Bukhari, al-Iman, 4; B6484, al-Bukhari, al-Riqaq, 26. 62 Al-Muzzammil, 73:10. 63 Al-Muddaththir, 74:5. 64 D2479, Abu Da'ud, al-Jihad, 2. This Hijra, that tested the faith of believers, was the most important event for bringing Islam to humanity. Because of this, after thirteen years in Mecca,⁵⁹ the Hijra became a turning point for the future of Islam and a new beginning for Muslims.⁶⁰ However, the Hijra has a spiritual dimension that continues across all time and space. The Prophet (saw) drew attention to this, saying, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a muhājir (emigrant) is the one who gives up (abandons) all that Allah has forbidden."⁶¹ The Prophet's stance against evildoing reflects this fact in accordance with Allah's commands to "patiently endure what they say, ignore them politely,"⁶² and "keep away from all evil."⁶³ For this reason, whether to leave one's abode or to leave sins and vices, the Hijra is something to continue until Judgement Day. In reference to this, the Prophet (saw) said, "The Hijra will not end until repentance ends, and repentance will not end until the sun rises in the west."⁶⁴



THE BATTLES OF THE PROPHET MUHAMMAD (SAW) MERCIFUL EVEN IN THE BATTLES

عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﴿ يُسَمِّى لَنَا نَفْسَهُ أَسْمَاءً، فَقَالَ: "أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّى، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ."

Abu Musa al-Ashʿari (ra) reported,

"The Messenger of Allah (ra) used to tell us his names as follows:

'I am Muhammad, Ahmad, al-Muqaffi (the last in succession),
al-Hashir (the first to be resurrected and the gatherer of his followers),
the Prophet of Repentance, and the Prophet of Mercy."

(M6108, Muslim, al-Fadaʾil, 126)



عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ فَيْ قَالَ: "لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا."

عَنْ نَافِعٍ: أَنْ عَبْدَ اللَّهِ ﴿ اللَّهِ الْحَبْرَهُ: أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ عَنْ مَافِعِ: أَنْ عَبْدَ اللَّهِ عَنْ النَّبِيِّ عَنْ النِّسَاءِ وَالصِّبْيَانِ.

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﴿ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْصَاهُ فِي خَاصَّةٍ نَفْسِه بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا فَقَالَ: "اغْزُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْزُوا وَلاَ تَغُلُّوا وَلاَ تَغْدِرُوا وَلاَ تَقْتُلُوا وَلاَ تَقْتُلُوا وَلِاَ تَقْتُلُوا وَلاَ تَقْتُلُوا وَلِا تَقْتُلُوا وَلِا تَقْتُلُوا وَلِا تَقْتُلُوا وَلِا تَقْتُلُوا وَلِا تَقْتُلُوا وَلِلاً مَنْ عَلَيْهِ إِللَّهِ مَنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهِ مَنْ الْمُسْلِمِينَ خَيْرًا فَقَالَ:



According to Abu Hurayra (ra), the Prophet (saw) said, "Do not wish for an encounter with the enemy, (but) when you (have to) encounter them, exercise patience."

(M4541, Muslim, al-Jihad wa 'l-siyar, 19)



According to Abu Sa'id al-Khudri (ra), somebody asked, "O Allah's Messenger! Who is the best among the people?"

The Prophet (saw) replied, "A believer who strives his utmost in Allah's cause with his life and property."

(B2786, al-Bukhari, al-Jihad, 2)



According to Nafi', 'Abd Allah b. 'Umar (ra) told him,
"In one of the battles of the Prophet (saw), a woman was found killed.
Allah's Messenger (saw) disapproved of the killing of women and children."

(B3014, al-Bukhari, al-Jihad, 147)



According to Sulayman b. Burayda, his father (ra) said, "Whenever the Messenger of Allah (saw) dispatched a commander of an army, he would personally exhort him that he should have fear of Allah, and that he should be good to those Muslim soldiers who were with him.

He would then say, 'Fight in the Name of Allah and in Allah's way. Fight those who disbelieve in Allah and fight on, but do not be treacherous, nor mutilate, nor kill a child."

(T1408, al-Tirmidhi, al-Diyat, 14)



he Hudaybiyya Peace Treaty had been signed with the polytheists for a ten-year period.1 Only two years had passed when the polytheists broke the treaty by attacking a tribe under the protection of the Muslims. Thereupon, Allah's Messenger decided to conquer Mecca. Since his plan was to conquer Mecca without shedding blood, he asked that the preparations to be carried out under great secrecy. The army which set out from Medina on the tenth day of Ramadan in the year 8 [January 1, 630], set up its headquarters at a place called Marr al-Zahran near Mecca.² The prophet commanded each one of the soldiers whose number approached ten thousand to set up separate campfires at the campsite. This caused great fear among the polytheists so Abu Sufyan went out to investigate the campsite together with Hakim b. Hizam and Budayl b. Warqa' in order to eliminate the polytheists' reservations and amazement.³ However, the vanguards of the Muslim army caught up with them and brought them before the Prophet (saw). Abu Sufyan at that time converted to Islam and witnessed, with the Prophet's uncle Ibn 'Abbas, the Muslim army's entrance to Mecca.

Arab tribes started passing in front of Abu Sufyan in military groups. It was the turn of the Ansar led by Sa'd b. 'Ubada (ra). When they were passing in front of Abu Sufyan, he said, "O Abu Sufyan! Today is the day of *malḥama* (a great battle of wide spread death and destruction). Today it is permissible to shed blood even in the Ka'ba." Another group of warriors followed and in it was Allah's Messenger. When the Prophet (saw) passed by Abu Sufyan, he told the Prophet (saw) what Sa'd b. 'Ubada had said to him. Thereupon, the Prophet (saw) said, "Sa'd spoke incorrectly, since today is the day Allah will give superiority to the Ka'ba and today is the day that the Ka'ba will be covered with a cloth covering (changed.)" He further said, "Today is the day of mercy. Today is the day that Allah will honor the Quraysh." 5

¹ HM19117, Ibn Hanbal, IV, 324; VM2/57,2 al-Waqidi, *Maghazi*, II, 572. ² HS5/55, Ibn Hisham, *Sira*, V, 55. ³ VM2/814, al-Waqidi, *Maghazi*, II, 814. ⁴ B4280, al-Bukhari, al-Maghazi, 49. ⁵ VM2/822, al-Waqidi, *Maghazi*, VIII, 822.

It is clear from the above narrative that the Prophet (saw) did not like the words of Sa'd. This was because Allah's Messenger was sent to mankind as a mercy and wanted to conquer Mecca without shedding blood. He wanted to avoid any kind of disorder. This was why he went on to say to Abu Sufyan that this day was not a day of *malḥama* but *marḥama* (mercy). Following this conversation the messenger of Allah immediately discharged Sa'd from his duty and entrusted the banner to his son Qays b. Sa'd instead.⁶

The Prophet (saw) entered the city in great humility. After completing the prayer, he gathered the Meccans to address them. He asked them, "O people of Quraysh! What do you say? (What do you think I will do to you?)" They said, "We expect goodness from you. You are a noble brother and the son of a noble brother."

Thereupon, just like Joseph had said to his brothers, the Prophet (saw) told them, "You will hear no reproaches today. May Allah forgive you: He is the Most Merciful of the merciful" and he set them free.⁸

The Prophet (saw) had suffered a lot in the hands of those people who had exiled him and his Companions (ra); they had tortured them and usurped their property. Nevertheless, our Prophet, during the Meccan period had patiently endured the enmity, tortures, and violence inflicted upon the believers while inviting the people to Islam with wisdom and good teaching through the guidance of the Holy Qur'an. Despite of all the torture and oppression, he secretly continued the activities of delivering the message of Islam. The verses of the Holy Qur'an revealed during the Meccan period when the believers were weak continuously advised them to be patient. 10 However, when the nonbelievers increased their hostility significantly, the Prophet (saw) and his Companions (ra) felt the need to find a new abode where they could practice their religious beliefs more freely. As a result, together with his Companions (ra), the Prophet (saw), who was sent as a mercy to the worlds, was forced to leave the city where he was born in order to find an abode where everybody could freely live and practice their religious beliefs and where nobody would be oppressed because of their religious beliefs.

VM2/822, al-Waqidi,
 Maghazi, VIII, 822.
 Yusuf, 12: 92.
 NS11298, al-Nasa'i, al-Sunan al-Kubra, VI, 382;
 VM2/835, al-Waqidi,
 Maghazi, II, 835.
 Al-Nahl, 16: 125.
 Yunus, 10: 109; al-Muzzammil, 73: 10.

The verses of the Holy Qur'an which state, "Those who have been attacked are permitted to take up arms because they have been wronged—Allah has the power to help them- those who have been driven unjustly from their homes only

for saying, 'Our Lord is Allah.' If Allah did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where Allah's name is much invoked, would have been destroyed. Allah is sure to help those who help His cause—Allah is strong and mighty,"11 were revealed during the Prophet's Hijra from Mecca to Medina.¹² In this way, the period of patience and endurance ended and the believers were given the right to defend themselves. After the Muslims' Hijra to Medina the Meccan polytheists, who regarded the spread of Islam and the new state that had emerged in Medina as a threat to themselves, continued their spiritual and political pressure. The polytheists tried every way one could think of to invade Medina, where the Allah's Messenger had taken refuge, and to destroy the activities of the religion he had initiated. Finally, they broke the stipulation of the Treaty of Hudaybiyya that they had signed. Now, the Messenger of Allah (saw) entered Mecca, which he had been forced to leave, as a conqueror and a victorious commander. Nothing could prevent him from killing all these people who had done him so much injustice; he could have easily confiscated all their property and wealth as war booty, or have them all turned into slaves. However, his real duty as the Messenger of Allah (saw) was to deliver Allah's message and win the people over. His aim was to conquer their hearts. He had emigrated for Allah's sake, so it was not up to him to seek vengeance. This was the reason why he paid so much attention to his task from the beginning of the conquest and immediately discharged Sa'd b. 'Ubada from his post when he heard the words he had uttered.

The Prophet (saw) was sent as a mercy to the worlds. 13 He defined himself as "I am Muhammad, Ahmad, al-Mugaffi (the last in succession), al-Hashir (the first to be resurrected and the gatherer of his followers), the Prophet of Repentance, and the Prophet of Mercy."14 The word malhama mentioned in some narrations where there is an additional phrase, "I am the Messenger of war,"15 may not necessarily mean only "war" but also carry the meaning of "reformation." When we consider the latter meaning, Allah's Messenger stated that he was sent for the reformation and improvement of the people. 16 The Messenger of Mercy, in fact, did not like war and fighting. However, fighting was permitted to Muslims under certain conditions and for various reasons.

The most important reason for giving Muslims permission to fight is to protect the existence of Islam and the Muslims. In some situations, war

¹¹ Al-Hajj, 22: 39-40. 12 IT5/433, Ibn Kathir, Tafsir, V, 433.

¹³ Al-Anbiya', 21: 107.

¹⁴ M6108, Muslim, al-Fada'il,

¹⁵ MS31684, Ibn Abi Shayba, Musannaf, al-Fada'il, 1; HM23838, Ibn Hanbal, V,

¹⁶ LA44/4012, Ibn Manzur, Lisan al-'Arab, XXXX, 4012.

is a means to establish peace whereby people can live together in harmony. Hence, the aim of the war launched by the Prophet (saw) was to stop oppression and construct a free environment where people could embrace Islam without facing any oppression. The Prophet's mission was to prevent Muslims from being oppressed. In order to achieve this goal, he did not interfere with those who promised not to show enmity to him and not to collaborate with his enemies. For example, the Prophet (saw) forgave a bedouin who threatened him with a sword while he was asleep because the bedouin changed his mind about his attack when he heard the name of Allah uttered.¹⁷

One of the reasons for giving Muslims permission to fight is to protect their right to defend themselves. In this way, Muslims find the opportunity to protect their lives, property, and honor and stand against enemy attacks. The Prophet (saw) and his Companions (ra) never attempted to kill anyone just to shed blood, or to attain wealth and property. The Prophet's goal in fighting was never to kill the people who were not with him or to capture their wealth and property. He always tried to help people embrace Islam and thus lead them toward reaching happiness both in this world and in the Hereafter. The conversation he had with 'Ali (ra), to whom he entrusted the flag in the battle of Khaybar, demonstrates this fact. When 'Ali asked the Prophet (saw) to clarify the reasons for their fighting, the Messenger of Allah (saw) replied,

"Fight with them until they bear witness that there is no god but Allah and Muhammad is His Messenger. When they do this, they will save their blood and property from me except what is required by law, while their reckoning is with Allah. Be patient, until you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e., through you), that will be better for you than the red camels." 19

One of the objectives of the Prophet's wars was to deter the enemy and protect Muslim land from their attacks. He had the same aim when he organized small military expeditions (*sariyya*) to certain areas before the Battle of Badr. By means of these expeditions, the new city state of Medina was trying to resist Meccan hostilities. The expedition of Batn al-Nahla was such an attempt at resistance. The verses sent down after this expedition clearly revealed the polytheists' pressure upon the believers. The incident took place as follows: Allah's Messenger in the month of

¹⁷B2910, al-Bukhari, al-Jihad, 84, B2913, al-Bukhari, al-Jihad, 87. ¹⁸ST2/110, ST2/111, Ibn Sa'd, *Tabaqat*, II, 110-111. ¹⁹B2942, al-Bukhari, al-Jihad 102.

Jumada al-Akhira appointed 'Abd Allah b. Jahsh, who was later martyred in the Battle of Uhud,²⁰ as the first ever commander to be put in charge of such an expedition together with eight or twelve Muhajirun. He wrote a letter for 'Abd Allah b. Jahsh (ra), but commanded him not to open the letter until two days later while telling him just the travel direction of the expedition. Two days later when 'Abd Allah (ra) read the letter, he learned that he was assigned to observe the Quraysh from the place called Nahla located between Mecca and Ta'if.

When the expedition reached its destination, they came face to face with a group of polytheists from the Quraysh. Although, the Muslims were concerned that the polytheists might prevent them from going to Mecca, which would result in a fight with them, at the same time the expedition was hesitant to kill people during the holy months (Dhu al-Qa'da, Dhu al-Hijja, Muharram, and Rajab) in which fighting had been prohibited in the age of the Jahiliyya.²¹ In the end, they came to the conclusion that there was no harm in attacking the Quraysh since it was the last day of the month of Rajab. They killed 'Amr b. al-Khadrami (ra) out of a fourman group and captured two of them, but could not capture the last one. 'Abd Allah b. Jahsh and his friends shared the first booty seized in Islam and took some of it along with their captives in order to deliver them to the Messenger of Allah (saw) and, thus, they arrived in Medina. Allah's Messenger was not pleased about what had happened. He expressed his disapproval by saying that he had not commanded killing anybody in the prohibited months. Meanwhile, the polytheists of the Quraysh did not miss the opportunity to start to spread the rumor that the Prophet (saw) had violated the ban of the prohibited months. Then the following verses were revealed: "They ask you [Prophet] about fighting in the prohibited month. Say, 'Fighting in that month is a great offence, but to bar others from Allah's path, to disbelieve in Him, prevent access to the Sacred Mosque, and expel its people, are still greater offences in Allah's eyes: Persecution is worse than killing."22 It is clearly communicated in these verses that this expedition was organized because of the bad deeds of the polytheists who prevented the believers from the path of Allah, denied Allah (swt), prevented visiting the Masjid al-Haram and expelled Muslims from their lands.²³ The objective of more than thirty such expeditions organized before and after the Battle of Badr was no different than this first expedition.

EU3/195, Ibn al-Athir, 'Usd al-Ghaba, III, 195
 BN3/305, Ibn Kathir, Bidaya, III, 305.
 Al-Baqara, 2: 217.
 KF2/12, Ibn al-Athir, Kamil, II, 12-13.

The Muslims set out for the Battle of Badr in order to undermine and weaken the enemy by capturing the Meccan polytheists' caravans so as to discourage them from their merciless fight against the believers. The Battle of Badr was not an ordinary looting incident. By means of this battle, the believers wanted to give a warning to the Meccan polytheists who were striving to destroy the Medinan Islamic State and considered anything permissible to achieve this end.

After the Battle of Badr, the Battles of Uhud and the Khandaq took place because of the attacks of the Meccan polytheists on Medina. In those two battles, the Prophet (saw) was not the offensive party. He fought to defend Medina against these attacks. Following the Meccan polytheists' act that violated the Treaty of Hudaybiyya in less than two years after its signing, the Prophet (saw) set out on a military expedition in order to conquer Mecca. The Battles of Hunayn and Awtas were fought took place after the conquest of Mecca, because the tribes of Khawazin and Thaqif united and began to prepare for an attack on the Muslims.²⁴

The Battles of Tabuk and Mu'ta, on the other hand, were carried out in order to deter the enemy. These battles became necessary when the last divine religion spread across the Arabian Peninsula and the powers of Byzantium and Persia began to make plans of attacking the Medina City State. Consequently, the aim of these battles for the Messenger of Allah (saw) was to ruin their plans and successfully prevent their attacks. On the other hand, the expeditions against the Jews cannot be evaluated within this context. The Jews were not loyal to their agreement with the Prophet (saw) and not only did they work to annihilate Median City State by cooperating with the polytheist tribes but they also attempted to assassinate the Prophet (saw). Therefore, the battles against them ensued so as to protect the Islamic State and to punish those who did not keep to their solemn part of the Treaty.

The Prophet (saw) who set out to fight for these reasons considered all options in order to establish peace. By saying these words, "Do not wish for an encounter with the enemy, (but) when you (have to) encounter them, exercise patience,"²⁵ he clearly stated that fighting was not something to be desired. However, he encouraged Muslims to fight when it was necessary and to fight with their lives and property in the path of Allah (fi sabilillah) when the situation required it. When somebody asked him, "O Allah's Messen-

²⁴VM3/885, al-Waqidi, *Maghaz*i, III, 885. ²⁵M4541, Muslim, al-Jihad wa 'l-siyar, 19

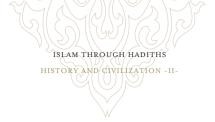
ger! Who is the best among the people?" He replied, "A believer who strives his utmost in Allah's cause with his life and property." In the Holy Qur'an, the fighting for Allah's cause is defined as a good bargain that will save the believers from painful torments of Hell and admit them to Paradise. Nevertheless, fighting and harming people have never been the main goals of Islam.

The Prophet's aim was never to force people to embrace Islam and neither was he ever of the party that started the fight. In fact, at the end of the verse that calls believers to be ready against the enemy by preparing forces, it is stated, "But if they incline toward peace, you [Prophet] must also incline toward it,"28 and this reminds believers that even though they should be ready to fight under the necessary circumstances, they should also seize the opportunity for peace whenever they get the chance. The believers, who are commanded "to enter wholeheartedly into submission to Allah,"29 are also advised to be careful when they go to fight in Allah's way, and not to say to someone who offers them a greeting of peace, "You are not a believer."30

The Prophet (saw) changed the mindset that accepted that everything was permissible in a fight and taught instead that Muslims should act within the limits of certain moral principles even when fighting in the battlefield. According to these principles, believers should seek the ways of peace when they face the enemy but when they cannot find any resolution and start to fight, they are obliged to not harm people who are not a part of the battle, such as women, children, the aged, the infirm, and the clergy, and they are not allowed to destroy residential areas; these are the major rules that should be followed in a battle.³¹ In fact, in one of the battles, when a woman was found killed, Allah's Messenger disapproved strongly of the killing of women and children.³²

Whenever the Messenger of Allah (saw) dispatched a commander of an army he would exhort him personally that he should have fear of Allah, and that he should be good to those Muslims who are with him. The Prophet (saw) then said, "Fight in the Name of Allah and in Allah's way. Fight those who disbelieve in Allah and fight on, but do not be treacherous, nor mutilate, nor kill a child."³³ Moreover, he prohibited the cutting of the limbs from the enemy bodies, torturing the enemy, or doing acts in a battle that do not equate with human honor.

²⁶ B2786, al-Bukhari, al-Jihad, 2.
 ²⁷ Al-Saff, 61: 10-12.
 ²⁸ Al-Anfal, 8: 60-61.
 ²⁹ Al-Baqara, 2: 208.
 ³⁰ Al-Nisa', 4: 94.
 ³¹ MU971, al-Muwatta'', al-Jihad, 3
 ³² B3014, al-Bukhari, al-Jihad, 147.
 ³³ T1408, al-Tirmidhi, al-Diyat, 14.



As a result of being sent as a mercy to the worlds, the Prophet (saw) tried to establish a homeland where people could live and practice their religion freely and where the new converts would not be persecuted. He deemed fighting his last resort. While trying to achieve his objective, he made the utmost effort not to cause any loss of life. The fighting that took place during the life of the Prophet (saw) resulted, in fact in history, in battles in which the least blood was shed. According to an estimation, the approximate number of martyrs in all the battles during the life of the Prophet (saw) (except the incidents of Bi'r Ma'una and Raji') was one hundred and thirty-eight and the number of the losses of the polytheists was (excluding the Battle of Qurayza) two hundred and sixteen, ³⁴ which demonstrates that the Prophet (saw), as a principle throughout his life, preferred winning the enemy over rather than annihilating them.

³⁴ Hamidullah, *Hz. Peygamber'in Savaşları*, p. 13.



THE BATTLE OF BADR THE FIRST VICTORY OVER OPPRESSION

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﴿ خَرَجَ يَوْمَ بَدْرٍ فِي ثَلاَثِمِائَةٍ وَخَمْسَةَ عَشَرَ، فَقَالَ رَسُولُ اللَّهِ ﴾:

"اللَّهُمَّ إِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمْ، اللَّهُمَّ إِنَّهُمْ عُرَاةٌ فَاكْسُهُمْ، اللَّهُمَّ إِنَّهُمْ جِيَاعٌ فَأَشْبِعُهُمْ"، فَفَتَحَ اللَّهُ لَهُ يَوْمَ بَدْرٍ فَانْقَلَبُوا حِينَ انْقَلَبُوا وَمَا مِنْهُمْ رَجُلُ إِلاَّ فَأَشْبِعُهُمْ"، فَفَتَحَ اللَّهُ لَهُ يَوْمَ بَدْرٍ فَانْقَلَبُوا حِينَ انْقَلَبُوا وَمَا مِنْهُمْ رَجُلُ إِلاَّ وَقَدْ رَجَعَ بِجَمَل أَوْ جَمَلَيْن وَاكْتَسَوْا وَشَبِعُوا.

According to 'Abd Allah b. 'Amr (ra), the Messenger of Allah (saw) went out to fight on the day of Badr along with three hundred and fifteen (men). The Messenger of Allah (saw) prayed, "O Allah, they are on foot, provide mount for them; O Allah, they are naked, clothe them; O Allah, they are hungry, provide food for them." As a result, Allah then bestowed victory on them. They returned when they were clothed. There was no man among them but he returned with one or two camels; they were clothed and ate to their fill."

(D2747, Abu Da'ud, al-Jihad, 145)



عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرِ: "اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدُ." فَأَخَذَ أَبُو بَكْرٍ "اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدُ." فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقَالَ: حَسْبُكَ، فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَمْعُ وَيُولُّونَ الدُّبُرِ. ﴾ بيَدِهِ، فَقَالَ: حَسْبُكَ، فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَمْعُ وَيُولُّونَ الدُّبُرِ. ﴾

A.

عَنْ مَالِكِ بْنِ حَمْزَةَ بْنِ أَبِي أُسَيْدِ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ النَّبِيُّ عَنْ بَدْرِ: "إِذَا أَكْتَبُوكُمْ فَارْمُوهُمْ بِالنَّبْلِ، وَلاَ تَسُلُّوا السُّيُوفَ حَتَّى يَغْشَوْكُمْ."



Ibn 'Abbas (ra) reported, "On the day of the Battle of Badr, the Prophet (saw) said, 'O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans).' Then Abu Bakr took him by the hand and said, 'This is sufficient for you.' The Prophet (saw) came out of his tent reciting the verse, 'Their forces will be routed and they will turn tail and flee.'" (al-Qamar, 54: 45)

(B3953, al-Bukhari, al-Maghazi, 4)



According to Malik b. Hamza b. Abi Usayd al-Saʻidi (ra), the Prophet (saw) said on the day of Badr, "When they come near you shoot arrows at them; and do not draw swords at them until they come near you."

(D2664, Abu Da'ud, al-Jihad, 108)



t was about two years after the Hijra that a trade caravan formed by Meccan polytheists and led by Abu Sufyan b. Harb travelled toward Damascus. After completing its business activities, it was time for the caravan to go back. Many Meccan polytheists had merchandise in this caravan.¹ The caravan was composed of hundreds of camels, horses, and much valuable merchandise and was ready to return to Mecca. Part of the trade goods of this caravan, which was soon going to pass near Badr, belonged to the Meccan Muslims. When they emigrated to Medina these Meccan Muslims were forced to leave their property in Mecca, which the polytheists confiscated.² Then these Polytheists went loaded these goods onto their camels and took them right before the eyes of the believers to Damascus and Yemen to sell. The Muslims felt they were justified to regain the goods of this caravan as compensation for their lost property in Mecca.

The large caravan soon set out for Mecca. It is clear that Allah's Messenger (saw) wanted to intercept this caravan led by Abu Sufyan and to take its merchandise. This was seen as a last resort to stop the Quraysh, who were trying to prevent Islam, through their oppression and injustice, from reaching the hearts of the people.

Allah's Messenger (saw) sent a scout to watch the caravan and asked his Companions (ra) to get ready to face the enemy. Allah's Messenger called those who wished to join the Muslim army by saying, "whoever has an animal ready with him to ride upon, should ride with us."³

Our Prophet and his Companions (ra) together with an army of three hundred and fifteen men, who completed their preparations in a short time, set out on the twelfth day of Ramadan in order to catch up with the caravan⁴. About eighty of them were from the Muhajirun, whose numbers were obviously small for they had recently emigrated to Medina, and the rest were from the Ansar.⁵ Allah's Messenger (saw) entrusted the white flag

¹VM1/28, al-Waqidi, Maghazi, 1, 28. ²GH1/276, al-Khattabi, Gharib al-Ḥadīth, 1, 276; ZD5/69, Ibn al-Jawzi, Za'd al-Ma'ad, V, 69-70. ³M4915, Muslim, al-Imara, 145. ⁴ST2/12, Ibn Sa'd, Tabaqat, II, 12. ⁵HS3/261, Ibn Hisham, Sira, III, 261; TB2/25, al-Tabari, Ta'rikh, II, 25.

to Mus'ab b. 'Umayr, one of his young Companions (ra). He put 'Abd Allah b. Umm Maktum in charge of leading prayers for those who stayed behind in Medina.⁶

The Muslims had few mounts, they had only two horses and seventy camels,⁷ which they took turns to ride. For example, 'Ali b. Abu Talib and Marthad b. Abi Marthad al-Ghanawi took turns to ride a camel.⁸ While our Prophet was moving forward together with his Companions (ra) to Badr, he presented their situation to his Lord with the following words: "O Allah, these soldiers are deprived of mounts to carry themselves, You carry them; O Allah, they are naked, You clothe them; O Allah, they are hungry, You satisfy them."

While Allah's Messenger and his Companions (ra) were approaching Badr, Abu Sufyan, the leader of Quraysh's caravan learned from his vanguards that the Muslims were planning to attack the caravan. He immediately informed Mecca and asked for their urgent help. The tribe of Quraysh became very alarmed because they were worried that their merchandise might be taken from them. Without losing any time they got ready. They made announcements to invite everyone to join the army. Some members of the Quraysh did not want to join it, but Abu Jahl and some other prominent members of the Quraysh forced them into joining. On the one hand, the Quraysh were making their own preparations, and, on the other hand, they were trying to prevent those who would like to join the Muslim army from doing so. They hastily completed their preparations. They had formed an army of about one thousand men. They also had one hundred horses and seven hundred camels. All prominent members of the Quraysh except Abu Lahab were in the army.

Meanwhile, on their way to Badr, Allah's Messenger (saw) and his Companions met a black slave carrying water and herding camels. They were informed by him that the polytheists were coming with an immense army.¹⁵

When a group of the Companions (ra) realized that they were going to face an army instead of the caravan, they expressed their unwillingness to face the imminent force of the Quraysh, which made Allah's Messenger (saw) a little concerned. When the truth was clearly revealed, they still continued to argue with Allah's Messenger as if they were blatantly being led to their death. Even though Allah Almighty had promised them either the caravan or the army of the Quraysh, they only wanted to capture the

6 HS3/159, Ibn Hisham, Sira, III, 159. ⁷ST2/12, Ibn Sa'd, Tabagat, II, 12. 8 HS3/159, Ibn Hisham, Sira, III, 159. 9 D2747, Abu Da'ud, al-Jihad, 10 VM1/28, al-Waqidi, Maghazi, 1, 28. ¹¹ VM1/31, al-Waqidi, Maghazi, I, 31-33. 12 M4639, Muslim, al-Jihad wa 'l-siyar, 98. 13 VM1/39, al-Waqidi, Maghazi, 1, 39. 14 HS3/156, Ibn Hisham, Sira, III, 156. 15 D2681, Abu Da'ud, al-Jihad, 115.

weaker one of them, i.e., the caravan. ¹⁶ The thought of facing the polytheists' army, which was many times greater than their own in number and armor, made them worried and anxious.

Thereupon, Abu Bakr and 'Umar (ra) respectively took turns to speak to the Messenger of Allah (saw) and say that it might not be appropriate to fight at this moment, and that they should return to Medina. However, Allah's Messenger did not respond to their argument. 17 Thereafter, al-Miqdad b. Aswad (ra) approached the Prophet (saw) and said, "O Allah's Messenger! We do not say to you as the Isra'elites said to Moses, 'Go you and your Lord and fight you two; we are sitting here,' (al-Ma'ida, 5: 24) but (we say), 'Proceed, and we are with you." Al-Miqdad's words seemed to delight Allah's Messenger greatly. 18 It was clear that Allah's Messenger wanted his Companions (ra) to discuss this issue and that he wanted to hear that he had their support for this battle. The main objective of holding these consultations also seems to have been to find out the viewpoint of the Ansar. He may have been worried that the Ansar who promised to protect him in Medina might leave him helpless outside Medina. Then, Sa'd b. Mu'adh (ra) from the Ansar stood up and said, "O Allah's Messenger! Are you referring to us? By Allah Who holds my soul in His hands, if you were to command us to ride our horses into the sea, we would do that. No one would stay behind."19 These words made the Prophet (saw) very pleased. These words also encouraged those who first had been hesitant to join the fight.

The order for the Muslim army to move on under the Prophet's leadership was given immediately without a single thought about the approach of the army of the Quraysh. When they arrived at the place called Harrat al-Wabar, a polytheist called Khubayb b. Yasaf, who may either have had some personal problems with the Quraysh or hoped to get a share from the war booty,²⁰ wanted to join the Prophet's army. This man was known for his valor and courage. The Messenger of Allah said to him, "*Do you believe in Allah and His Messenger?*" He said, "No." The Messenger of Allah said, "Go back, I will not seek help from a polytheist." After having the same conversation between them repeated two more times, Khubayb (ra) embraced Islam and thus, our Prophet let him join the army.²¹

Sometime later, the Muslim army arrived at the wells of Badr. It had not been an easy trip for the Companions (ra). The expedition had coincided with the month of Ramadan, so they were all fasting. Another

¹⁶ Al-Anfal, 8: 5-7. ¹⁷ VM1/48, al-Waqidi, *Maghazi*, 1, 48. ¹⁸ B4609, al-Bukhari, al-Tafsir, (al-Ma'ida) 4. ¹⁹ HS3/162, lbn Hisham, *Sira*, III, 162; VM1/48, al-Waqidi, Maghazi, 1, 48. ²⁰ ST3/535, lbn Sa'd, *Tabaqat*, III, 535. ²¹ M4700, Muslim, al-Jihad wa 'l-siyar, 150.

hardship was that they did not have enough mounts. Under such difficult circumstances, they wanted to catch the caravan led by Abu Sufyan as soon as possible. However, Abu Sufyan who had learned of the Muslim army's approach immediately changed the caravan's route. He followed the coastal route and reached Mecca. Abu Sufyan, who had saved his caravan, immediately called the Quraysh army, which was about to reach Badr, to return. Some people of the Quraysh listened to his call and wanted to go back. However, Abu Jahl strongly opposed the idea of leaving the army and prevented those who wanted to leave it. This is because Abu Jahl and other people with the same temperament thought that the battle near the wells of Badr was a golden opportunity for them. They had prepared a very strong army. The army of the polytheists was almost three times bigger than that of the Muslims'. Therefore, they were certain that they would completely annihilate the Muslims.

The Quraysh's caravan had escaped. However, the Prophet (saw) and his Companions (ra) did not return to Medina, which meant that the real target of the battle was never about capturing the caravan. If the goal had been to capture or to save the caravan, both armies would have returned; whereas both parties did not leave their positions. This is why it would be more appropriate to look for the real objective of the Battle of Badr not in commercial concerns but rather in the causes that led to the conquest of Mecca. In fact, the polytheists were increasing their oppression every passing day. They had even gone as far as to plot a suicide attempt on the Prophet (saw). As a result, the Muslims had been forced to leave the town where they had been born and raised and emigrate to Medina. The incident of the caravan was just the last straw. It could be argued that if the believers had caught up with the caravan, they would have at least regained part of their property that they had left in Mecca.

When the Muslims arrived at Badr, Allah (swt) sent down over them a comforting rain.²⁵ Thanks to this rain, the dust and sand settled down and wells were filled with water. It was as if the angels also came down to earth together with the rain drops.

The day before the battle, near the well of Badr, Allah's Messenger reported to his Companions (ra) what was going to happen the following day: "This will be the place of falling of so and so tomorrow," and thus he pointed to several places.

HS3/165, Ibn Hisham, Sira, III, 165.
 HS3/166, Ibn Hisham, Sira, III, 166.
 HS3/17,1 Ibn Hisham, Sira, III, 171.
 Al-Anfal, 8: 11.
 D26811, Abu Da'ud, al-Jihad, 115.

The battle was getting closer step by step. The Muslims had chosen their headquarters to be near the wells of Badr. In this way, they managed to prevent the enemy forces from having access to the water. The polytheists with hundreds of horsemen were approaching fast. They wanted to set up their army headquarters at the same place because the wells of Badr were the only place in that area where one could find water.

Allah's Messenger (saw) consulted his Companions to decide on a good place for their encampment. After that, a big well at the center was dug on a suggestion made by Hubab b. Mundhir (ra) whose knowledge in this regard was trusted. Then the well was filled with water enough to last during the battle. After that, all other wells were closed.²⁷ The Messenger of Allah then positioned the believers at Badr for the night.²⁸

The enemy was caught off guard. They had lost a strategic place to the Muslims. However, because they trusted in the greatness of their number so much, they believed they would win the battle in a short time.

It was a Friday on the seventeenth of Ramadan.²⁹ Both armies had their positions. At first glance the difference between the numbers of the two armies would have drawn the attention of any observer. Allah's Messenger (saw) had put on his armor. He looked at both armies, and then went into his tent. He began beseeching his Lord: "O Allah! Fulfill what You promised for me. [O Allah! Bring about what You promised for me] O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth," He continued beseeching his Lord with his hands stretched, facing the Qibla until his cloak fell from his shoulders. Abu Bakr (ra) came to him, took his cloak, and placed it back upon his shoulders, then embraced him and said, "O Messenger of Allah! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you." The Prophet (saw) came out of his tent reciting the verse, "Their forces will be routed and they will turn tail and flee"³⁰"³¹

Allah Almighty immediately responded to His beloved Messenger's invocation by sending His divine assistance. In fact, the following is stated in the Holy Qur'an: "When you begged your Lord for help, He answered you, 'I will reinforce you with a thousand angels in succession.'"³²

While promising His help, on the other hand, Allah Almighty also warned His believing servants as follows: "Believers, when you meet the disbelievers in battle, never turn your backs on them: if anyone does so on such

²⁷VM1/52, al-Waqidi, *Maghazi*, 1, 52-54. ²⁸T1677, al-Tirmidhi, al-Jihad, 7. ²⁹VM1/2, al-Waqidi, *Maghazi*, I, 2. ³⁰Al-Qamar, 54: 45. ³¹B4875, al-Bukhari, al-Tafsir, (al-Qamar) 5; B3953, al-Bukhari, al-Maghazi, 4. ³²Al-Anfal, 8: 9; M4588, Muslim, al-Jihad wa 'l-siyar, 58; T3081, al-Tirmidhi, Tafsir al-Qur'an, 8.

a day—unless maneuvering to fight or to join a fighting group—he incurs the wrath of Allah, and Hell will be his home, a wretched destination!"³³

The polytheists who outnumbered the believers³⁴ underestimated the Muslims. When the two armies took their positions in the battlefield, 'Utba b. Rabi'a, one of the prominent leaders of the polytheists, came forward, followed by his son and his brother. The battle commenced with 'Utba crying out: "Who will fight with me in single combat?" Some young men of the Ansar responded to his call saying, "We will." He asked, "Who are you?" They introduced themselves. He said, "We have nothing to do with you. We, in fact, want only our cousins." The Prophet (saw) said, "O Hamza! Get up, O 'Ali! O 'Ubayda b. al-Harith! You too, get up." The people whom Allah's Messenger sent out for this dangerous duty were his closest relatives. Hamza went forward to fight 'Utba and 'Ali went forward to meet Shayba in single combat. 'Ubayda faced al-Walid in this fight. After two blows had been exchanged between 'Ubayda and al-Walid, they wounded one another severely, while Hamza and 'Ali (ra) killed their opponents in the very first moments of the battle, so they were able to face al-Walid and kill him. They went on to carry 'Ubayda (ra), who had survived, away from the battlefield.35

The loss of all of the one-on-one single combat challenges created gloominess and confusion in the Quraysh camp. 'Utba, the strong leader of the Quraysh, his brother, and his son were all killed in the middle of Badr during the beginning of the battle. This loss deeply affected the polytheist army, because among them were some people who had joined the army as a result of 'Utba, Shayba, and al-Walid's encouragement. Therefore, their death caused wide-spread alarm and anger among other things. After the initial single combats, the two armies began to attack each other. Prominent polytheists among the Quraysh were doing their best to remove the effects of the initial devastation. They continuously encouraged their soldiers. Meanwhile, the Messenger of Allah (saw) was encouraging his Companions (ra) saying, "Get up to enter Paradise which is equal in width to the heavens and the earth." Just then 'Umayr b. al-Humam al-Ansari (ra) was eating dates. When he heard the Prophet's good news, he said, "If I were to live until I have eaten all these dates of mine, it would be a long life," and threw away all the dates he had with him. He then fought the enemy until he was martyred.³⁶ On the day of Badr, the Messenger of Allah (saw) promised his Companions (ra) certain rewards for every enemy soldier they killed or captured.37

33 Al-Anfal, 8: 15-16.
34 M4588, Muslim, al-Jihad
wa 'l-siyar, 58
35 D2665, Abu Da'ud, alJihad, 109.
36 M4915, Muslim, al-Imara,
145.
37 D2738, Abu Da'ud, alJihad, 144-145.

In the Muslim army there were even some who had joined it voluntarily despite their young ages. The Prophet (saw) was able to send most of them back to Medina. However, 'Umayr, the brother of Sa'd b. Abi Waqqas (ra), did not want to go back. Finally, Allah's Messenger let him stay and he was martyred in this battle at the age of sixteen. ³⁸ Haritha b. Suraqa (ra) was another Companion who was martyred in this battle at a very young age like 'Umayr. ³⁹

Just as they were weaker in number, the Muslims were not as strong as the polytheists in regards to their military equipment. It was necessary for them to utilize their limited means in the most efficient way they could. This was why the Prophet (saw) commanded his Companions (ra) not to shoot an arrow until the enemy came within the range.⁴⁰

The battle continued with all intensity. The Muslims' password was "Aḥad, Aḥad (Allah is one, Allah is one)." Hamza (ra) who showed great bravery in the one-on-one challenges wore an ostrich feather on his chest as a badge, and was moving forward through the enemy lines. Allah's Messenger (saw) did not leave behind his strict standard of justice for a single moment, even at the time of the most intense fighting. Abu Jahl and some leaders of the Quraysh had forcefully brought some people who did not want to fight with the Muslims to Badr. The heard of the Beloved Prophet did not conset killing such people. This was why he advised his Companions (ra) not to draw their swords on them.

Some polytheists like Abu Jahl, on the other hand, had oppressed the believers for years. Even the Medinan Ansar who had not seen Abu Jahl before realized how bad a man and how great an enemy of Islam he was at this time. In this war, Abu Jahl was the commander of the polytheist army. When the battle began, many Muslims wanted to kill him. At a moment when the fighting became intense, two young Muslims named Muʻadh b. 'Amr and Muʻadh b. 'Afra (ra), were competing to kill him.⁴⁴

'Abd al-Rahman b. 'Awf (ra) reported, "While I was standing in the lines on the day (of the battle) of Badr, I looked to my right and my left and saw two young strong boys from the Ansar. One of them called for my attention by asking me, "Do you know Abu Jahl?" I said, "Of course, I do." Thereupon he asked, "Would you point him out for me?" I asked him, "What do you want from him?" He said, "I have heard that he abuses Allah's Messenger. By Him in Whose Hands is my life, when I see him, either I will kill him or I will die in front of him." Then the other boy called for my attention saying the same as the other had said. After a while I saw Abu

38 ST3/149, Ibn Sa'd, *Tabaqat*, III, 149.
39 B3982, al-Bukhari, al-Maghazi, 9.
40 B3984, al-Bukhari, al-Maghazi, 10; D2664, Abu Da'ud, al-Jihad, 108.
41 HS3/182, Ibn Hisham, *Sira*, III, 182.
42 VM1/76, al-Waqidi, *Maghazi*, 1, 76.
43 HS3/177, Ibn Hisham, *Sira*, III, 177.
44 AU25/91, al-'Ayni, '*Umdat al-Qari*, XXV, 91.

Jahl walking among the people. I said (to the boys), "Look! This is the man you asked me about." So, later during the intense fighting both of them attacked him with their swords and struck him to death.⁴⁵

Allah's Messenger was wondering about the state of Abu Jahl. He sent 'Abd Allah b. Mas'ud (ra) to inquire about his situation. When he found Abu Jahl, he was severely wounded. Abu Jahl who did not quit his pride even at his last breath considered it an honor to be killed by someone from his tribe. 'Abd Allah b. Mas'ud beheaded this enemy of Islam with a single strike of the sword.⁴⁶

From the moment they left Medina, Allah's Messenger (saw) did not fail to act with caution and did not miss praying even for a single moment. Allah Almighty accepted Allah's Messenger's prayers and sent His assistance to His Messenger and his followers in abundance. There was a fact that the believers could not know. Allah (swt) would not abandon those who believed in Him and followed His path. Allah reinforced the Muslim army first with one thousand angels,⁴⁷ and then with three thousand more angels.⁴⁸ He then revealed to His angels, "I am with you. So make those who believe stand firm."⁴⁹

Our Almighty Lord, who defined the day that the Battle of Badr was fought as "the day of furqān (deliverance)," 50 did not dishearten those who were there to fight for His sake and sent assistance. In fact, He promised them more help if it was needed since He says in the Holy Qur'an. "Well, if you are steadfast and mindful of Allah, your Lord will reinforce you with five thousand swooping angels if the enemy should suddenly attack you!" 51

Allah's help began as soon as the battle began. Moreover, that help was not from one aspect only. On the one hand, Allah Almighty made the Muslims see the number of the polytheists as fewer than what they really were both in the Prophet's dream as well as when they met with the enemy in the battlefield. He also made the polytheists see the number of Muslims as fewer so that they would become overconfident. In addition, He sent His armed angels to the believers' assistance. In fact, Allah's Messenger told his Companions (ra) that the angel Jibril equipped with arms for the battle was holding on to the head of his horse.

At the end of the battle, sixty-nine polytheists were killed, including prominent ones like Abu Jahl, and seventy of them were captured.⁵⁴ All of those who had been prophesized by Allah's Messenger (saw) to be

45 B3141, al-Bukhari, Fard al-Kkhumus, 18. 46 B3962, al-Bukhari, al-Maghazi, 8; HM4246, Ibn Hanbal, I, 445. 47 Al-Anfal, 8: 9. 48 Al 'Imran, 3: 124. 49 Al-Anfal, 8: 12. 50 Al-Anfal, 8: 41. 51 Al 'Imran, 3: 125. 52 Al-Anfal, 8: 43-44. 53 B3995, al-Bukhari, al-Maghazi, 11. 54 M4588, Muslim, al-Jihad wa 'l-siyar, 58.

slain at certain places on the battlefield were lying exactly at the places pointed out by him. Twenty-four of the polytheists who were killed in the battle were thrown into the Qalib Well on the command of the Prophet (saw). 55 Regarding the war captives, Allah's Messenger consulted with Abu Bakr and 'Umar (ra). Abu Bakr was of the opinion that they should be released in return for a ransom. He thought that in this way Muslims could gain power over the polytheists and perhaps they might embrace Islam. Whereas 'Umar (ra) expressed that those captives who were leaders of the polytheists should be executed. After consultation, our Prophet accepted Abu Bakr's view. 56 According to this view, the ransom was determined to be between one thousand and four thousand dirhams.⁵⁷ It was decided that those who could not afford to pay ransom were going to be released in return for teaching the skill of reading and writing to the believers' children.⁵⁸ However, this decision was criticized in the Holy Qur'an by the following verses proving that 'Umar's view was more suited for the situation: "It is not right for a prophet to take captives before he has conquered the battlefield. You [people] desire the transient goods of this world, but Allah desires the Hereafter [for you]—Allah is mighty and wise and had it not been preordained by Allah, a severe punishment would have come upon you for what vou have taken."59

After the Badr victory, Allah's Messenger sent 'Abd Allah b. Rawaha and Zayd b. Haritha (ra) to Medina and other surrounding residential areas as the bearers of good news. ⁶⁰ Together with his Companions (ra), the Prophet (saw) stayed in Badr for three more days after the battle. On the third day of the victory, he commanded his camel to be brought. The necessary equipment was loaded onto his camel. After that, the Companions (ra) led by the Prophet (saw) set out on their journey toward Medina. ⁶¹ They arrived in Medina at the end of the month of Ramadan. ⁶²

Allah's assistance to the believers in the Battle of Badr was evident. An army defeated a much larger army, which was three times bigger in number and several times stronger in equipment. Allah Almighty explained the size of His help to His believers as follows: "It was not you who killed them but Allah, and when you [Prophet] threw [sand at them] it was not your throw [that defeated them] but Allah's, to do the believers a favor: Allah is all seeing and all knowing."⁶³ Our Almighty Lord on the one hand stated how He helped the believers, and, on the other hand reminded the disbelievers that being

Bukhari, al-Wudu', 69; M7224, Muslim, al-Janna, 78. ⁵⁶ M4588, Muslim, al-Jihad wa 'l-siyar, 58. ⁵⁷ HS3/212, Ibn Hisham, Sira, III, 212. ⁵⁸ HM2216, Ibn Hanbal, I, 247. ⁵⁹ Al-Anfal, 8: 67-68. ⁶⁰ HS3/192, Ibn Hisham,

55 B3976, al-Bukhari,

al-Maghazi, 8; B240, al-

Sira, III, 192. 61 B3976, al-Bukhari, al-Maghazi, 8. 62 IS319, Ibn Ishaq, Sira

62 IS319, Ibn Ishaq, Sira, p. 319.

63 Al-Anfal, 8: 17.

greater in number was of no consequence; it would be better for them to give up their disbelief.⁶⁴

Badr was a victory won by trusting in Allah (swt) and observing the circumstances or the causes. Allah's Messenger did whatever was necessary and raised his hands to pray to Allah in order to leave the result to Him. As a result of this trust in Him, Allah Almighty bestowed upon the believers a clear victory. He gave them more than they had believed possible. In fact, the Muslims had only set out from Medina to capture the caravan. However, Allah Almighty expressed that He gave them more than they wanted saying, "Remember how Allah promised you [believers] that one of the two enemy groups would fall to you: you wanted the unarmed group to be yours, but it was Allah's will to establish the truth according to His Word and to finish off the disbelievers."65

For a long time, the polytheists could not get over the shock caused by their overwhelming defeat at Badr. In fact, if there had not been intensive provocations of the supporters of Abu Jahl, 66 no one would have dared or wanted to face the Muslims in the battle of Uhud, which took place later. Moreover, this victory removed much of the veil and the cover from the truth. After this victory, when Allah's Messenger and his Companions (ra) returned to Medina with war booty and captives from the prominent members of Quraysh, the number of people who converted to Islam, especially from among the People of the Book, rose significantly.67

Hence, Badr was not an ordinary battle. Perhaps for Muslims, it was the most important battle in their history. It was a battle of life or death. Because of this status of the battle of Badr, the Companions (ra) who were present at Badr were regarded as privileged. This was because the Muslims were very few in number at the time. If there had been a defeat and a large number of believers had been killed in this battle, their number would have decreased even more. In such a case, the polytheists would have become more eager to not allow the Muslims a chance to survive. Based Thereupon, those who set out from Medina with the Prophet (saw) saying, "I am coming, too," have been called "The lions of Badr" and were always remembered with special respect. Consequently, Muslim historians have taken care to especially convey the fact that at a time when the Muslims were still weak, these brave men demonstrated extreme courage by taking part in the Battle of Badr.

6⁴Al-Anfal, 8: 19. 6⁵ Al-Anfal, 8: 7. 6⁶ HS4/5, Ibn Hisham, *Sira*, IV, 5-6. 6⁷ B6207, al-Bukhari, al-Adab, 115. 6⁸ B3992, al-Bukhari, al-Maghazi, 11, B4022, al-Bukhari, al-Maghazi, 12. 6⁹ B4009, al-Bukhari, al-Maghazi, 12.



THE BATTLE OF UHUD LOSING WHILE WINNING

عَنْ النَّسِ أَنَّ رَسُولَ اللَّهِ ﴿ كُسِرَتْ رَبَاعِيتُهُ يَوْمَ أُحُدٍ، وَشُجَّ فِي رَأْسِهِ، فَخَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: "كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ ﴿ إِلَى اللَّهِ؟" "كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ ﴿ إِلَى اللَّهِ؟"

It has been reorted on the authority of Anas (ra) that the Messenger of Allah (saw) had his front teeth damaged and he received a wound on his head on the day of the Battle of Uhud. He began to wipe the blood (from his face) and said, "How will these people who have wounded their Prophet and broken his tooth while he called them to Allah attain salvation?"

(M4645, Muslim, al-Jihad wa 'l-siyar, 104)



حَدَّثَنَا البُو إسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبِ ﴿ يُحَدِّثُ قَالَ: جَعَلَ النَّبِيُ ۚ عَلَى الرَّجَّالَةِ يَوْمَ أُحُد -وَكَانُوا خَمْسِينَ رَجُلاً - عَبْدَ اللَّهِ بْنَ جُبَيْرٍ فَقَالَ: "إِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ، فَلاَ تَبْرَحُوا مَكَانَكُمْ هَلَا حَتَّى أُرْسِلَ إِلَيْكُمْ وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَأَنَاهُمْ فَلاَ تَبْرَحُوا مَكَانَكُمْ عَلَى الْآيِكُمْ وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَأَنَاهُمْ فَلاَ تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ ."

عَنْ أَنَسٍ عَنْ قَالَ: لَمَّا كَانَ يَوْمُ أُحُد... وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ اللَّهِ مَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تُنْقِزَانِ اللَّهِ بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تُنْقِزَانِ اللَّهِ بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَوْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلاّنِهَا، الْقَرْبَ عَلَى مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلاّنِهَا، ثُمَّ تَجِيآنِ فَتُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ...



Abu Ishaq reported that he heard Bara' b. 'Azib (ra) say, "The Prophet (saw) appointed 'Abd Allah b. Jubayr as the commander of the infantry men (archers) who numbered 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 up, until 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 until I send for you."

(B3039, al-Bukhari, al-Jihad, 164)



Anas (ra) reported, "... (On the day of Uhud) I saw 'A'isha, the daughter of Abu Bakr and Umm Sulaym. Both were running with their dresses raised up in such a way that I was able to see the ornaments of their legs. They were carrying waterskins under their arms so as to pour the water into the mouths of the thirsty people and then they would go back and fill them up and come to pour the water into the mouths of the people again..."

(B3811, al-Bukhari, Manaqib al-Ansar, 18)



t was the third year after the Hijra.¹ It was not long but only a year had passed after the Battle of Badr. The Muslims had won a great victory in the Battle of Badr, which was their first battle against the polytheists after their Hijra to Medina. This victory, which had been won following the hardships suffered during the Meccan period, resulted in great confidence in the Prophet (saw) and his friends.

On the other hand, the situation was not so optimistic for the Meccan polytheists. In their minds they were gradually growing uneasy about the battle of Badr and could not accept that they had been defeated by the Muslims despite the strong army they had gathered. Moreover, they could not understand how they had lost in that battle seventy of their men including a strong leader like Abu Jahl. Those men who had until recently been their slaves were now challenging their masters. All these were things that could not be continued to be tolerated.

These and other similar feelings of defeat and inferiority were rife among the Meccans and the thought of how to rid themselves of this difficult and unbearable situation as soon as possible was foremost in their minds. Most of them believed that there was no reason to prolong this situation anymore. It was time to seek revenge for the battle of Badr immediately. With this in mind, in the meeting between the leaders of the Quraysh, which included Abu Sufyan, 'Abd Allah b. Abi Rabi'a, Ikrima b. Abi Jahl, and Safwan b. Umayya, the long awaited decision was made. The polytheists were going to prepare an army with the capital from the goods in the caravan that they had rescued during the battle of Badr. In this way, they were going to take revenge for their fathers and sons. The resolution soon spread through the streets of Mecca. Everyone, especially those who had lost their relatives in the Battle of Badr, began to prepare for battle with all their power and ability.² Nevertheless, it would not matter how much

¹HS3/328, Ibn Hisham, *Sira*, III, 328.

² HS4/5, Ibn Hisham, *Sira*, IV, 5-6.

preparation they put into their enterprise, in the end they were destined to fail. This was because Allah Almighty said about them in the Holy Qur'an: "They use their wealth to bar people from the path of Allah, and they will go on doing so. In the end this will be a source of intense regret for them: they will be overcome and herded toward Hell."

An army of about three thousand men, seven hundred of which were armored men, was prepared in a very short time. Moreover, fifteen women including Abu Sufyan's wife Hind bint 'Utba joined the army. They had three thousand camels and two hundred horses. After the completion of the preparations, the polytheists set out on their expedition toward Medina. Thereupon, our Prophet's uncle 'Abbas who lived in Mecca immediately wrote a letter to the Prophet (saw) and informed him about these developments.

The news that the polytheists were on their way to attack Medina spread quickly among the Muslims. In order to bring news from the polytheists, Allah's Messenger first sent two brothers named Anas and Mu'nis and then Hubab b. Mundhir (ra) as scouts. The information they brought showed that the enemy units were already on their way to Medina. The Prophet (saw) who recognized the seriousness of the situation immediately put the prominent Muslims on guard and called them to a meeting. They evaluated the situation and discussed what kind of a war strategy they needed to follow.

Even though Allah's Messenger (saw) had won a great victory at the Battle of Badr, he clearly expressed his opinion that it would be a better strategy to stay in the city and fight a defensive war. His view was especially adopted by the older and experienced believers. 'Abd Allah b. 'Ubayy b. Salul, who was known as the leader of hypocrites, also supported the Prophet's view and wanted a defensive war. However, the youth who had not been able to attend the Battle of Badr regarded a defensive war as a sign of cowardice and instead proposed to fight the battle outside Medina. The discussions got heated and the excited and insistent arguments of the young believers were able to convince the old ones to give their support. Allah's Messenger who listened to the discussions from the beginning to the end realized that the young men's view gained dominance. Even though he did not want it in this way at all, he showed respect to the young believers' decision. Furthermore, by opposing the youth's eagerness

³ Al-Anfal, 8: 36. ⁴ ST2/37, Ibn Sa'd, *Tabaqat*, II, 37-38.

and enthusiasm he might break their strong determination to fight. In the end, it was decided that the Muslims would fight an offensive war with the enemy instead of a defensive one.⁵ The leader of the hypocrites did not like this situation at all. However, he was soon going to demonstrate on the way to battle that he would not easily submit himself to this decision and that he had some tricks up his sleeve.

In a very short time, an army consisting of around one thousand soldiers was prepared.⁶ This number was almost one third of the enemy. Allah's Messenger (saw) was also prepared for the war because the two coats of mail that he put on during the battle of Uhud as a double protection⁷ clearly demonstrated this. The Prophet (saw), who determinedly prepared for the battle, just like every good commander does, left his home early in the morning to assign battle positions to the believers.⁸ Meanwhile, the Muslims who deeply regretted what they had done upon the warnings of Sa'd b. Mu'adh and Usayd b. Hudayr (ra) went to the Prophet (saw) and told him that they had made a mistake and therefore he should do whatever he wished. According to this offer, there would be no need to go outside the city to fight. However, the Prophet (saw) expressed his determination in this matter by saying, "It is not appropriate for any prophet to take off his coat of mail after putting it on until Allah's rule is realized."

This brave approach by the Prophet (saw) had significant influence on other soldiers and helped them to adapt themselves to the battle environment. Everybody was ready to meet the enemy and nobody showed any signs of fear. The bravery of the thirteen or fourteen-year-old children who secretly joined the soldiers motivated the whole army. Even though the Prophet (saw), who noticed those children during the inspections made on the way to Uhud, appreciated their courage, he also explained to them the seriousness of the situation and did not allow them to attend the battle. 'Abd Allah b. 'Umar, Abu Sa'id al-Khudri, 'Uthama b. Zayd, Zayd b. Thabit, Bara b. 'Azib, Zayd b. Arqam, Zamura b. Jundab, and Rafi' b. Khadij (ra) were among the children who were sent back. However, later two of these children rejoined them and were allowed to stay because Rafi' was very good at archery and Samura was allowed to stay because of his tremendous strength.¹⁰

The Muslims were about to arrive at Uhud when the leader of hypocrites 'Abd Allah b. Ubayy b. Salul made his final move. When he real-

⁵VM1/209, al-Waqidi, Maghazi, I, 210-11. ⁶HS4/9, Ibn Hisham, Sira, IV, 9. ⁷D2590, Abu Da'ud, al-Jihad, 68. ⁸Al 'Imran, 3: 121. ⁹ST2/37, Ibn Sa'd, *Tabaqat*, II, 38; al-Bukhari, al-I'tisam, 28 –chapter heading–. ¹⁰HS4/12, Ibn Hisham, Sira, IV, 12; BS18307, al-Bayhaqi, al-Sunan al-Kubra, IX, 39.

ized that war was inevitable, he withdrew from the army together with his three hundred followers, leaving only seven hundred Muslims in the army. In this way, the Muslim army which lost one third of it even before the beginning of the battle received a serious blow. Despite everything that had happened, they were not going to allow themselves to be demoralized. Because as stated in the following verse, believers and hypocrites showed their true faces, "what befell you on the day the two armies met in battle happened with Allah's permission and in order for Him to see who were the true believers and who were the hypocrites who, when it was said to them, 'Come, fight for Allah's cause, or at least defend yourselves,' answered, 'We would follow you if we knew there was going to be fighting.' On that day they were closer to disbelief than belief. They say with their tongues what is not in their hearts: Allah knows exactly what they conceal."¹²

After walking for a while, the Muslims arrived at the skirt of Mount Uhud. They set their headquarters at the foothill of the mountain with their back toward it.¹³ Of course, the passage of 'Aynayn was the most important place for the security of the army because it led back to the mountain. One who had control of this passage would take control of the battle. This was why they absolutely needed to take precautions about this passage. The Prophet (saw) decided it was tactically very important to place fifty sharp-shooting archers there. In order to command the archers, he appointed 'Abd Allah b. Jubayr (ra) and explained to him the significance of the situation as follows: "Stick to your place, and do not leave it even if you see birds snatching us up, until I send for you; and if you see that we have defeated the enemy and made them flee, even then you should not leave your place until I send for you." Being aware of the seriousness of the task given to him, 'Abd Allah took his position together with his men. He was not even aware that the fate of the battle was going to be changed by these soldiers.

The Muslims and the polytheists took their positions. Meanwhile Hind bint 'Utba, Abu Sufyan's wife, and other polytheist women with her were reciting mocking poems while playing tambourines in order to provoke the men.¹⁵ The battle began with fighting between the experienced soldiers of the two parties. By showing resilience and strong resistance, the Muslims managed to defeat the polytheists in a short time. Especially Hamza, 'Ali,¹⁶ Abu Dujana,¹⁷ and Mus'ab b. 'Umayr¹⁸ (ra) demonstrated great bravery. After a period of hard fighting, the polytheists came to the

¹¹ ST2/39, Ibn Sa'd, Tabagat, II, 39; BS18360, al-Bayhagi, al-Sunan al-Kubra, IX, 54. 12 Al 'Imran, 3: 166-167. 13 ST2/39, Ibn Sa'd, Tabagat, II, 39. ¹⁴ B3039, al-Bukhari, al-Jihad, 164; D2662, Abu Da'ud, al-Jihad, 106. 15 HS4/14, Ibn Hisham, Sira, IV, 14. 16 ST2/40, Ibn Sa'd, Tabaqat, II, 40-41. ¹⁷ HS4/15, Ibn Hisham, Sira, IV, 15-16. 18 VM1/239, al-Waqidi, Maghazi, I, 239-240.

point of disintegration. They were unable to give any serious resistance, and were in a rush to save their own lives.¹⁹ Not even the women's criticizing words could make them return to their positions.

The moment that the polytheist started to disperse was in fact the moment of the disintegration of the battle. This was most of the archers at the passage of 'Aynayn thought that the battle had been won and that there was no need to wait there anymore. When they saw that the Muslim soldiers in the field had begun to collect the war booty, they became sure that the battle was won. Soon most of them, except their commander 'Abd Allah b. Jubayr and a couple of archers, left their positions and started to run toward the battlefield as if they were competing with each other in a race. Unfortunately, they had hastily forgotten the Prophet's precise command. No matter how hard 'Abd Allah (ra) tried, he could not stop them.²⁰

Khalid b. al-Walid, one of the genius commanders of the polytheists, who was just waiting for such an opportunity got around the mountain with his cavalry and attacked the Muslim archers who stayed back at the passage. 'Abd Allah b. Jubayr (ra) and the archers with him were martyred.²¹ The Muslims were shocked by this surprise attack. They were swift to realize how important the Prophet's command was but it was too late already. After the polytheists who had run away thinking that they had lost the battle returned to their positions, the Muslims were caught between two major forces. It was only a matter of time before they would face a great disaster. The battle had come to such a critical stage that the Muslim army started to disperse.

Just then the beloved Prophet of Allah (ra) was shaken by a couple of blows and he could not recognize where they came from. A rock thrown by 'Utba b. Abi Waqqas wounded his face. He felt through his whole body the pain of his wounded cheek and broken teeth from the right side of his lower jaw. Just then another rock thrown by 'Abd Allah b. Shihab hit his forehead and broke his helmet, while Ibn Kamia's sword blows reverberated over his armor.²²

There was a real state of shock. Did the Prophet of Mercy deserve such harsh treatment? Allah's Messenger who wiped the blood on his face could not help himself saying. "How will these people who have wounded their Prophet and broken his tooth while he called them to Allah attain salvation?"²³ Thereupon Allah Almighty revealed the following verse: "Whether Allah

¹⁹ HS4/25, Ibn Hisham, *Sira*, IV, 25-26.

²⁰ B3039, al-Bukhari, al-Jihad, 164.

²¹ ST2/40, Ibn Sa'd, *Tabaqat*, II, 41.

²² HS4/28, Ibn Hisham, *Sira*, IV, 28-29.

²³ M4645, Muslim, al-Jihad wa 'l-siyar, 104.

relents toward them or punishes them is not for you [Prophet] to decide: They are wrongdoers."²⁴ The Prophet's wound continued to bleed until the end of the battle. He could not even find time to take the iron pieces of his helmet from his face. Our Prophet's medical treatment could only be done at the end of the battle. When Fatima (ra), who fearfully had wondered about her father's situation, saw him, she immediately embraced her beloved father.²⁵ She then started to wash his wounds, but when she saw that the bleeding increased more with the water, she took a mat, burnt it, and placed the ashes on the wound of the Prophet (saw) and so the blood stopped oozing out.²⁶ There is no doubt that throughout his life the Prophet (saw) could not forget what had happened to him in this battle. Probably 'A'isha (ra) must have had the same thought years later when she asked the Prophet (saw), "Have you encountered a day harder than the day of the Battle of Uhud?"²⁷

In the turmoil of the battle field, various rumors that the Prophet (saw) had been killed began to spread and chaos emerged among the Muslim army to such an extent that the Muslims unconsciously started to scrap with each other. ²⁸ Under such conditions, some thought that there was no reason to continue fighting after the Prophet's death. Others, however, argued that life after the Prophet (saw) was not worth living so they should continue to fight to the death. But soon enough it became clear that the Prophet (saw) was still alive and the Companions (ra) breathed a sigh of relief. ²⁹ This event, which caused so much shock and chaos, is mentioned in the Holy Qur'an as follows: "Muhammad is only a messenger before whom many messengers have come and gone. If he died or was killed, would you revert to your old ways? If anyone did so, he would not harm Allah in the least. Allah will reward the grateful." ³⁰

One of the tragic incidents that took place during the turmoil of the Battle of Uhud was the killing of the father of the Companion Hudhayfa b. Yaman (ra) by some Muslims. Even though Hudhayfa tried to prevent this on the battlefield by telling them, "Stop! He is my father," he was unable to stop them. This great Companion who could not forget this incident throughout his life could only say later to those who were responsible for it "May Allah forgive you," but continued to feel the pain of loss and tragedy until the day he died.³¹

In the Battle of Uhud, the believers experienced great hardships, and Allah Almighty did not stop sending His help to them. Indeed, Sa'd b. Abi

24 Al 'Imran, 3: 128. 25 IF7/373, Ibn Hajar, Fath al-Bari, 7/373. ²⁶ B2903, al-Bukhari, al-Jihad, 80; M4642, Muslim, al-Jihad wa 'l-siyar, 101. ²⁷ B3231, al-Bukhari, Bad' al-khalq, 7; M4653, Muslim, al-Jihad wa 'l-siyar, 111. 28 ST2/40, Ibn Sa'd, Tabagat, II, 41. ²⁹ HS4/31, Ibn Hisham, Sira, IV, 31-32. 30 Al 'Imran, 3: 144. 31 B6668, al-Bukhari, al-Ayman wa 'l-nudhur, 15.

Waqqas (ra) who was praised by the Prophet (saw) himself saying, "O Sa'd throw (arrows)! Let my father and mother be sacrificed for you!"³² witnessed a very remarkable incident during the battle. According to his report, he saw Allah's Messenger on the day of the Battle of Uhud accompanied by two men dressed in white and fighting as bravely as possible. The interesting thing was that he had never seen them before, nor did he see them later.³³ This is because they were two great angels named Jibril and Michael.³⁴

Hamza (ra), one of the brave names of the battle, eliminated a great number of polytheists. To face him was not an easy task and anyone who dared to confront him face to face in a fight had a fair chance in getting killed. This was the reason that even the slave Wahshi, whom the polytheists had promised to free if he killed Hamza, observed him from a distance and tried to catch him unaware for a moment. Wahshi had prepared for this mission for a long time, because when he successfully completed it, i.e., killing Hamza, a free life awaited him. It was time to carry out his plans which would make his vision of freedom come true. At the most heated moment of the battle when Hamza was fighting and killing everyone who approached him, he was suddenly hit by a spear thrown by Wahshi and fell to the ground.³⁵ The pain Hamza felt from the spear made the eyes of the polytheists shine. After this, the series of incidents that wounded the believers' hearts began to occur. As worthy of his name, Wahshi (which means savage) cut Hamza's liver out and took it to Hind.³⁶ Afterwards, Hind and the women with her started to cut the martyrs' ears and noses and made necklaces and earrings from them for themselves.³⁷ Abu Sufyan who later retold these incidents confessed that he had not protested against what had happened, even though these abhorrent actions had not been carried out by his orders.³⁸ Wahshi, on the other hand, years later, when he had converted to Islam, told of the shame he had continuously felt for what he had done. Even though the Prophet (saw) forgave Wahshi, who had brutally killed his uncle, he asked this man to stay away from him as much as possible. After the Prophet's death, Wahshi joined the Muslim army, which was sent to fight Musaylima al-Kadhdhab, who falsely claimed to be a prophet, with a specific aim which he described in these words "I hope I will be able go to fight Musaylima on the battlefield so that I may kill him, and make amends for killing Hamza" and he was successful in achieving his aim.³⁹

Muslim, Fada'il al-sahaba, 41.

33 B4054, al-Bukhari, al-Maghazi, 18.

34 M6004, Muslim, al-Fada'il, 46.

35 B4072, al-Bukhari, al-Maghazi, 24.

36 ST3/10, Ibn Sa'd, *Tabaqat*, III, 10.

37 HS4/40, Ibn Hisham, *Sira*, IV, 40.

38 B4043, al-Bukhari, al-Maghazi, 17.

39 B4072, al-Bukhari, al-

Maghazi, 24.

32 B4059, al-Bukhari,

al-Maghazi, 18; M6233,

At the end of the battle, more than twenty polytheists had been killed⁴⁰ and only a poet named Abu 'Azza was captured. Abu 'Azza who had saved himself after the Battle of Badr by promising to keep his mouth shut and by presenting his daughters' care as an excuse could not fool the Prophet (saw) this time and paid the price of his lies by his life.⁴¹ The Muslims, on the other hand, had about seventy martyrs.⁴² The wounded Muslim soldiers did not even have the strength to raise their hands to ask for water. Muslim women, such as 'A'isha (ra) and Umm Sulaym, were doing their best to bring water to the wounded. In fact, Anas (ra) depicted this scene as follows: "(On that day) I saw 'A'isha, the daughter of Abu Bakr and Umm Sulaym both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins on their backs, pouring the water into the mouths of the wounded soldiers and then going back and filling the water skins and coming back to pour the water into the mouths of the wounded again."⁴³

On top of all of this, another great misfortune befell the Muslims at the end of the battle. There were not enough shrouds to wrap the bodies of the martyrs.⁴⁴ For example, the piece of cloth that was going to be used for enshrouding Musʿab b. 'Umayr's body turned out to be not big enough to cover his entire body. The cloth was so small that when it was used to cover his head, his feet remained uncovered, and when it was used to cover his feet, his head remained uncovered. Consequently, with the command of the Messenger of Allah (saw), it was placed on the side of his head and his feet were covered with grass called *izhir*.⁴⁵

There were also difficulties with regard to the graves of the martyrs. This was why the Prophet (saw) commanded the Muslims to dig wide graves, and bury two or three martyrs in a single grave and give priority to those who knew the Holy Qur'an best.⁴⁶ In this way, all the martyrs of Uhud were buried in their bloody clothes without being washed, and without prayers offered over them.⁴⁷ Some of the Companions (ra) wanted to take the bodies of their relatives to Medina. There even were some who started to carry their martyrs. However, Allah's Messenger (saw) did not allow this and commanded the Muslims to bury the martyrs at the place where they fell.⁴⁸

In this way, the Battle of Uhud took its exemplary place in the pages of history showing the tragic consequences of not adopting the Prophet's vi-

40 HS4/85, Ibn Hisham, Sira, IV, 85; BH2/547, al-Halabi, al-Sira al-Halabiyya, II, 547. 41 VM1/309, al-Waqidi, Maghazi, I, 309; BS18535, al-Bayhaqi, al-Sunan al-Kubra, IX, 112. 42 B3986, al-Bukhari, al-Maghazi, 10. 43 B3811, al-Bukhari, Managib al-Ansar, 18. 44 T1016, al-Tirmidhi, al-Jana'iz, 31. 45 M2177, Muslim, al-Jana'iz, 46 T1713, al-Tirmidhi, al-Jihad, 34; D3215, Abu Da'ud, al-Jana'iz, 65, 67. ⁴⁷ D3135, Abu Da'ud, al-Jana'iz, 26, 27. ⁴⁸ D3165, Abu Da'ud, al-Jana'iz, 37, 38; IM1516, Ibn Maja, al-Jana'iz, 28.

sion before the battle and not listening to his commands during the battle. This was because some of the soldiers, once they were shown a glimpse of victory, faltered, ignored their orders, and disobeyed direct commands.⁴⁹ Leaving their posts at the passage of 'Aynayn despite the Prophet's strict commands changed the course of the battle, which had been progressing in favor of the Muslims, and caused the Muslims to end up with a disaster. In fact this is expressed in the Holy Qur'an as follows: "Why do you [believers] say, when a calamity befalls you, even after you have inflicted twice as much damage [on your enemy], 'How did this happen?' [Prophet], say, 'You brought it upon yourselves.' Allah has power over everything."50 The defeated Muslims were so disconcerted and shocked that they fled without looking back while the Messenger was calling out to them from behind.⁵¹ However, Allah Almighty stated that despite their mistakes, He pardoned these servants whom Satan tried to slip.⁵² By an act of mercy from Allah (swt), the Prophet (saw) dealt with them with gentleness and prevented them from drifting away from him. 53 This difficult test, which tried the believers' faith, became a lesson for the believers to not fall into the same mistake in subsequent battles.

49 Al 'Imran, 3: 152.

⁵⁰ Al 'Imran, 3: 165.

⁵¹ Al 'Imran, 3: 153.

⁵² Al 'Imran, 3: 155.

⁵³ Al 'Imran, 3: 159.



THE BATTLE OF THE KAHNDAQ THE DEFENCE OF MEDINA

حَدَّثَنَا سَهْلُ بْنُ سَعْدِ السَّاعِدِي ُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ فِي الْخَنْدَقِ وَهُوَ يَحْدُ نَنْقُلُ الثُّرَابَ، وَبَصُرَ بِنَا فَقَالَ: يَحْفِرُ وَنَحْنُ نَنْقُلُ الثُّرَابَ، وَبَصُرَ بِنَا فَقَالَ: "اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهُ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهُ."

Sahl b. Sa'd al-Sa'idi (ra) reported,

"We were in the company of Allah's Messenger (saw) in (the battle of) al-Khandaq (Khandaq). He was digging the trench while we were carrying the dirt away. He looked at us and said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) forgive the Ansar and the Muhajirun."

(B6414, al-Bukhari, al-Riqaq, 1)



عَنْ عَلِيٍّ عَلِيٍّ قَالَ: لَمَّا كَانَ يَوْمُ الأَحْزَابِ قَالَ رَسُولُ اللَّهِ فَيُ : "مَلاَّ اللَّهُ نُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حِينَ عَارًا، شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حِينَ عَارَا، شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حِينَ عَارَبِ الشَّمْسُ."

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُوْفَى قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ يَوْمَ الْأَحْزَابِ: " وَأَلْزِلْهُمْ. " " اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ وَزَلْزِلْهُمْ. "

عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: قَالَ النَّبِيُّ فَيْ يَوْمَ الأَحْزَابِ: ("نَغْزُوهُمْ وَلا يَغْزُونَنا."



According to 'Ali (ra), Allah's Messenger (saw) said on the Day of (the Battle of) al-Ahzab (the clans), "May Allah fill the houses and graves (of the infidels) with fire! Because they busied us so much that we did not perform the 'Asr prayer until the sun set."

(B2931, al-Bukhari, al-Jihad, 98; M1420, Muslim, al-Masajid, 202)

4

According to 'Abd Allah b. Abi Awfa (ra), Allah's Messenger (saw) said on the Day of (the Battle of) the Ahzab, "O Allah! The Revealer of the Holy Book, the Quick Taker of Accounts! Defeat the clans and shake them."

(B7489, al-Bukhari, al-Tawhid, 34)



According to Sulayman b. Surad (ra), Allah's Messenger (saw) said on the Day of (the Battle of) the Ahzab, "(*After this battle*) we will go to attack them and they will not come to attack us."

(B4109, al-Bukhari, al-Maghazi, 30)



t was the fifth year after the Hijra¹ and two years after the Battle of Uhud. Even though the polytheists had won a partial victory at the Battle of Uhud, the Muslims had regained their strength after the battle. Moreover, the Muslims had lived through some negative experiences with the Jews during that period. The tribe of the Banu Nadir, who violated their agreement with the Muslims and even attempted to assassinate the Prophet (saw), were exiled to Khaybar because of their treachery.² However, they could not get over this punishment of exile, which had saved them from a greater punishment in this world, as expressed by Allah Almighty in the Holy Qur'an.³ Therefore, they begun to provoke the neighboring Arab tribes and Meccan polytheists against Allah's Messenger. An envoy from these Jews came to Mecca and said to Abu Sufyan and to those who were with him, "We came to make a pact with you to join our forces against Muhammad and fight him." Abu Sufyan gladly accepted their offer saying, "The enemies of Muhammad are the dearest of people to us."

This was an offer that the Quraysh could not refuse because the trade routes to Syria that their caravans used were now under the threat of the Muslims. In order to ensure their safety, the polytheists had to eliminate the emerging threat in Medina. Therefore, the Jews' offer whetted the appetite of the Quraysh. To that end, they visited the neighboring tribes, easily convinced those who were willing to join the pact, and persuaded those who were not willing to join by offering wealth and property. Various Arab tribes, such as the Banu Ghatafan, the Banu Sulaym, the Banu Asad, the Banu Fazara, the Banu Ashja', and the Banu Murra, united with the Meccan polytheists against the Muslims. This alliance against the Messenger of Allah (saw) and the Muslims was later used as the title of a Sura in the Holy Qur'an called "al-Ahzab (Clans, Allies)." An army of ten thousand men under the command of Abu Sufyan was gathered in a very short time,

¹VM2/440, al-Waqidi, *Maghazi*, II, 440-441. ²D3004, Abu Da'ud, al-Imara, 22-23; ST2/57, Ibn Sa'd, *Tabaqat*, II, 57-58. ³Al-Hashr, 59: 3. ⁴VM2/441, al-Waqidi, *Maghazi*, II, 441-442. ⁵VM2/441, al-Waqidi, *Maghazi*, II, 443. ⁶Al-Ahzab, 33: 20, 22.

and began to march on Medina.

The Banu Khuza'a could not stay indifferent to the polytheists' departure from Mecca and sent a group to Medina and informed the Prophet (saw) about the departure of the Quraysh.⁸

Allah's Messenger (saw), who was informed about the preparations of the Jews and Meccan polytheists, consulted, as he always did, with his Companions (ra) about what kind of war tactics they should carry out. Because they had taken their lesson in the Battle of Uhud, they agreed upon a defensive war. Salman al-Farisi who was with them said, "O Messenger of Allah! We used to dig trenches around the city in order to stop the enemy horses." Allah's Messenger and his Companions (ra) liked this idea. Together with a group of Companions (ra), the Prophet (saw) went out to explore the places where the trenches were to be dug.9 Two sides of Medina were surrounded by black volcanic rocks formed from the lava from a volcano. Because they were hard and sharp, it was almost impossible for the horses and camels to pass. Therefore, the enemy forces could either come from the north or through the valley in the south. The Prophet (saw) appointed some guards to watch the valley in the south. This was why it was decided that the trenches were to be dug from Mazad to Zubab and from there to Ratij and that the headquarters would be established at the foot of Mount Sal.¹⁰

After deciding the places where the trenches were to be dug, the Prophet (saw) divided his Companions (ra) into groups of ten and drew lines to designate the section that every group was going to dig. Each group was going to dig a forty-zira or about twenty-meter long trench. The trench was going to be one and a half meter wide and deep. In this way, the aim was to make it wide and deep enough so that a horse could not pass and long enough to close the approach to the city.

Because the army under the command of Abu Sufyan was on its way, there was a very short time to finish the digging. In fact in some sources, it is stated that it was finished in six days.¹³ The groups appointed to dig the trench worked hard to finish their sections. Furthermore, because they were in such a rush they also experienced food shortages because they had been caught unprepared. As a result of digging the trench and preparing for war, they had eaten very little for the previous three days.¹⁴

Nevertheless, extraordinary incidents happened during the preparations for the battle that strengthened the believers' faith and self-confi-

7 VM2/444, al-Waqidi, Maghazi, II, 444. 8 VM2/444, al-Waqidi, Maghazi, II, 444; SY4/364, al-Shami, Subul al-huda, IV, 9VM2/444, al-Waqidi, Maghazi, II, 445. 10 VM2/444, al-Waqidi, Maghazi, II, 446. 11 TB2/91, al-Tabari, Ta'rikh, II, 91. 12 VM2/447, al-Waqidi, Maghazi, II, 447. 13 VM2/453, al-Waqidi, Maghazi, II, 454; ST2/66, Ibn Sa'd, Tabagat, II, 67. 14 B4101, al-Bukhari, al-Maghazi, 30.

dence. A goat¹⁵ and a handful of dates¹⁶ were blessed by the Messenger of Allah (saw) as a blessing from Allah (swt) and miraculously became enough to satisfy the hunger of all the people. In this hard and tiring task, Allah's Messenger did not leave his Companions (ra) alone and worked with them in digging the trench.¹⁷ One day there was large hard rock found in the trench that his Companions (ra) could not break so the Messenger of Allah (saw) himself came and broke the hard rock and gave them the good news of the conquests of great cities that were at that moment under the rule of the king of Persia and the emperor of Byzantium. It is important to understand how incredulous such a prediction would have been under the conditions of that day.¹⁸ His Companions (ra) were saying on the day (of the Battle) of the Khandaq, "We are those who have sworn allegiance to Muhammad to fight as long as we live." The Prophet (saw) encouraged them in return by saying, "O Allah! There is no life except the life of the Hereafter. So honor the Ansar and the Muhajirun with Your Generosity."¹⁹

Allah's Messenger, who carried earth dug out of the trench together with his Companions (ra) to the extent that his whole body was covered with earth, recited the following lines of 'Abd Allah b. Rawaha (ra):

"Without You (O Allah!) we would have no guidance,

Nor would we have given charity, nor prayed.

So please bless us with tranquility and

Make firm our feet when we meet our enemies.

Indeed (these) people have provoked us

Despite knowing that we refrained from mischief."20

It was close to the end of digging the trenches when the enemy army arrived at Medina and started to gather in masses in the Valley of al-'Aqiq.²¹ Thereupon, about three thousand male Companions (ra) who could use a weapon took up their positions along the trench. The women, the old, and the children took refuge in defended fortresses.²² They were also continuously watching and checking the trench.

The enemy forces were surprised to see that the crops and pastures had been harvested and that a trench had been dug around the city. Because fields had been harvested before the battle, the remaining crops would not be enough for the animals of the enemy forces.²³

Meanwhile, the news of the betrayal of the Jewish tribe, the Banu Qurayza, arrived, which the Prophet (saw) did not expect, and it shocked

15 B3070, al-Bukhari, al-Jihad, 188; M5315, Muslim, al-Ashriba, 141. ¹⁶ VM2/476, al-Waqidi, Maghazi, II, 476. 17 B6414, al-Bukhari, al-Riqaq, 1. 18 N3178, al-Nasa'i, al-Iihad, 42. 19 B2961, al-Bukhari, al-Jihad, 110. 20 B2837, al-Bukhari, al-Jihad, 34. ²¹ VM2/444, al-Waqidi, Maghazi, II, 444. ²² ST2/66, Ibn Sa'd, Tabagat, II, 67; M6246, Muslim, Fada'il al-Sahaba, 49. 23 VM2/444, al-Waqidi, Maghazi, II, 444.

the Muslims. The prophet then sent Zubayr b. al-ʿAwwam (ra) to the land of the Banu Qurayza in order to confirm the validity of the news about them.²⁴

The battle began under those circumstances. At one stage of the battle when it was learned that the Banu Qurayza, receiving a thousand men from each of the Quraysh, and the Ghatafanites, were planning to attack Medina, five hundred Muslims were appointed to guard and put the Jewish districts under siege in order to neutralize them.²⁵

The enemy army, which was strengthened by the betrayal of the Banu Qurayza, demoralized the hypocrites and those with weak will. Some of them said, "Allah and His Messenger promised us nothing but delusions" and others asked the Prophet's permission to leave, saying, "Our houses are exposed," even though their houses were not exposed, but they just wanted to run away. Even though Allah's Messenger was disturbed by their abandoning their positions, he was not worried. Because his faith was complete in the fact that Allah would not break His promise and would send His help to the Muslims. Those with weak faith were gone but the true believers closed their ranks around the Prophet (saw).

The Prophet (saw) took action to break the unity of the enemy. He proposed that the Banu Ghatafan withdraw from the battle in return for one third of the annual date harvest of Medina. They responded by asking for the whole harvest. However, because the Prophet (saw) insisted on giving one third of the harvest only, they were forced to accept the offer; but before it was agreed upon the Prophet (saw) discussed this decision with Sa'd b. Mu'adh and Sa'd b. 'Ubada (ra), the prominent members of the Ansar and the leaders of the tribes of al-Aws and al-Khazraj. They asked the Prophet (saw) whether this was a command from Allah or his personal decision. When the Prophet (saw) said that it was his own decision, they said they did not need such an agreement and declined to accept it.²⁸

Nu'aym b. Mas'ud, the leader of the tribe of Ashja', converted to Islam at the beginning of the battle, but nobody heard about his conversion. Nu'aym came to the Prophet (saw) to inform him about his conversion. He told the Prophet (saw), "Command me to do whatever you wish," and stated that he was in the Prophet's service. Thereupon the Prophet (saw) told him to convince people to withdraw from the battle if he could. Nu'aym went to the Banu Qurayza and told them that when their allies returned to their

 ²⁴VM2/453, al-Waqidi, Maghazi, II, 457; B3720, al-Bukhari, Fada'il ashab al-nabi, 13.
 ²⁵VM2/453, al-Waqidi, Maghazi, II, 460.
 ²⁶Al-Ahzab, 33: 12.
 ²⁷Al-Ahzab, 33: 13.
 ²⁸HS4/180, Ibn Hisham, Sira, IV, 180-181; VM2/476, al-Waqidi, Maghazi, I, 478.

lands, they were going to leave them alone with the Muslims, therefore they should not fight unless they took some of the prominent members of Quraysh and Ghatafan as hostages. He then went to the Quraysh and told them that the Jews had become regretful about breaking their agreement with the Prophet (saw) and thus secretly renewed it. He also told them that the Jews would come and ask for hostages from them and advised them not to do that. Soon after this, the Jews came to the Quraysh and Ghatafan and told them that, for their own safety, they wanted to take some people from their tribes as hostages. The Quraysh told them that they would never do that. They could not reach an agreement even though they recurrently exchanged envoys to discuss the matter. In this way, Nuʻaym b. Masʻud's plan worked. He created distrust among the Qurayza, Quraysh, and Ghatafan and thus broke their unity.²⁹

The allied forces formed from about ten thousand men continuously watched the weak points of the trench and increased their attacks. Prominent members of the polytheists, such as Abu Sufyan, Khalid b. al-Walid, 'Amr b. al-'As, Hubayra b. Abi Wahb, and Dirar b. al-Khattab, commanded the polytheist army by taking turns. The polytheists, who even shot arrows at the Prophet's tent, tried to cross the trench at a narrow section. Some of them, including 'Amr b. 'Abduwad, succeeded and passed over the trenches. 'Amr challenged the Muslims to send someone to fight with him. 'Ali (ra) asked permission from the Prophet (saw) for this task. Even though Allah's Messenger had not wanted to give him permission at first, he then permitted 'Ali. 'Amr b. 'Abduwad belittled 'Ali for his young age, but was killed by strikes of his sword.³⁰ Those who passed over the trench started to run away. Meanwhile, Nawfal b. 'Abd Allah, who was one of them, fell into the trench with his horse and died there.31 The fact that his body stayed in the trench offended the polytheists so much so that they sent a man with ten thousand dirhams in return for Nawfal's body. Thereupon, the Prophet (saw) returned Nawfal's body to them at no charge.³²

At one stage of the battle, it became so scorching hot that Allah's Messenger (saw) could not perform his prayers in time. Out of the sadness felt from not being able to perform the prayer in time, which he called his comfort,³³ he cursed the polytheists saying, "May Allah fill the houses and graves (of the infidels) with fire! Because they busied us so much that we did not perform the 'Asr prayer until the sun set."³⁴ He then performed the missed

²⁹ VM2/480, al-Waqidi,
 Maghazi, II, 482.
 ³⁰ ST2/66, Ibn Sa'd, *Tabaqat*,
 II, 67.
 ³¹ VM2/471, al-Waqidi,
 Maghazi, II, 471.
 ³² HM2230, Ibn Hanbal, I,
 ²⁴ 9.
 ³³ N3391, al-Nasa'i, Ishrat al-Nisa', 1.
 ³⁴ B2931, al-Bukhari, al-Jihad, 98; M1420, Muslim,
 al-Masajid, 202.

prayers together with his Companions (ra), who were also sad for missing their prayer times, and comforted them by saying, "Right now, there is no group on earth who is remembering Allah, the Mighty and Sublime, except you."³⁵

Eventully, the polytheists became very weary from the siege and decided to collect their remaining strength and destroy the Muslims in a final attack. Before this attack, Allah's Messenger (saw) was informed that Allah (swt) was going to devastate the polytheists by a desert storm. In fact, one day before the final attack³⁶ a violent wind and severe cold began to cover everything and everywhere and the polytheists' horses and camels ran away in the darkness of the night. Thus, a dire fear filled the hearts of the polytheists.³⁷

The Muslims also began to fear what was happening. This incident and the fear of the people was later touched upon by a verse in the Holy Qur'an, "They massed against you from above and below; your eyes rolled [with fear], your hearts rose into your throats, and you thought [ill] thoughts of Allah." Getting news about the enemy forces in such a fearful time was very difficult. The enemy had surrounded them. The Muslims were under the threat of the polytheists from outside the city and from the threat of the Banu Qurayza from the inside the city. Just when fear and anxiety had taken hold, Allah (swt) helped the Muslims by sending a violent wind and invisible forces against them. ³⁹ This is because, while doing everything he could on the battle field, the Prophet (saw) did not neglect to pray, "O Allah! The Revealer of the Holy Book, The Quick Taker of Accounts! Defeat the clans and shake them." ²⁴⁰

According to what Hudhayfa b. Yaman (ra), who had been appointed to collect information about the enemy, reported years later, he felt himself as if he were in a bath house because of his fear and anxiety despite the freezing cold. He felt the cold and wind when he was going back from his mission. Allah's Messenger (saw) then placed part of his robe over Hudhayfa and helped him sleep comfortably until morning at the Prophet's knees.⁴¹

During the siege, famine and hunger started to emerge among both parties. The possibility of crossing the weak spots of the trench, and the fact that some even succeeded in this,⁴² created a danger for the believers. Polytheists, on the other hand, had prepared themselves for a battle that they thought would be very short. This was why they started to have food

35 N623, al-Nasa'i, al-Mawaqit, 55; HM4013, Ibn Hanbal, I, 423. 36 M4640, Muslim, al-Jihad wa 'l-siyar, 99. ³⁷ BD3/451, al-Bayhaqi, Dala'il al-nubuwwa, III, 451-452; ST2/71, Ibn Sa'd, Tabagat, II, 71. 38 Al-Ahzab, 33: 10. ³⁹ Al-Ahzab, 33: 9. 40 B7489, al-Bukhari, al-Tawhid, 34. 41 M4640, Muslim, al-Jihad wa 'l-siyar, 99. 42 VM2/470, al-Waqidi, Maghazi, II, 470.

shortages. The gradually cooling weather and the strong wind made their job harder. It appeared that they could not continue the siege for a long time under such circumstances. They had to end the war. Finally Abu Sufyan raised the siege and the polytheists set out to return to Mecca. The unfortunate incidents that happened during the siege made them so miserable that Abu Sufyan got on his came and tried to make it stand up while forgetting that its legs were tied.⁴³ Their retreat from Medina was expressed in the Holy Qur'an as follows: "Allah sent back the disbelievers along with their rage—they gained no benefit—and spared the believers from fighting. He is strong and mighty."

As a result of the battle, six believers were martyred.⁴⁵ One of them was Sa'd b. Mu'adh (ra), who had negotiated with the Banu Qurayza after their betrayal.⁴⁶ The polytheists who had come to Medina to eliminate all the Muslims were unable to achieve their aim. Because they were wearied both physically and spiritually, they were no longer a serious threat. The Jewish tribe, the Banu Qurayza, on the other hand had to pay dearly the price of their betrayal. This was because, in accordance with the rules of their sacred book the Torah,⁴⁷ those who were able to fight were sentenced to death, while their women and children were taken as war captives and their property was confiscated.⁴⁸

In this way, on the one hand, the polytheist and Jewish threats were eliminated, and, on the other hand, the Prophet (saw) strengthened his rule in the Arabian Peninsula.

The Prophet's preparations, the tactical decisions and precautions that he took before the battle, his attempts to break the unity of the enemy, and his consultations with his Companions (ra) proved once more his military and diplomatic success.

This battle, which became a turning point for the believers, was the last one of the defensive wars. The polytheists could not dare to attack the Muslims again. In fact Allah's Messenger said, "(*After this battle*) we will go to attack them and they will not come to attack us," and in these words he communicated the message that from now on supremacy and advantage had passed to the believers.

⁴³ HM23723, Ibn Hanbal, V,
392.
⁴⁴ Al-Ahzab, 33: 25.
⁴⁵ HS4/214, Ibn Hisham, *Sira*, IV, 214.
⁴⁶ B4122, al-Bukhari, al-Maghazi, 31.
⁴⁷ *Old Testament*, Deuteronomy, 20, 13-14.
⁴⁸ B4122, al-Bukhari, al-Maghazi, 31; M4598, Muslim, al-Jihad wa 'l-siyar,
⁶⁵.
⁴⁹ B4109, al-Bukhari, al-

Maghazi, 30.



THE CONQUEST OF KHAYBAR THE FINAL BLOW TO THE TRAITORS

عَنْ أَنَسِ بْنِ مَالِكِ قَالَ: لَمَّا أَتَى رَسُولُ اللَّهِ فَيَ خَيْبَرَ قَالَ: كَمَّا أَتَى رَسُولُ اللَّهِ فَيَ خَيْبَرَ قَالَ: " إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ. "

According to Anas b. Malik (ra), when Allah's Messenger (saw) arrived at Khaybar he said, "When we descend upon the city-square of a people (during a war), it is a bad day for those people who have been warned (about the reasons of the war and have not taken heed)."

(M4667, Muslim, al-Jihad wa 'l-siyar, 122)



عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﴿ غَزَا خَيْبَرَ فَأَصَبْنَاهَا عَنْوَةً فَنُوَةً فَنُومً السَّبْيَ.

عَنِ ابْنِ عُمَرَ عَلَى خَيْبَرَ أَرَادَ اللهِ عَمَرَ عَلَى خَيْبَرَ أَرَادَ اللهِ عَلَى خَيْبَرَ أَرَادَ الْخُرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتِ الأَرْضُ حِينَ ظَهْرَ عَلَيْهَا، لِلّهِ وَلِرَسُولِهِ اللهِ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللّهِ فَي وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللّهِ لَي لَيْعَرَّهُمْ بِهَا أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ نِصْفُ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ اللّهِ فَي:

("نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا."



Anas b. Malik (ra) said, "The Messenger of Allah (saw) attacked Khaybar and we captured it by conquest. He then commanded that the captives of war be gathered."

(D3009, Abu Da'ud, al-Imara, 23-24)



Ibn 'Umar (ra) reported..., "When Allah's Messenger (saw) had conquered Khaybar, his plan was to expel the Jews from it since their land had now become the property of Allah, His Messenger, and the Muslims. (For this reason) Allah's Messenger (saw) intended to expel the Jews but they asked Allah's Messenger (saw) to let them stay there on the condition that they would do the labor and get half of the date harvest. Allah's Messenger (saw) told them, "We will let you stay on the basis of these conditions as long as we wish."

(B2338, al-Bukhari, al-Muzara'a, 17)



t was the month of Ramadan in the sixth year after the Hijra.1 The Jews who were expelled from Medina to Khaybar because of their treachery and who caused the Battle of the Khandaq started to be part of the hostile activities against the Prophet (saw)² following the death penalty given to the Banu Qurayza. 'Usayr b. Zarim, the leader of the Jews, went to see the Banu Ghatafan and convinced them to declare war against the Prophet (saw). When Allah's Messenger heard the Jews were preparing for war, he sent 'Abd Allah b. Rawaha (ra) together with three more men to do reconnaissance in Khaybar. 'Abd Allah b. Rawaha and his group stayed there for three days and confirmed the accuracy of the news that had reached the Prophet (saw). Thereupon the Prophet decided to appoint 'Usayr b. Zarim to Khaybar as governor and sent 'Abd Allah there together with thirty men. Even though 'Usayr had accepted his post at first and left Khaybar to go to Medina, he seemed to have changed his mind in the middle of the journey and returned to Khaybar. 'Abd Allah b. Rawaha and the men under his command went back to Medina and informed the Prophet (saw) about these developments.³

Khaybar, which was famous for its fortified fortresses and its brave soldiers who knew war tactics well, was also an important trade and agricultural center known for its fertile lands. This town, which was located about one hundred and fifty kilometers from Medina on the route between Medina and Damascus, had vital significance for the Muslims. Khaybar which meant "fortress" in Hebrew had seven bastions.⁴

Khaybar was a problematic region for the Muslims. The reason for this was that in order for the trade route coming from Syria and Iraq to reach Medina it had to pass through Khaybar; thus the Muslims were commercially under threat. Moreover, Medina was located between the town of Khaybar and the city of Mecca. In case of a war between the Muslims and

¹VM2/566, al-Waqidi, *Maghazi*, II, 566. ²VM2/441, al-Waqidi, *Maghazi*, II, 441-443. ³ST2/92, Ibn Sa'd, *Tabaqat*, II 92

⁴MC2/409, Yaqut, Mu'jam al-Buldan, II, 409.

the Meccan polytheists, the Jews who lived in Khaybar, who were actively hostile toward the Muslims, would pose a serious threat. This was the reason behind the decision of the Prophet (saw) to command his Companions (ra) to be ready for an expedition to Khaybar only a month after signing the Treaty of Hudaybiyya with the Meccan polytheists and returning to Medina. It is clear from the sources that Allah's Messenger did not accept some men who wanted to join his force to fight in Khaybar because he knew of their desire for a share from the war booty and that these same men had not been sincere enough to have taken part in the Hudaybiyya expedition so he said, "Let only those who wish to fight come with us!" Furthermore, this town, which was famous for its fortified fortresses and brave soldiers, required, above all, patience and forbearance.

During the preparations for the Battle of Khaybar, the Jews living in Medina realized that the Muslims were going to defeat the Jews in Khaybar just as they had successfully expelled some of the Jewish tribes from Medina. Therefore, in order to weaken the Muslims they began to collect the debts that individual Muslims owed to them. A Jew named Abu Shahm started to put pressure on 'Abd Allah b. Abi Hadrad for the five dirhams he owed to him. Saying, "We are going to the richest city of the Hijaz in food and wealth," meaning that Ibn Abi Hadrad was going to attend the Battle of Khaybar, he asked for more time to pay back his debt. However, Abu Shahm got very upset from what he heard and took the matter to Allah's Messenger. When the Jewish man said that he was treated with injustice and Ibn Abi Hadrad was refusing to pay his debt, the Prophet (saw) commanded Ibn Abi Hadrad to pay his debt immediately. Even though Ibn Abi Hadrad said he was a poor man and was planning to pay his debt from the war booty of Khaybar, the Prophet (saw) repeated his command twice. Thereupon, Ibn Abi Hadrad went to the market, took off his clothes and covered himself with his turban. Then, he said to the Jew, "Buy my clothes from me." The Jew bought them for four dirhams. Then Ibn Abi Hadrad was able to find some more money and paid the rest of his debt.⁷ Thus, Allah's Messenger did not abandon his justice and fairness, even in such a case that took place just before a battle and fulfilled the rights of the Jews even at the expense of weakening Muslims.

5"Hayber," DIA, XVII, 20.
 6 VM2/634, al-Waqidi,
 Maghazi, II, 634.
 7 HM15570, Ibn Hanbal, III,
 423; VM2/634, al-Waqidi,
 Maghazi, I, 634.

After the completion of the preparations, toward the end of the month of Muharram, Allah's Messenger left Siba' b. 'Urfuta (ra) as his deputy in

Medina⁸ and set out to Khaybar.⁹ The journey was going to be undertaken under the guidance of Husayn b. Kharija and 'Abd Allah b. Nu'aym of the Ashja' tribe.¹⁰ The army was formed from one thousand six hundred soldiers including two hundred cavalry.¹¹ There also were some women Companions (ra), though not many, in the army to treat the wounded and help the Muslims as much as they could.¹²

The Companions (ra) under the command of the Prophet (saw) advanced by saying *takbīrs*. At one stage the soldiers raised their voices saying, "Allāhu Akbar! Allāhu Akbar! None has the right to be worshipped except Allah." On that Allah's Messenger said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you."¹³

They were about to reach Khaybar when Allah's Messenger (saw) ordered a halt and offered the following prayer: "O Allah! O Lord of the seven heavens and all they overshadow and who is the Lord of the seven earths, and everything in them, and the Lord of the devils, and everyone whom they deceived, the Lord of the winds and everything that they blow away! We ask you for the goodness of this town, its people and everything in it. We take refuge with You from this town, its people, and everything in it." It is a well-known fact that he never chose the way of violence on anybody or any group provided that they did not attack or pose a threat to the Muslims.

Muslim army under the command of the Prophet (saw) reached Khaybar at night. Because the Prophet (saw) did not approve of making a sudden attack on a place in the middle of the night, he waited for the first light of the day. When the people of Khaybar who were on the way to their farms and vines with their baskets and tools saw Allah's Messenger and his army, they said in fear, "Muhammad! By Allah! It is Muhammad and his army," and they ran away. Thereupon, the Prophet (saw) said, in order to encourage his men to fight, "Allāhu Akbar! Allāhu Akbar! Khaybar is destroyed, for whenever we approach a hostile nation to fight, then evil will be the morning for those who have been warned." 16

In order to prevent the Banu Ghatafan from coming to the aid of Khaybar, Allah's Messenger stationed his army at a place called Raji' between the Jews of Khaybar and the tribe of Ghatafan. Following this, the Banu Ghatafan left their positions and returned to their land fearing that their families and property in their homeland would be left unprotect-

9 HS4/297, Ibn Hisham, Sira, IV, 297; ST2/92, Ibn Sa'd, Tabagat, II, 92. 10 VM2/638, al-Waqidi, Maghazi, II, 638. 11 VM2/689, al-Waqidi, Maghazi, I, 689. 12 D2729, Abu Da'ud, al-Jihad, 141. 13 B4202, al-Bukhari, al-Maghazi, 39; M6862, Muslim, al-Dhikr, 44. ¹⁴ SH2565, Ibn Khuzayma, Sahih, IV, 150; HS4/297, Ibn Hisham, Sira, IV, 298. 15 B4197, al-Bukhari, al-Maghazi, 39. 16 B4200, al-Bukhari, al-Maghazi, 39; M4665 M4667, Muslim, al-Jihad wa 'l-siyar, 120, 122.

8 HM8533, Ibn Hanbal, II,

ed. Thus, the people of Khaybar were left devoid of the help of the Banu Ghatafan¹⁷ and had no choice but to stay in their fortresses and defend themselves.

During the siege one fortress seems to have been impregnable and the many attempts to capture it failed. At that moment, to regain the morale of the army, Allah's Messenger (saw) said, "I shall certainly place this standard in the hand of one who loves Allah and his Messenger and Allah will grant victory at his hand," and gave the good news of the conquest of Khaybar, but kept the name of the conqueror as a secret. The next day Allah's Messenger gave the standard to 'Ali b. Abi Talib (ra), who was standing among the eagerly awaiting Companions (ra). He then said to 'Ali, "O 'Ali! Proceed on and (bravely) continue on and do not change your path until Allah grants you victory." 'Ali continued to walk a bit, then he came to a halt and, without changing his path, he said in a loud voice, "O Allah's Messenger! On what matter of contention am I fighting with these people?" Thereupon the Prophet (saw) said, "Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is His Messenger, and when they bear testimony to that then their blood and their wealth are inviolable from your hands except for what is justified by law, and their reckoning is with Allah.18 Proceed to them steadily until you approach near to them and then invite them to Islam and inform them of their duties toward Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e., converted to Islam) through you, it would be better for you than (a great number of) red camels."19

Even at the toughest moments of the war, the Prophet (saw) did not stop calling and directing people to goodness and beauty. In fact, Allah's Messenger (saw), who regarded no one as too insignificant and worthless to invite to Islam, spoke during the campaign to a slave named Yasar, who herded a Jew's flock of sheep, about Islam and guided him to convert to Islam. Soon after converting to Islam and starting to fight alongside the Muslims, Yasar (ra) was hit by a rock and martyred. Allah's Messenger told his Companions (ra) that Yasar, who did not even have the chance to perform one prayer, became one of the people of Paradise.²⁰

The siege continued for days and violent fights were experienced. The supplies and munitions of the army were about to run out.²¹ The conditions of the war were getting harder. There were soldiers among the Muslims who were wounded and martyred. However, despite all these hard-

¹⁷ HS4/299, Ibn Hisham, Sira, IV, 299-300.
¹⁸ M6222, Muslim, Fada'il al-Sahaba, 33.
¹⁹ B3701, al-Bukhari, Fada'il ashab al-nabi, 9.
²⁰ HS4/316, Ibn Hisham, Sira, IV, 316; VM2/649, al-Waqidi, Maghazi, I, 649.
²¹ B4196, al-Bukhari, al-Maghazi, 39; M5010, Muslim, al-Sayd, 26.

ships, all the bastions of the castle were captured one by one²² and finally Khaybar was conquered.²³

At the end of the battle, ninety-three Jews were killed, while fifteen Muslims were martyred.²⁴ Many women and children were taken as war captives. 25 Moreover, a lot of movable and immovable war booty consisting of many animals, household items, and jewelry were gained. The Jews had to sign a peace treaty with the Prophet (saw) agreeing to the following conditions: "The life of those Jews who attended the war will not be harmed; the Jews will be allowed to leave Khaybar together with their children;²⁶ they will not be allowed to take more than a camel load and they will leave the gold, silver, and weapons to the Muslims; Things that are supposed to be the portion left to the Prophet (saw) will not be hidden and those who hide something will be left out of the protection warranted by Allah and His Messenger."27 Despite this agreement, a Jew tried to hide a leather bag of Huyayy b. Akhtab filled with gold and silver. However, after a long search and investigation, the bag was found and presented as war booty. A man named Kinana b. Abi al-Huqayq who was found hiding the bag was punished for violating the treaty.²⁸

Furthermore, the Prophet (saw) proclaimed a general amnesty for all the war captives in return for them leaving Khaybar. Thus, at first, when the believers became victorious in Khaybar, Allah's Messenger's plan was to expel them from their land because it now had become the property of Allah, His Messenger, and the Muslims. However, the Jews asked the Prophet (saw) to let them stay there on the condition that they would do the labor and get half of the date harvest.²⁹ The Messenger of Allah let them stay on the condition "that he kept the right to expel them whenever he wanted"³⁰ and accepted their offer to work on this fertile land, cultivate it, and take half of its annual yield.³¹ The Prophet (saw) appointed 'Abd Allah b. Rawaha (ra) to collect the revenues of the land.³²

While one fifth of the war booty was reserved for the treasury and given to the Prophet (saw), the remaining four fifths were divided among the Muslim veterans who had joined the battle.³³ Allah's Messenger acted meticulously to prevent unfairness in the distribution of the booty and any harm coming to the goods captured, which had become the property of the state. In fact when some of the Companions (ra) said, "So and so is a martyr," the Messenger of Allah (saw) remarked, "Nay, not so verily I have

²² ST2/106, Ibn Sa'd, Tabagat, II, 106. 23 D3009, Abu Da'ud, al-Imara, 23-24. ²⁴ ST2/106, Ibn Sa'd, Tabagat, II, 107. 25 B4200, al-Bukhari, al-Maghazi, 39. ²⁶ VM2/671, al-Waqidi, Maghazi, I, 671. ²⁷ ST2/110, Ibn Sa'd, Tabaqat, II, 110. 28 D3006, Abu Da'ud, al-Imara, 23-24. ²⁹ B2338, al-Bukhari, al-Muzara'a, 17. 30 HS4/308, Ibn Hisham, Sira, IV, 308. 31 B2285, al-Bukhari, al-Ijara, 22. 32 MU1392, al-Muwatta', al-Musaqat, 1; D3410, Abu Da'ud, al-Buyu', 34. 33 ST2/106, Ibn Sa'd, Tabagat, II, 107.

seen him in the Fire for the garment or cloak that he has stolen from the booty."³⁴ Likewise, he refused to perform the funeral prayer of a man who had died at Khaybar after stealing some of the beads of the Jews that were not even worth two dirhams.³⁵ The copies of Torah found among the war booty were returned to the Jews on the basis of the respect afforded to other religions by Islam.³⁶ It has been documented that the Jews continued to stay in their lands in Khaybar until the period of the caliphate of 'Umar (ra).³⁷

Among the captives of the Battle of Khaybar, was Safiya, the daughter of Huyayy b. Akhtab, one of the leaders of the Jews. The Prophet (saw) thought he would marry Safiya in order to establish familial ties with the Jews, reduce the hostility between the parties, and eliminate the political threats that might come from them. He told Safiya about Islam and said, "We are not going to force you to convert out of your religion. If you prefer Allah and His Messenger, I will accept you to be my wife," and thus gave her the choice to embrace Islam and marry him or to stay in her old religion. In light of this tolerance and understanding, Safiya chose to embrace Islam and become the Prophet's wife. The Prophet (saw) granted her emancipation and married her. He then offered a wedding feast to his Companions (ra). In the prophet is a wedding feast to his Companions (ra).

Despite the humane treatment by the Muslims, some Jews did not give up their hatred, hostility, and treachery toward Islam in their hearts; it was as if they had developed a habit of responding to every good deed with a bad one and even with treacherous plots. Even though the Prophet (saw) had forgiven them, despite all their previous crimes, and made them partners in the fertile lands of Khaybar instead of expelling them like the other Jewish tribes, some of them still broke their agreement once again by attempting treachery against the Prophet (saw). In fact, just when the conquest of Khaybar was completed and the Prophet (saw) and his Companions (ra) were resting, Zaynab the daughter of Harith, who was from the Jews, 42 brought the Prophet (saw) and his Companions (ra) a roasted poisoned lamb. The Prophet (saw) took one bite from the lamb, but then quickly took it out of his mouth and told his Companions (ra), "Move your hands away (from the food)," for he realized that it was poisoned. Unfortunately, Bishr b. Ma'rur had already swallowed his bite and died from poisoning.⁴³ After this incident, the Prophet (saw) called for the Jewish woman who had prepared the food and asked her why she had done this crime. She responded by saying that she had done it to avenge her relatives.⁴⁴

34 M309, Muslim, Iman, 182. 35 N196, al-Nasa'i, al-Jana'iz, 36 VM2/680-VM2/681, al-Waqidi, Maghazi, II, 680-37 B2338, al-Bukhari, al-Muzara'a, 17. 38 ST8/120, Ibn Sa'd, Tabagat, VIII, 120-121. 39 VM2/706, al-Waqidi, Maghazi, II, 707. 40 HM12436, Ibn Hanbal, III, ⁴¹ M3497, Muslim, al-Nikah, 42 VM2/677, al-Waqidi, Maghazi, II, 677. 43 D4512, Abu Da'ud, al-Diyat, 6. 44 VM2/678, al-Waqidi,

Maghazi, II, 678.

Thereupon, according to some sources, she was executed in retaliation,⁴⁵ while in other sources it is stated that she was forgiven.⁴⁶

After the conquest of Khaybar, Allah's Messenger (saw) had to introduce some restrictions on his Companions. Many of the Companions (ra) had suffered because of the lack of food and hunger during the long and hard days of the siege. This was the reason that they slaughtered donkeys and began to cook them on the fires during the night of the conquest. After a while, Allah's Messenger saw the lit fires and asked what the fires were for and when he was told that they were lit to cook the donkey meat, he commanded the Muslims to throw away all the meat. The likely that the Prophet (saw) forbade the eating of donkey meat because they were the beasts of burden for people. The Prophet (saw) also forbade the eating of any birds with talons and any predators with fangs. After the conquest of Khaybar, the Messenger of Allah (saw) also prohibited marrying women with a temporary contract (*mut*'a) also prohibited marrying women with a temporary contract (*mut*'a) which had been allowed previously during war time.

After the conquest of Khaybar, the Prophet (saw) annexed to the land of Islam the lands of other Jews who cooperated with the people of Khaybar. First he sent an envoy to the Jews in Fadak, which was two days from Medina, and invited them to Islam. The people of Fadak, who had initially refused this invitation, agreed to sign a treaty after seeing what had happened to the people of Khaybar. Fadak, Allah's Messenger sent an expedition to Wadi al-Qura, which was a small Jewish settlement on the way back from Khaybar to Medina, and after a day-long siege, it was conquered. After being conquered they also were allowed to stay in their lands in return for half of the harvest. The Jews of Tayma', on the other hand, came to the Prophet (saw) themselves to sign an agreement to pay tribute and the poll tax to the Prophet (saw) in return for letting them stay in their lands after hearing about the developments in Khaybar, Fadak and Wadi al-Qura. Their lands also stayed under their possession. Sa

With the conquest of Khaybar and its surrounding area, the obstacles to the future conquest of Mecca, which was the main goal of the Muslims, were all cleared away. Thus, a power existing in Khaybar and its surroundings located on the path between Medina and Damascus, which could be a threat to Muslims, was eliminated. By having dominion over all the Jews in the Arabian Peninsula, the polytheists of the Quraysh also lost an ally

45 D4512, Abu Da'ud, al-Divat, 6. 46 B2617, al-Bukhari, al-Hiba, 28; M5705, Muslim, al-Salam, 45. 47 B4196, al-Bukhari, al-Maghazi, 39; M5010, Muslim, al-Sayd, 26. 48 B4227, al-Bukhari, al-Maghazi, 39; M5017, Muslim, al-Sayd wa aldhaba'ih, 32. 49 N4353, al-Nasa'i, al-Sayd, 33; D3805, Abu Da'ud, al-At'ima, 32. 50 B5075, al-Bukhari, al-Nikah, 8; M3410, Muslim, al-Nikah, 11. 51 B4216, al-Bukhari, al-Maghazi, 39; M3435, Muslim, al-Nikah, 32. 52 VM2/706, al-Waqidi, Maghazi, II, 706-707. 53 VM2/710, al-Waqidi, Maghazi, II, 710-711.

from whom they expected they would get support whenever they needed it. With the Treaty of Hudaybiyya, which had been signed before the conquest of Khaybar, any danger that might come from the polytheists was also eliminated. In this way, no doubt remained regarding the political and military superiority of the Muslim because their dominance had been strengthened across the region. In addition, the Muslims were financially strengthened by means of movable and immovable war booty in the form of gold, silver, and jewelry as well as dates, arable lands, crops, herds of animals and slaves.

As mentioned above, after the conquest of Khaybar, the Jews who produced dates and grains were allowed to stay in their lands in return for paying half of their harvest to the Muslims. Within the framework of some of these agreements, the Muslims continued to live together with them whereas the Jewish tribes living in Medina had been expelled because of their violation of the agreement that they had signed with the Prophet (saw). Allah's Messenger did not discriminate against the Jews in Khaybar based upon their religious differences; and he kept up his part of the agreement because they continued to observe their agreement. In this way, until the day he died, the Prophet (saw) personally showed that people from different faiths could peacefully live together.



BI'R MA'UNA THE TREACHEROUS AMBUSH SET UP FOR THE MUSLIM MISSIONARIES

عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَنسًا يَقُولُ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﴿ وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى اللَّبِعِينَ [الَّذِينَ] أُصِيبُوا يَوْمَ بِئْرِ مَعُونَةَ كَانُوا يُدْعَوْنَ الْقُرَّاءَ فَمَكَثَ مَا وَجَدَ عَلَى السَّبْعِينَ [الَّذِينَ] أُصِيبُوا يَوْمَ بِئْرِ مَعُونَةَ كَانُوا يُدْعَوْنَ الْقُرَّاءَ فَمَكَثَ مَا وَجَدَ عَلَى السَّبْعِينَ اللَّهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ ال

'Asim reported that he heard Anas (ra) saying,
"Never did I see the Messenger of Allah (saw) so much grieved at the loss
of his soldiers in a military expedition as I saw him grieved for those
seventy men who were killed on the day of Bi'r Ma'una. These men were
known as "qurrā' / reciters." The Messenger of Allah (out of sadness)
invoked a curse for a whole month upon their murderers."

(M1550, Muslim, al-Masajid wa mawdi' al-salat, 302)



our months had passed after the Battle of Uhud. Even though the result of the battle was neither in favor of the Muslims nor the polytheists, the Muslims had received a serious blow both physically and spiritually. Benefiting from this negative environment, the hypocrites and the Jews tried to provoke people against the Prophet (saw). However, despite all their actions, people from the neighboring tribes who wanted to embrace Islam continued to come to the Prophet (saw) and he was able to send some of his Companions (ra) to teach them their religion.

Two of the tribes that came to the Prophet (saw) with the same request for teachers of Islam were the tribes of 'Adal and Kara. However, the motive that led them to do this was completely different from that of other tribes which had requested Companions (ra) as teachers. After the Battle of Uhud, Sufyan b. Khalid b. Nubayh, the leader of the Banu Lihyan, had started to gather men from the tribes around him in order to attack Medina, and when word of this reached Medina, he was killed by the Prophet's command. This was why the tribe of the Banu Lihyan wanted to take revenge for their leader's death. The demand of the tribes of 'Adal and Kara was seen as the best opportunity for this.

Allah's Messenger sent a group of ten Companions (ra) under the leadership of 'Asim b. Thabit (ra) to those two tribes which had requested instructors to teach them their religion. When they reached the Well of Raji' owned by the Banu Hudhayl and located about seventy kilometers from Mecca between Mecca and 'Usfan, news of them reached the tribe of Lihyan. Thereupon, the Banu Lihyan started to follow the tracks of this group with about two hundred archers. Soon after that, they found the place where the group had eaten their food and found the date seeds. The polytheists said, "These are the dates of Medina," and continued following their tracks. When they saw 'Asim and his companions, who had taken

¹T2/50, Ibn Sa'd, *Tabaqat*, II, 50-51. ²VM1/354, al-Waqidi, *Maghazi*, I, 354-358.

shelter at a higher place, they immediately surrounded them. The polytheists said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you." 'Asim said that he would not come down by trusting the words of a disbeliever and prayed saying, "O Allah! Convey our news to Your Prophet." Then the infidels shot arrows at them until 'Asim along with six other Companions (ra) were martyred. The remaining three Companions (ra), Khubayb al-Ansari, Zayd b. Dathina, and 'Abd Allah b. Tariq, came down and surrendered. When the infidels captured them, undid the strings of their bows, and tied them, 'Abd Allah b. Tariq said, "This is the first betrayal" and refused to go with them. Thus, he was martyred.³ They took Khubayb and Ibn Dathina to Mecca and sold them as slaves to Hujayr b. Abi 'Ihab and Safwan b. 'Uyayna who wanted to avenge their relatives killed in Badr. They kept the captives until the end of the forbidden months and then brutally martyred them in a place called Tan'im in the presence of a Meccan crowd.⁴

Around the time that the incident of Raji happened, Abu Bara 'Amir b. Malik b. Ja'far, the leader of the Banu 'Amir, and the Banu Sa'sa, went to Allah's Messenger with various gifts. The Prophet (saw) refused to accept the gifts saying, "I do not accept the gifts of a polytheist" and invited Abu Bara' to Islam. Even though Abu Bara' did not accept the invitation, he did not stay totally indifferent to it. He asked the Prophet (saw) to send some of his Companions (ra) with him to invite his tribe to Islam. Allah's Messenger was at first not willing to accept this demand, because he was worried that the people of Najd might harm his Companions (ra). However, Abu Bara' promised to protect them. Meanwhile some people coming from the tribes of Ri'l, Dhakwan, 'Usayya, and the Banu Lihyan claimed that they had embraced Islam, and asked him to help them against their own people.

Upon the promise of Abu Bara', the Prophet (saw) agreed to send seventy of his Companions (ra) with him. Those Companions (ra) who were from the Companions of the Suffa and called the *qurrā*' (reciters) set out under the leadership of al-Mundhir b. 'Amr al-Sa'idi (ra) and with the guidance of a man named Muttalib.⁷ When they reached the Well of Ma'una, Haram b. Milhan together with two of his friends left the group, because the Prophet (saw) had given them a letter to deliver to the Banu 'Amir. Haram told his friends to follow him until they reached their destination

³B3045, al-Bukhari, al-Jihad, 169; VM1/354, al-Waqidi, Maghazi, I, 354-358.
 ⁴VM1/354, al-Waqidi, Maghazi, I, 354.
 ⁵VM1/346, al-Waqidi, Maghazi, I, 346; HS4/137, Ibn Hisham, Sira, IV, 137.
 ⁶B3064, al-Bukhari, al-Jihad, 184.
 ⁷VM1/346, al-Waqidi, Maghazi, I, 347.

because, if the polytheists guaranteed the safety of his life, there would not be any problem. However, if they did not and killed him, then his friends would be able to go and immediately inform their friends.

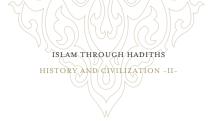
After giving his friends his instructions, Haram approached the group led by 'Amir b. Tufayl, a nephew of Abu Bara'. He asked them whether they would guarantee his life in order to deliver the message of the Prophet (saw). However, even before reading the Prophet's letter, a man who was given a sign from 'Amir b. Tufayl came behind Haram and stabbed him with his spear. When Haram realized that he was going to be a martyr, he said, "Allāhu Akbar! I have succeeded, by the Lord of the Ka'ba!"

'Amir b. Tufayl asked for help from his tribe to attack the rest of the group. However, they said they would not break the promise given by Abu Bara'. Thereupon, 'Amir went to ask for help from the tribes of 'Usayya, Ri'l, and Dhakwan and the Banu Sulaym. They accepted his request and surrounded the Muslim group. No matter how much the Muslims said, "By Allah, we have not come to harm you, but we are passing by on our way to do the task given to us by the Prophet," they were ignored and the polytheists attacked them. 10

These Muslims who fell into a treacherous trap fought to their death. All except Ka'b b. Zayd (ra), who was thought to be dead, were martyred¹¹ and gave their last breaths saying, "O Allah! Convey from us the news to our Prophet that we have met You in a way that we are pleased with You and You are pleased with us."12 Meanwhile 'Amr b. Umayya and al-Mundhir b. Muhammad (ra) from the Ansar were herding the animals of the group without being aware of what had happened. When they saw birds flying over the place where the Companions (ra) were, they understood that there was a problem. In fact, when they arrived there, they found all their friends soaked in blood. They had to quickly decide what to do. 'Amr said that they needed to let the Prophet (saw) immediately know what had happened, whereas his friend said that he could not leave this place where al-Mundhir b. 'Amr had been martyred and inform anybody about their death. He then commenced fighting with the polytheists and was martyred. 'Amr b. Umayya, on the other hand, told the polytheists that he was from the tribe of Mudar, which saved his life, and he was taken as a slave. After that, 'Amir b. Tufayl said that his mother had taken an oath to free a slave and thus cut some hair from 'Amr's hair and set him free. 13

8 B4091, al-Bukhari, al-Maghazi, 29. 9 ST2/52, Ibn Sa'd, *Tabaqat*, II, 52. 10 B4088, al-Bukhari, al-Maghazi, 29. 11 HS4/138, Ibn Hisham, *Sira*, IV, 138-139. 12 M4917, Muslim, al-Imara, 147. 13 HS4/138, Ibn Hisham,

Sira, IV, 138-139.



'Amr b. Umayya (ra), who set out toward Medina as soon as he was freed from the hands of the polytheists, met two men in a place called al-Karkara. When he learned that they were from the branch of Banu Kilab of the Banu 'Amir, which was one of the tribes that did not keep their promise to the Prophet (saw), he waited for them to sleep. He then killed them in their sleep to take revenge for their betrayal. These two men had been given amnesty by the Prophet (saw), in other words, the safety of whose lives and property were guaranteed, but 'Amr b. Umayya did not know that. When he came to Medina, he told them what had happened. The Prophet (saw) told him that he had made a mistake by killing those two men and then paid for their blood money.¹⁴

Allah's Messenger (saw), who learned from 'Amr b. Umayya what had happened to the Companions (ra), ¹⁵ held Abu Bara' responsible for it. This was because, despite his unwillingness to send his Companions (ra) and his worries about their safety, he sent his beloved Companions (ra) on the insistence of Abu Bara'. Abu Bara' was informed about the situation; and the news of his nephew's betrayal and the feeling of responsibility for causing such a great tragedy was too grave for him to bear. ¹⁶ As a result of the Prophet's prayer against him, Abu Bara' died from the plague. ¹⁷

During the night when the Prophet (saw) got the news of the incident at Bi'r Ma'una, he also received the sad news of those who were killed in Raji' and of the martyrdom of Hubayb in Tan'im. The successive news of the two catastrophes made him very sorrowful. Allah's Messenger who did not normally curse anybody, even under the most difficult times, could not help himself saying under the strain of tremendous grief, "O Allah destroy Mudar! O Allah! Make their year like Joseph's years of drought. O Allah! I leave the accounts of the Banu Lihyan, 'Adal, Kara, Dhi'b, Ri'l, Dhakwan, and 'Usayya who rebelled against Allah and His Messenger." 18

The polytheists caused the Prophet (saw), who loved his Companions (ra) so much, ¹⁹ such great pain that Anas b. Malik, who was in his service and was privy to all of his states, said that he never saw the Messenger of Allah (saw) so much grieved at the loss of soldiers in a military expedition as he saw him grieved at those seventy men who were killed on the day of Bi'r Ma'una. ²⁰ This was the reason that the Messenger of Allah (saw) invoked this curse in his prayers upon the murderer for a whole month. ²¹

The heinous traps of the polytheists were not limited to the above

14 HS4/138, Ibn Hisham, Sira, IV, 139; ST4/248, Ibn Sa'd, Tabagat, IV, 248. 15 VM1/352, al-Waqidi, Maghazi, I, 352; ST4/248, Ibn Sa'd, Tabagat, IV, 248. ¹⁶ HS4/140, Ibn Hisham, Sira, IV, 140. ¹⁷ BH3/169, al-Halabi, al-Sira al-Halabiyya, III, 169. 18 ST2/52, Ibn Sa'd, Tabaqat, II, 53. 19 Al-Tawba, 9: 128. ²⁰ B6394, al-Bukhari, al-Da'awat, 58; M1550, Muslim, al-Masajid wa mawadi' alsalat, 302. ²¹ M1552, Muslim, al-Masajid wa mawadi' al-salat, 303.

mentioned two incidents. Abu Sufyan hired a bedouin and sent him to Medina to assassinate the Prophet (saw). The bedouin, who walked around in Medina in search of the Prophet (saw) and found him in the mosque, was caught by the Companions (ra) who realized his intentions. When the polytheists increased their hostility to the level of attempting to take his life, the Prophet (saw) could not wait any longer. He immediately sent 'Amr b. Umayya and Salama b. Aslam to Mecca to kill Abu Sufyan.²²

The polytheists, who thought they were victorious in the Battle of Uhud, although its result was not so clear, mustered their resolution. In fact, the incidents of Raji' and Bi'r Ma'una and the assassination attempt on the Prophet (saw) were the manifestations of this audacity. The polytheists tried to discourage the Prophet (saw) from his mission by setting up these treacherous traps at a time when the Muslims had not fully recovered from the injuries of such a severe trial as the Battle of Uhud. The fire of avarice and revenge in their hearts was so strong that they killed more than seventy defenseless people, neither showing respect for the forbidden months nor keeping their promises. This betrayal caused the utmost sadness to Allah's Messenger because there were no acceptable reasons for murdering so many people in a time of peace. However, retaliation was impossible because there only a couple of months had passed since the Muslims had suffered a major loss at the Battle of Uhud. Allah's Messenger did not have any other choice in these difficult circumstances but to leave the account of those murderers to his Lord and invoke a curse upon them.

Despite all the difficulties the Prophet (saw) faced and all the tragic incidents he lived through on the path of calling people to Islam, he still steadfastly continued to spread the message of the religion. Consequently, he continued to carry out his mission even after these tragic incidents without falling into despair, fear, and hopelessness. He received the reward of his patience and forbearance by seeing the spread of Islam throughout the Arabian Peninsula before his death and seeing the period of supremacy and advantage for the believers beginning with the victory at the Battle of the Khandaq.

²² ST2/93, Ibn Sa'd, *Tabaqat*, II. 93-94.



THE TREATY OF HUDAYBIYYA A GREAT VICTORY THAT CAME WITH PEACE

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَة وَمَرْوَانَ -يُصَدِّقُ كُلُّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ- قَل النَّبِيُ

"مَا خَلاَّتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ"، ثُمَّ قَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَسْأَلُونَنِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلاَّ قَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَسْأَلُونَنِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلاَّ قَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَسْأَلُونَنِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلاَّ قَالَ: "وَاللَّذِي نَفْسِي بِيَدِهِ لاَ يَسْأَلُونَنِي أَخُطَيْتُهُمْ إِيَّاهَا..."

Al-Miswar b. Makhrama and Marwan (ra)—whose reports confirm each other—reported that (when Allah's Messenger and his Companions arrived in the neighborhood of Hudaybiyya on their way to Mecca to perform the 'Umra, the Prophet's she-camel named al-Qaswa' suddenly sat down and the people tried their best to get her to stand up but in vain, so they said, "Al-Qaswa' has become stubborn! Al-Qaswa' has become stubborn!") The Prophet (saw) said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by the One (Allah) Who stopped (Abraha's) elephant (from entering Mecca long time ago)." Then he said, "By the name of Him in Whose hands is my soul, if they (the people of the Quraysh) ask me anything which will respect the ordinances of Allah, I will grant it to them."

(B2732, al-Bukhari, al-Shurut, 15)



عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَمائَةٍ، فَقَالَ لَنَا النَّبِيُّ ﷺ:
"أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ الأَرْضِ."

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةً وَ مَرْوَانَ -يُصَدِّقُ كُلُّ وَاحِد مِنْهُمَا حَدِيثَ صَاحِبِهِ قَالاً: ... فَقَالَ رَسُولُ اللَّهِ ﴿ : "إِنَّا لَمْ نَجِعْ لِقِتَالِ أَحَد وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ... فَإِنْ شَاءُوا مَادَدْتُهُمْ مُدَّةً... وَإِنْ هُمْ أَبُوْا فَوَالَّذِي نَفْسِي بِيدِهِ لَأَقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي، وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ."

عَنْ أَبِي وَائِلِ قَالَ: ... فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَأَتِي رَسُولَ اللَّهِ فَقَالَ: يَا رَسُولَ اللَّهِ اللَّهِ الْكَبْ الْكَبْ الْكَبْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ عَلَى بَاطِلِ؟ قَالَ: "بَلِي." قَالَ: فَفِيمَ نُعْطِي الدَّنِيَّة قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ؟ قَالَ: "بَلِي." قَالَ: فَفِيمَ نُعْطِي الدَّنِيَّة فِي اللَّهُ وَلَمَّا يَحْكُم اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: "يَا ابْنَ الْخَطَّابِ إِنِّي فِي دِينِنَا وَبَيْنَهُمْ؟ فَقَالَ: "يَا ابْنَ الْخَطَّابِ إِنِّي فِي دِينِنَا وَبَيْنَهُمْ؟ فَقَالَ: "يَا ابْنَ الْخَطَّابِ إِنِّي فَي رَسُولِ اللَّهِ وَلَنَّ يُعْمَى اللَّهُ أَبِدًا." قَالَ: فَنَزَلَ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ فَي رَسُولِ اللَّهِ فَي اللَّهُ أَبِدًا. " قَالَ: فَنَزَلَ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ فَي اللَّهُ أَبِدًا أَنْ فَقَالَ يَا رَسُولَ اللَّهِ أَوْفَتْحُ هُوَ قَالَ "نَعَمْ." فَقَالَ يَا رَسُولَ اللَّهِ أَوْفَتْحُ هُوَ قَالَ "نَعَمْ. " فَطَابَتْ نَفْسُهُ وَرَجَعَ.



Jabir (b. 'Abd Allah) (ra) said, "We were one thousand and four hundred people on the Day of Hudaybiyya when the Prophet (saw) said to us, "Today you are the best people on the earth."

(M4811, Muslim, al-Imara, 71)

A.

Al-Miswar b. Makhrama and Marwan (ra)—whose reports confirmed each other—reported that (Budayl b. Warqa' who provided communication between the Quraysh and the Prophet during the process of Hudaybiyya, had informed the Prophet that the Quraysh were getting ready to attack the Muslims.) Thereupon the Prophet (saw) said, "We have not come to fight anyone, but to perform the minor pilgrimage ('umra)... if the Quraysh wish, I will decide a time (for truce) between us... But if they do not accept the truce, by Allah in Whose hands is my life, I will fight with them defending my cause until I am killed, but (I am sure) Allah will definitely make His cause victorious."

(B2731, al-Bukhari, al-Shurut, 15)



According to Abu Wa'il, 'Umar b. al-Khattab (ra) came and approached the Messenger of Allah (saw) saying, "O Messenger of Allah, aren't we fighting for truth and they for falsehood?" He replied, "By all means." He asked, "Are not those killed from our side in Paradise and those killed from their side in the Fire?" He replied, "Yes." He said, "Then, why should we put a blot upon our religion and return while Allah has not decided the issue between them and ourselves?" He said, "O son of al-Khattab, I am the Messenger of Allah. Allah will never ruin me (let my work be in vain)"... After that the sura al-Fath was revealed to the Messenger of Allah (saw). He sent someone to 'Umar and had him read the sura. After this, 'Umar asked, "Is (this Treaty of Hudaybiyya) a victory?" He (the Messenger of Allah) replied, "Yes." At this, Umar was pleased, and returned.

(M4633, Muslim, al-Jihad wa 'l-siyar, 94)



t was the sixth year [628] after the Hijra to Medina. The Battle of the Khandaq ended without the Meccan polytheists achieving their aim.

One night the Prophet (saw) saw himself in a dream in which he safely entered the Ka'ba, received its keys, and went onto the plain of 'Arafat. After this dream, he decided to perform the 'Umra.¹ His Companions (ra) were very pleased with this news when he informed them about it, because after such a long time, the Muhajirun were going to be able to go to Mecca where they had spent their childhood and fulfill their longing, while the Ansar were going to have a chance to perform the 'Umra with the Prophet (saw) himself. After making the necessary preparations, the Prophet (saw) left Ibn Umm Maktum as his deputy to lead the prayers and Numayla b. 'Abd Allah al-Laythi (ra) to administer the affairs of Medina.² Together with about one thousand four hundred Companions (ra) consisting of Muhajirun and Ansar,³ he set out for Mecca on a Monday at the beginning of the month of Dhu al-Qa'da.⁴ On this journey, the Prophet (saw) was accompanied by his wife Umm Salama (ra).⁵

Because they were going to Mecca to perform the minor pilgrimage ('umra), Allah's Messenger commanded his Companions (ra) to bring only one sword each. In addition, they brought around seventy camels in order to offer as sacrifice for the 'Umra.⁶ When they arrived at the place of Dhu al-Hulayfa, the Prophet (saw) put garlands on the sacrificial camels and marked each one of them on the right side of their humps with the sacrificial animal sign. They then assumed the sacred state of *iḥrām*.⁷ At this point all of them were longing to reach the Ka'ba as soon as possible. Everybody enthusiastically recited the invocation of *talbiya*. Meanwhile, Allah's Messenger chose to send Busr b. Sufyan of the tribe of Khuza'a to inform the Meccans that the Muslims were there only for the purpose of performing the 'Umra and asked him to bring back the response of the Meccans.⁸

¹ WM2/572, al-Waqidi, Maghazi, II, 572. ² HS4/275, Ibn Hisham, Sira, IV, 275; BH2/689, al-Halabi, al-Sira al-Halabiyya, II, 689; ST2/95, Ibn Sa'd, Tabagat, ³ M4811, Muslim, al-Imara, 4WM2/572, al-Waqidi, Maghazi, II, 573. ⁵ ST2/95, Ibn Sa'd, Tabagat, II, 95. 6 WM2/572, al-Waqidi, Maghazi, II, 573. ⁷B4157, al-Bukhari, al-Maghazi, 36; D2765, Abu Da'ud, al-Jihad, 156. 8 WM2/572, al-Waqidi, Maghazi, II, 573.

When the Prophet (saw) and those who had accompanied Busr reached the village called Ghadir al-Ashtat, he returned to them and told them that the Quraysh had collected a great number of people against the Muslims in the place called Dhituwa, taken an oath to prevent the Muslims from entering Mecca, and sent Khalid b. al-Walid to the place called Ghamim.⁹ Following this development, the Prophet (saw) consulted his Companions (ra) as he always did in important matters. Finally, they agreed on a course of action and it was said, "We are here to perform 'Umra. We did not come here to fight with anybody. However, if anybody comes between us and the House of Allah, we will fight with them." Subsequently, they continued their journey, but since they did not want Khalid b. al-Walid's unit to be aware of their presence, they instead followed a rocky path between two mountains to reach their destination.¹¹ During that night the Messenger of Allah (saw) commanded his Companions (ra) not to light a fire. 12 Nevertheless, during the same night Khalid was able to ascertain the Muslim group's approach and decided to ride to Mecca to inform the Quraysh about the situation.¹³

When the Muslims arrived at the place called Saniyya al-Mirar near Hudaybiyya, the Prophet's camel sat down and would not move. The people tried their best to make the camel get up but they failed. So they said, "Al-Qaswa' (the name of the Prophet's camel) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet (saw) said, "Al-Qaswa' has not become stubborn; for stubbornness is not her habit, but she was stopped by the One (Allah) Who stopped (Abraha's) elephant (from entering Mecca long time ago). By the Name of the One in Whose Hands is my soul, if they (the people of the Quraysh) ask me anything which will respect the ordinances of Allah, I will grant it to them." 14

Just then, Budayl b. Warqa', the leader of the tribe of Khuza'a, arrived with a group of his men. The people of Khuza'a had always been the Prophet's confidants. They secretly came to the Prophet (saw) and informed them about the developments in Mecca. Budayl told them that some tribes of the Quraysh had come very close to Hudaybiyya with the intention of fighting with the Muslims. Allah's Messenger (saw) informed Budayl that they were not there to fight, but their only aim was to perform the 'Umra. He told him that if the people of the Quraysh wished he would agree to a period of truce between them. However, if they were not will-

9 HS4/275, Ibn Hisham, Sira, IV, 276; B4178, al-Bukhari, al-Maghazi, 36.
 10 MA9720, 'Abd al-Razzaq, Musannaf, V, 330.
 11 HS4/275, Ibn Hisham, Sira, IV, 276.
 12 HM11226, Ibn Hanbal, III, 27.
 13 B2731, al-Bukhari, al-Shurut, 15.
 14 B2732, al-Bukhari, al-Shurut, 15; D2765, Abu Da'ud, al-Jihad, 156.

ing to accept a truce then he expressed a commitment to fight them until death $^{15}\,$

Budayl b. Warqa' said that he would convey the Prophet's message to the people of the Quraysh and set out for Mecca. When he came to Mecca, he said to those gathering around him, "O people of the Quraysh! It is a fact that you are making a rush decision about Muhammad. He is not here to fight. He is here just to visit the House in order to honor it." 16 'Urwa b. Mas'ud came forward and said, "This man shows you the path of goodness. Accept that path and send me to him (Muhammad)." He then went to Hudaybiyya to meet personally with the Messenger of Allah (saw). The Prophet (saw) spoke the same words he had spoken to Budayl. 'Urwa was affected very much by the Companions' love and respect for the Prophet (saw) and related this to his friends when he returned to Mecca. He informed them that even though he had been sent to many kings and rulers as an envoy, he had never witnessed the love and respect shown to anybody as much as the love and respect shown to the Prophet (saw) by his companions. Consequently, he reiterated his offer and said to the Quraysh, "Muhammad has presented to you the path of peace and goodness. Accept this path."17

The Quraysh were not convinced by the words of 'Urwa. Meanwhile, envoys were coming and going between the Muslims and the polytheists. Finally, Allah's Messenger sent 'Uthman (ra) to Mecca to negotiate with the Quraysh with the hope of peace. The Meccans displayed an amiable attention to 'Uthman and they even told him that he could safely visit the Ka'ba. However, he refused their offer saying, "I would not circumambulate the Ka'ba until the Messenger of Allah circumambulates it." Somehow, a while later, rumors that he had been killed by the Quraysh reached Hudaybiyya.¹⁸

Thus, the circumstances quickly changed. Although the Muslims had come to perform the 'Umra, their intentions seem to not have been valued despite all their efforts. Henceforth, a state of emergency took hold among the people and the feeling was that this was a defining moment and that this situation called for a war. Indeed, 'Umar sent his son 'Abd Allah (ra) to bring his horse, which was stabled with one of the Ansar.¹⁹ Meanwhile, Allah's Messenger said, "We will not leave until we fight with these people," and called his Companions (ra) to take their pledge under a nearby tree.²⁰ At that moment, he asked everyone to pledge to him that they would not to

¹⁵ B2732, al-Bukhari, al-Shurut, 15.
 ¹⁶ HM19117, Ibn Hanbal, IV, 324.
 ¹⁷ B2731, al-Bukhari, al-Shurut, 15.
 ¹⁸ HM19117, Ibn Hanbal, IV, 324.
 ¹⁹ B4186, al-Bukhari, al-Maghazi, 36.
 ²⁰ HS4/283, Ibn Hisham, Sira, IV, 283.

run away from battle²¹ and would fight until death.²² Finally, he put his right hand on his left and said, "This is the pledge on behalf of 'Uthman."²³

This event in which the Companions (ra) rallied together around the Prophet (saw) was given its rightful place in the pages of history as "The Pledge of Ridwan" by the following verse²⁴ of the Holy Qur'an, which was revealed while the Companions (ra) were still under the tree, "Allah was pleased with the believers when they swore allegiance to you [Prophet] under the tree: He knew what was in their hearts and so He sent tranquility down to them and rewarded them with a speedy triumph."²⁵

The Muslims' determination in rallying around the Prophet (saw) and giving their allegiance to fight even at the cost of their lives startled and frightened the Quraysh. They then let 'Uthman, whom they had detained, return²⁶ and they sent Suhayl b. 'Amr to Hudaybiyya to reach an agreement with the Muslims. When the Prophet (saw) saw Suhayl whose name means "the little easy one," he turned to his Companions (ra) and expressed his contentedness saying, "Our task has become easy now." Soon after that Allah's Messenger and Suhayl reached a peace agreement in principle.

After agreeing upon the conditions of the agreement, it was time to put them down in writing. When the parties met to write the conditions of the treaty, the Prophet (saw) called 'Ali as his scribe and told him to write "In the name of Allah, the most Gracious and most Merciful." Suhayl objected immediately, "As for 'Bismillāh', we do not know what is meant by 'Bismillāh al-Raḥmān al-Raḥīm (In the name of Allah, the most Gracious and most Merciful),' but you may write, Bi ismika allāhumma (in thy name O Allah) which is the way we know it."28 Even though the Muslims who were there objected strongly to this request, Allah's Messenger commanded 'Ali to write it down just as Suhayl dictated. Then when the Prophet (saw) commanded 'Ali to write, "This is an agreement between Allah's Messenger and Suhayl b. 'Amr," Suhayl objected again by saying, "If we were to accept that you are the Messenger of Allah, we would not object and fight with you and would not prevent you from visiting the Ka'ba. Conversely, you may write 'Muhammad son of 'Abd Allah.'" The Prophet (saw) replied, "By Allah, even if you do not accept it, I am still the Messenger of Allah (saw)," but he went on to accept Suhayl's dictation on this matter as well.²⁹ However 'Ali (ra) said, "No, by Allah, I will not erase the phrase 'Messenger of Allah." Thereupon, the Messenger of Allah (saw) asked 'Ali to show him the words by

²¹ M4807, Muslim, al-Imara, ²² B2960, al-Bukhari, al-Jihad, 110; M4822, Muslim, al-Imara, 80. ²³ B4066, al-Bukhari, al-Maghazi, 19. ²⁴ BS10219, al-Bayhaqi, al-Sunan al-Kubra, V, 357. 25 Al-Fath, 48: 18. ²⁶ IF5/344, Ibn Hajar, Fath al-Bari, V, 344. ²⁷ B2731, al-Bukhari, al-Shurut, 15. 28 M4632, Muslim, al-Jihad wa 'l-Siyar, 93. ²⁹ B2731, al-Bukhari, al-Shurut, 15.

placing his hand on the phrase so that he might erase the words with his own hands and had 'Ali instead write "Muhammad son of 'Abd Allah." ³⁰

Subsequently, the Prophet (saw) requested that there be a clause in the treaty which would allow the Muslims to visit the Ka'ba. Suhayl replied that they would not be able to visit it this year but they could do it the following year and that there would be a condition that they not enter bearing arms except in their sheaths or holsters. Allah's Messenger (saw) accepted this condition and commanded the article to be written down in the treaty. Moreover, according to this condition, it was decided that Muslims would stay in Mecca for only three days. After this request Suhayl asked for one other condition to be acceded, which was seen as a very difficult stipulation for the Muslims to accept. He said, "If a Meccan who believes in Muhammad should join the Muslims in Medina, he will be returned by Muhammad to the polytheists upon the request of that person's guardian; however, if a Muslim from Medina returns to Mecca he will not be sent back." ³¹

Finally, it was written down and agreed that the treaty would be valid for ten years, as long as there was no raid or betrayal. Moreover, those from the neighboring tribes who wished to establish an alliance with the Quraysh in the treaty would be allowed to do so and those who wished to establish an alliance with the Muslims would also be allowed to do so. Afterwards, the tribe of Khuza'a announced that they were on the side of the Muslims and the tribe of Banu Bakr announced their allegiance to the Quraysh.

While the treaty was being prepared, an incident occurred which was very painful for the Muslims to bear. Abu Jandal, the son of Suhayl b. 'Amr, who was the representative of the Quraysh in the treaty, escaped from Mecca and came to Hudaybiyya with his hands shackled in chains. Suhayl approached his son, slapped his face, took hold of his collar, and said, "O Muhammad! Our agreement was finalized before this man came to you, was it not?" The Prophet (saw) said, "Yes, it was." After that even though Allah's Messenger said to Suhayl, "Allow him to stay with the Muslims," Suhayl refused and reminded him of their agreement. Suhayl started to pull his son by his chains to take him back to Mecca. Meanwhile, Abu Jandal, who had been tortured by various means on his path of believing in Allah, addressed the Muslims with the following heart-breaking words, "O Mus-

³⁰ M4631, Muslim, al-Jihad wa 'l-Siyar, 92.

³¹ B2700, al-Bukhari, al-Sulh,

³² HM19117, Ibn Hanbal, IV, 324.

lims! Will I be returned to the pagans although I have come as a Muslim? Do you not see how much I have suffered?"³³

Under the sad and helpless looks of the Muslims, Allah's Messenger said, "O Abu Jandal! Have patience and ask your reward from Allah; for Allah will soon provide for you and your others who have been persecuted a way out of your suffering. We have entered into a treaty of Peace with the Quraysh and we have exchanged with them a solemn pledge that we cannot violate."³⁴

'Umar b. al-Khattab (ra), who felt that the conditions of the treaty and what had happened to Abu Jandal to be beneath their status as Muslims, approached the Messenger of Allah (saw) and asked the following questions:

"O Messenger of Allah, are we not fighting for truth and they for false-hood?"

The Prophet (saw) replied, "By all means."

'Umar asked, "Are not those killed from our side in Paradise and those killed from their side in the Fire?"

The Prophet (saw) replied, "Yes."

'Umar said, "Then why should we put a blot upon our religion and return, while Allah has not decided the issue between them and ourselves?"

The Prophet (saw) said, "O Son of al-Khattab, I am the Messenger of Allah. Allah will never ruin me (let my work be in vain).³⁵ I am the Messenger of Allah and I do not disobey Him, and He will make me victorious."

'Umar continued, "Didn't you tell us that we would go to the Ka'ba and perform the circumambulation around it?"

The Prophet (saw) said, "Yes, but did I tell you that we would visit the Ka'ba this year?"

'Umar said, "No."

The Prophet (saw) said, "You will certainly visit it soon and perform the circumambulation around it." ³⁶

When the writing of the peace treaty was concluded, Allah's Messenger said to his companions, "Get up and slaughter your sacrifices and get your head shaved."³⁷ However, nobody got up even though he repeated this command thrice. There was an utter silence. This was not something usual. It seemed that the Companions (ra) could not accept the notion of going back to Medina while they had made a solemn resolution to perform the 'Umra and had assumed the state of *iḥrām*. For the Prophet (saw) this

33 B2731, al-Bukhari, al-Shurut, 15. 34 HM19117, Ibn Hanbal, IV, 324. 35 M4633, Muslim, al-Jihad wa 'l-Siyar, 94. 36 B2732, al-Bukhari, al-Shurut, 15. 37 D2765, Abu Da'ud, al-Jihad, 156.

situation was heart-rending and to find some consolation he went to Umm Salama and told her what had just happened. She gave him a brilliant suggestion by saying, "O Messenger of Allah! If you want your order to be carried out, go out and do not say a word to anybody, but slaughter your sacrifice and shave your head."

In order to end the tension and melancholy, the Prophet (saw) followed his wife's suggestion; he went out and did not speak to anyone until he slaughtered his sacrifice and had his head shaved. Seeing their Prophet's actions the Companions (ra) got up, slaughtered their sacrifices, and had their heads shaved and thus ended their state of *iḥrām*. Allah's Messenger was so pleased that he prayed to Allah for them saying, "O Allah! Please forgive those who had their heads shaved."

After staying twenty days in Hudaybiyya, ⁴⁰ Allah's Messenger and his Companions (ra) set out for Medina. Everybody was still very dejected. However, while they were in the middle of their journey between Mecca and Medina, ⁴¹ Allah's Messenger said, "Tonight there has been revealed to me a sūra which is dearer to me than that on which the sun shines (i.e., the world)" and gave his Companions (ra) the good news of the revelation of the Sura al-Fath. ⁴² He then started to recite the revealed verses to those who were with him, "Truly We have opened up a path to clear triumph for you [Prophet], so that Allah may forgive you your past and future sins, complete His grace upon you, guide you to a straight path, and help you mightily." The Prophet (saw) then sent a messenger to 'Umar and had him recite these verses. 'Umar asked, "O Messenger of Allah! Is this (the Treaty of Hudaybiyya) a real conquest?" The Prophet (saw) said, "Yes, it is." At this, 'Umar, who had been angry and disappointed for surrendering to all the conditions of the polytheists, became pleased, and returned home. ⁴⁴

Bara' b. 'Azib's following words also expressed the fact that Hudaybi-yya was a real victory: "You (people) consider the conquest of Mecca as the Victory (referred to in the Sura al-Fath (48:1). Yes, the conquest of Mecca was a victory and a conquest, but truly we consider the actual Victory to be the Pledge of Allegiance (*Bay'at al-Ridwan*) on the day of Hudaybiyya."⁴⁵ Hence, the Treaty of Hudaybiyya was not a victory won after a battle, but it was an agreement that opened the way to all other conquests, such as the conquest of Khaybar and Mecca. By means of this agreement, the gates to other victories were opened.

38 B2731, al-Bukhari, al-Shurut, 15. ³⁹ BS10209, al-Bayhaqi, al-Sunan al-Kubra, V, 353. 40 WM2/616, al-Waqidi, Maghazi, I, 616; ST2/98, Ibn Sa'd, Tabaqat, II, 98. ⁴¹ HM19117, Ibn Hanbal, IV, 42 B5012, al-Bukhari, Fada'il al-Qur'an, 12; MU481, al-Muwatta', al-Qur'an, 4. 43 Al-Fath, 48: 1-3. 44 M4633, Muslim, al-Jihad wa 'l-Siyar, 94. 45 B4150, al-Bukhari, al-Maghazi, 36.

In the following verses, Allah Almighty gave the believers the good news of entering Mecca just as the Prophet (saw) had seen in his dream: "Allah has truly fulfilled His Messenger's vision: 'Allah willing, you will most certainly enter the Sacred Mosque in safety, shaven-headed or with cropped hair, without fear!'—Allah knew what you did not—and He has granted you a speedy triumph." In this way, the concerns and questions filling the hearts of the believers were removed and replaced with tranquility and submission. On the other hand, the polytheists who thought that they had protected themselves and won much honor with the treaty were not aware of that they would soon be the real losers.

After the treaty, the Prophet (saw) remained loyal to the agreed conditions. Meanwhile, a Meccan named Abu Basir 'Utba al-Saqafi converted to Islam, found a way to escape from his captors, and came to Medina. The polytheists immediately sent Khunays al-'Amiri and his slave after Abu Basir and asked the Prophet (saw) to return him in accordance with the conditions of the treaty. The Prophet (saw) handed him over to the people from the Quraysh and said, "O Abu Basir! As you know, we have signed an agreement with these men. In our religion, it does not befit us to betray our agreements. Go with these men. Undoubtedly, Allah will create a way and easiness for you and those who are weak like you."

Even though Abu Basir expressed his sadness saying, "O Messenger of Allah! Are you giving me to these pagans so that they can kill me because of my religion?" Allah's Messenger comforted him saying, "Go with them O Abu Basir! Allah Almighty will certainly create for you a way out of this."⁴⁷

Those who escaped from Mecca and took refuge with the Prophet (saw) were not just men. Umm Kulthum (ra), the daughter of 'Uqba b. Abi Mu'ayt, also secretly left Mecca and came to Medina. This brave woman, who was from a noble family as she was the daughter of one of the leaders of the Quraysh, overcame all the security taken by her family to keep her in Mecca and set out for Medina in the middle of the night and took her rightful place in history as being the first woman to emigrate to Medina by herself. In this case, Allah's Messenger did not give her back to her brothers, who came to Medina and asked for her to be returned to Mecca. This is because it was commanded, in the verse that was revealed after this incident, "You who believe, test the believing women when they come to you as Muhajirun—Allah knows best about their faith—and if you are sure

⁴⁶ Al-Fath, 48: 27. ⁴⁷ WM2/624, al-Waqidi, *Maghazi*, I, 624. ⁴⁸ ST8/230, Ibn Saʻd, *Tabaqat*, VIII, 230-231; IBS961, Ibn 'Abd al-Bar, *Istiʻab*, p. 961.

of their belief, do not send them back to the disbelievers..."49

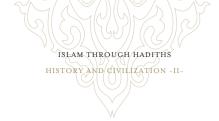
Moreover, Allah Almighty also made a way out for Abu Basir and those who were in a similar situation. In fact, by obeying the Prophet's command and, because of the conversation they had together, when Abu Basir set out with two of his captors he was filled with self-confidence. When they camped at the place called Dhu al-Hulayfa to have something to eat, Abu Basir said to Khunays, "O Khunays! By Allah you have a very nice sword." Khunays replied, "Yes, it is very nice. I have tested it many times." Then Abu Basir asked permission to examine the sword. He took it out of its sheath and started to swing it around to test it. Just then, he hit Khunays with the sword and killed him. When Khunays' slave saw his master die, he ran away and thus Abu Basir freed himself.⁵⁰

Abu Basir, who escaped again from the hands of the polytheists, was worried that he would be returned back to them so he took shelter in a place called 'Is, along the coast of the Red Sea. When Abu Jandal escaped from the hands of the polytheists and joined him at 'Is, it started to become a sanctuary for the Muslims who escaped from Mecca.⁵¹ Soon after that, the Muslims who settled in 'Is started to become a real threat to the caravans of the Quraysh because they began to raid them. Thus, the Quraysh were forced to ask the Messenger of Allah (saw) to abolish the article in the Treaty of Hudaybiyya about "Returning the Meccans who converted to Islam." They appointed Abu Sufyan to convey their message to the Prophet (saw) and said, "From that time on whoever goes from Mecca to Medina would be in safety."52 Allah's Messenger immediately sent a message to Abu Basir and those with him and asked them to come to Medina. The Prophet's letter reached Abu Basir when he was on his death bed. He took his final breath when he was reading the Prophet's letter. After burying him where he passed away, his fellow comrades left for Medina.⁵³

On the day of Hudaybiyya, the Muslims would never have known what kind of advantages this Treaty would bring them in the following days, months, and years. The wisdom behind the Prophet's acceptance of the conditions of the Treaty, which seemed very heavy at first, started gradually to reveal itself.

After years of hostile relations with the polytheists, the Muslims had a peace agreement with the polytheists for the first time. When people became safe from the violence of each other in this peaceful environment, the

⁴⁹ Al-Mumtahina, 60: 10. ⁵⁰ B2731, al-Bukhari, al-Shurut, 15. ⁵¹ WM2/627, al-Waqidi, *Maghazi*, I, 627; D2765, Abu Da'ud, al-Jihad, 156. ⁵² MA9720, 'Abd al-Razzaq, *Musannaf*, V, 330. ⁵³ WM2/629, al-Waqidi, *Maghazi*, I, 629.



Muslims had the opportunity to be in direct and open contact with many nonbelievers, who knew nothing about Islam. This created the best environment in which to invite people across Arabia and beyond to Islam. Perhaps, the most important development in this period was that for the first time the polytheists of Mecca, who had refused to recognize the existence of the Muslim community and had regarded Muhammad as somebody who was trying to destroy their ancestors' religion, accepted the Muslims as an equal party. In this way, the Medinan City State gained official status in all of Arabia.

One year after the Treaty, i.e., in the seventh year after the Hijra [629], the Prophet (saw) asked the believers to be ready to perform the 'Umra. In the month of Dhu al-Qa'da,⁵⁴ together with two thousand Muslims, the Prophet (saw) set out from Medina.⁵⁵ They had no arms but their swords. When the Quraysh heard the Muslims were approaching, they left the city in accordance with the conditions of the Treaty. They went to the mountains around the city for three days⁵⁶ and started to curiously observe from distance what the Muslims were going to do. The Companions (ra) were carefully guarding Allah's Messenger lest the polytheists might attempt to harm him.⁵⁷

Allah's Messenger and his Companions (ra) entered Mecca by saying, "Labbayka Allāhumma labbayka (Here I am, O Allah, here I am)." When they arrived at the Masjid al-Haram, the Prophet (saw) wanted them to be seen as strong because the polytheists were watching them. This is the reason that he said, "Today, may Allah have mercy on the one who shows himself strong to them." This was because the polytheists regarded the Muslims as frail and weak people. This was why the Prophet (saw) commanded the Companions (ra) to uncovered their right shoulders and arms and walk hastily (ramal) in the first three rounds of circumambulation of the Ka'ba in order to show their biceps. ⁵⁹

The following day, the Prophet (saw) entered the Kaʿba. After waiting there until the time of the zuhr prayer, he commanded Bilal to recite the call for prayer.⁶⁰ Allah's Messenger returned to Medina after staying in Mecca for three days in accordance with the agreement.⁶¹

By their behavior and attitude, the Muslims had left a deep impression on the polytheists. Some prominent members of the Quraysh, such as Khalid b. al-Walid, 'Uthman b. Talha,⁶² and 'Amr b. al-'As (ra), embraced

54 B1844, al-Bukhari, Jaza' al-sayd, 17. 55 WM2/731, al-Waqidi, Maghazi, 2, 731. 56 ST2/121, Ibn Sa'd, Tabagat, II, 121. 57 B4255, al-Bukhari, al-Maghazi, 44. 58 HS5/18, Ibn Hisham, Sira, 59 B1602, al-Bukhari, al-Hajj, 55; M3055, Muslim, al-Hajj, 60 WM2/737, al-Waqidi, Maghazi, 2, 737. 61 B2701, al-Bukhari, al-Sulh, 62 WM2/745, al-Waqidi, Maghazi, II, 745.

Islam during this period.⁶³ This was because there was no longer a war with the polytheists and the Jewish tribes, who had at times become a real threat to the Muslims. The process of the elimination of the enemies of Islam was gradually leading toward the full ascendancy of Islam.

The Treaty of Hudaybiyya opened the way to future conquests. Not even a month had passed after signing the agreement before Khaybar was conquered and a major blow was struck at the rebellious Jews. The Hudaybiyya *mujāhids* who were bestowed with many spiritual favors also received material blessings by getting shares from the war booty of Khaybar.⁶⁴ Two years later, the Muslims conquered Mecca after the polytheists of the Quraysh violated the agreement. During this period, many of the Quraysh, including Suhayl, were honored by accepting Islam as their faith.

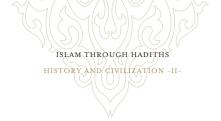
Thus, the Hudaybiyya Treaty represented Islam's expansion outside its borders. On the one hand, Islam's dominance gradually increased inside the Arabian Peninsula, and, on the other hand, it officially went beyone the Arabian Peninsula for the first time in its history. The voice of Islam went beyond the borders of Arabia and started to spread toward Damascus, Byzantium, Egypt, Iraq, and Iran. In this context, Allah's Messenger sent letters to the emperors of Byzantium and Persia, to the governor of Egypt, and to the Negus of Abyssinia and invited them all to Islam.

The number of people who embraced Islam during the two years after the agreement was equal or even more than the number of people who had converted to Islam up to that day. Eventually the Muslims reached such a number that there was an army of ten thousand soldiers present at the conquest of Mecca. The Treaty of Hudaybiyya was also an important step with regard to opening the way to creating a state. Even though it seemed against the Muslims at first, it was an agreement in favor of them in respect to its results over a period of time.

Furthermore, the name Hudaybiyya reminds us of the Prophet's observance of his promises. Even when Abu Jandal was chained and taken to Mecca by his father in front of the Prophet's eyes, he did not break his promise and violate the agreement.

The Treaty of Hudaybiyya was the Prophet's first diplomatic success which he gained with his Companions (ra) about whom he said, "*Today, you are the best people on the earth!*"⁶⁶ This is why it became an important turning point in Islamic history.

63 WM2/624, al-Waqidi, *Maghazi*, I, 624. 64 D3015, Abu Da'ud, al-Imara, 23-24. 65 WM2/624, al-Waqidi, *Maghazi*, I, 624. 66 B4154, al-Bukhari, al-Maghazi, 36.



The following statement of Abu Bakr (ra) sheds light on how we should understand Hudaybiyya in all its aspects: "There is no conquest in the history of Islam greater than Hudaybiyya. However, on that day people had difficulties in understanding what was happening between Allah's Messenger and his Lord. The servants of Allah are very hasty in making decisions, whereas Allah Almighty does not make haste like His servants do; simply the affairs come to the point where He wills them."

⁶⁷ WM2/610, al-Waqidi, *Maghazi*, II, 610.



THE BATTLE OF HUNAYN and THE SIEGE OF TA'IF TWO BATTLES FILLED WITH OBJECT LESSONS

According to a report that Umayya b. Safwan b. Umayya heard from his father, the Messenger of Allah (saw) borrowed several coats of mail (in order to prepare for the battle) from him (from Safwan who had not yet converted to Islam) on the day of (the Battle of) Hunayn. Safwan asked, "Are you taking them by force, O Muhammad?" Allah's Messenger replied, "No, it is a loan with a guarantee on the return of their value (in case of their destruction)"

(D3562, Abu Da'ud, al-Buyu' (Ijara), 88)



أَخْبَرَنِي أَنسُ بْنُ مَالِكِ ...فَقَالَ رَسُولُ اللَّهِ ﴿ : "فَإِنِّي أَعْطِى رِجَالاً حَدِيثِي عَهْد بِكُفْرٍ أَتَالَّهُهُمْ أَفَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ "فَإِنِّي أُعْطِى رِجَالاً حَدِيثِي عَهْد بِكُفْرٍ أَتَالَّهُهُمْ أَفَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ؟ فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ ."
خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ ."

عَنْ صُهَيْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو أَيَّامَ حُنَيْنٍ: " " اللَّهُمَّ بِكَ أُحَاوِلُ وَبِكَ أُصَاوِلُ وَبِكَ أُقَاتِلُ. " " " اللَّهُمَّ بِكَ أُحَاوِلُ وَبِكَ أُصَاوِلُ وَبِكَ أُقَاتِلُ. "

عَنْ أَبِي إِسْحَاقَ قَالَ: جَاءَ رَجُلُ إِلَى الْبَرَاءِ فَقَالَ: أَكُنْتُمْ وَلَيْتُمْ يَوْمَ حُنَيْنِ يَا أَبَا عُمَارَةَ ؟ فَقَالَ: أَشْهَدُ عَلَى نَبِيِّ اللَّهِ فَيْ مَا وَلَى وَلَكِنَّهُ انْطَلَقَ أَخِفَّاءُ مِنَ النَّاسِ وَحُسَّرٌ إِلَى هَذَا الْحَيِّ مِنْ هَوَازِنَ وَهُمْ قَوْمٌ رُمَاةٌ فَرَمَوْهُمْ بِرِشْقٍ مِنْ النَّاسِ وَحُسَّرٌ إِلَى هَذَا الْحَيِّ مِنْ هَوَازِنَ وَهُمْ قَوْمٌ رُمَاةٌ فَرَمَوْهُمْ بِرِشْقٍ مِنْ النَّاسِ وَحُسَّرٌ إِلَى هَذَا الْحَيِّ مِنْ هَوَازِنَ وَهُمْ قَوْمٌ رُمَاةٌ فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبْلِ كَأَنَّهَا رِجْلُ مِنْ جَرَادٍ فَانْكَشَفُوا فَأَقْبَلَ الْقَوْمُ إِلَى رَسُولِ اللّهِ فَيْ وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ يَقُودُ بِهِ بَغْلَتَهُ فَنَزَلَ وَدَعَا وَاسْتَنْصَرَ وَهُو يَقُولُ: وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ يَقُودُ بِهِ بَغْلَتَهُ فَنَزَلَ وَدَعَا وَاسْتَنْصَرَ وَهُو يَقُولُ: "أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ اللَّهُمَّ نَزِّلْ نَصْرَكَ.» قَالَ الْبَرَاءُ: كُنَّا وَاللَّه إِذَا احْمَرَ الْبَأْسُ نَتَقِى بِهِ وَإِنَّ الشَّجَاعَ مِنَّا لَلَّذِى يُحَادِى بِهِ.



Anas b. Malik (ra) reported ... (upon the uneasiness which arose during the distribution of the war booty of the Khawazin) the Messenger of Allah (saw) said, "I give (at times war booties) to persons who were quite recently in the state of unbelief, so that I may incline their hearts (to Islam). Do you not feel delighted that people should leave with wealth, and you should go back to your places with the Messenger of Allah? By Allah, that with which you would return with (the Prophet) is much better than that with which they would bring back at their return."

(M2436, Muslim, al-Zakat, 132)

April 1

According to the report of Suhayb (b. Sinan) (ra), Allah's Messenger (saw) prayed on the Day of Hunayn as follows: "O Allah! I am trying to stand against the enemy with Your help. I attack them with Your help, and I fight with them with Your help."

(DM2471, al-Darimi, al-Siyar, 7)



Abu Ishaq reportedly said, "A man asked Bara' (b. 'Azib), "O Abu 'Umara! Did you run away from the battlefield on the Day of Hunayn?" He said, "No, by Allah I witnessed that the Messenger of Allah (saw) did not run away nor turn his back; however, some Muslim soldiers, who did not have arms or shields, advanced toward the ranks of the Banu Khawazin. The Banu Khawazin who were very good archers shot at those advancing young men. So these young men were defeated and the enemy forces turned on the Messenger of Allah (saw). Meanwhile Abu Sufyan b. al-Harith was holding the leash of the Prophet's mule. Allah's Messenger got down from his mule, invoked Allah's help, and called out, "I am the Prophet. This is no untruth. I am the son of 'Abd al-Muttalib. O Allah! Bestow upon me Your help." Then Bara' continued his report saying, "No, by Allah, we were protecting ourselves from the enemy with the help of the Messenger of Allah at the most heated time of the Battle. The bravest of us was the one who could stand by the Prophet."

(M4616, Muslim, al-Jihad wa 'l-Siyar, 79)



عَنِ ابْنِ شَهَابٍ قَالَ: وَزَعَمَ عُرْوَةُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ اَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ عَلَى قَامَ حِينَ جَاءَهُ وَفْدُ هَوَازِنَ مُسْلَمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ ...فَقَامَ رَسُولُ اللَّه عَلَى فِي الْمُسْلِمِينَ، فَأَتْنَى عَلَى اللَّه بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: "أَمَّا بَعْدُ فَإِنَّ إِخْوَانَكُمْ هَؤُلاَءِ قَدْ جَاءُونَا عَلَى اللَّه بِمَا هُو أَهْلُهُ ثُمَّ قَالَ: "أَمَّا بَعْدُ فَإِنَّ إِخْوَانَكُمْ هَؤُلاَءِ قَدْ جَاءُونَا عَلَى اللَّه بِمَا هُو أَهْدُ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَ مِنْكُمْ أَنْ يُطِيّدُ إِنَّا فَلْيَفْعَلْ، وَمَنْ أَحَبَ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيهُ إِيَّاهُ مِنْ إِنَا فَلْيَفْعَلْ، وَمَنْ أَحَبَ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيهُ إِيَّاهُ مِنْ إِنَا فَلْيَفْعَلْ، وَمَنْ أَحَبَ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيهُ إِيَّاهُ مِنْ أَبِعَلَى اللَّهُ عَلَيْنَا فَلْيَفْعَلْ، وَمَنْ أَحَبَ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيهُ إِيَّاهُ مِنْ أَوْلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ."

عَنْ صَفْوَانَ بْنِ أُمَيَّةً قَالَ: أَعْطَانِي رَسُولُ اللَّهِ ﴿ يَوْمَ حُنَيْنِ وَإِنَّهُ لَأَبْغَضُ الْخَلْقِ إِلَيَّ فَيَ صَفْوَانَ بْنِ أُمَيَّةً قَالَ: أَعْطِيني حَتَّى إِنَّهُ لأَحَبُّ الْخَلْقِ إِلَيَّ.



Ibn Shihab reported, "Urwa stated that Marwan b. Hakam and Mithwar b. Mahrama had reported to him that when the delegates of the tribe of Khawazin embraced Islam, they went to Allah's Messenger (saw) and asked him to return their property and their captives... Allah's Messenger (saw) got up in the gathering of the Muslims, praised Allah as is His due, and said, "To Proceed! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever among you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share until we pay him from the very first booty, which Allah will give us, then he can do so."

Apo

(B2307, al-Bukhari, al-Wakala, 7)



Sa'id b. al-Musayyab reported from Safwan b. Umayya (ra) who said, "When the Messenger of Allah (saw) gave to me (from the war booty) on the Day of Hunayn, he was the most hated person among the people to me. But he did not stop giving to me, so he became the most loved person to me."

(T666, al-Tirmidhi, al-Zakat, 30)



t was the month of Shawwal in the eight year [630] after the Hijra. Mecca had been conquered and its people had paid homage to the Prophet (saw). The acceptance of defeat by the Quraysh, which was one of the most prominent Arab tribes, and the destruction of the idols in and around Mecca had annoyed some people of Arabia. Among them, the tribe of Khawazin living near Ta'if reached an agreement with the tribe of Thaqif and gathered around Malik b. 'Awf and encamped in the region called Awtas. The Khawazin and Thaqif, two of the largest tribes of Arabia, formed an army of twenty thousand men. They wanted to recapture Mecca and regain the Ka'ba. In order to prevent the soldiers from running away from the battlefield and force them to fight under any circumstance, Malik b. Awf commanded his soldiers to bring their wives and children and even all their sheep and camels to the battlefield.²

The prophet, who was notified of this news, gathered an army of twelve thousand men, two-thousand of whom were Meccans.³ It seemed strong measures would have to be taken because the opponent had a well-organized strong army which was eager to annihilate the Muslims. In this context, the Messenger of Allah (saw) sent the Medinan Companion 'Abd Allah b. Abi Hadrad al-Aslami (ra) behind enemy lines as a scout to collect intelligence about the number, preparations, and tactics of the enemy. This man blended in with the people of the Khawazin and transmitted the information he collected to the Prophet (saw).⁴

The Messenger of Allah asked Safwan b. Umayya, who was a polytheist at the time, to lend him a large number of coats of mail for the ensuing battle. When Safwan, who became anxious at the Prophet's demand, asked, "Are you taking them by force, O Muhammad?" Allah's Messenger replied, "No, it is a loan with a guarantee on the return of their value (in case of their destruction)." Accordingly, a hundred coats of mail were borrowed from

¹ BS11487, al-Bayhaqi, *al-Sunan al-Kubra*, VI, 87. ² B4337, al-Bukhari, al-Maghazi, 57. ³ TB2/167, al-Tabari, *Ta'rikh*, II, 167. ⁴ ZE2/571, al-Dhahabi, *Ta'rikh*, II, 572. ⁵ D3562, Abu Da'ud, al-Buyu'

(Ijara), 88.

Safwan,⁶ and preparations for the battle commenced. Some of the Companions (ra) put on their shields, others girded their arms, and yet others were prepared their horses. It was a very hot day. Abu 'Abd al-Rahman al-Fikhri, a Companion from the Quraysh, went to the Prophet's tent in the afternoon and informed him that all the preparations were completed and it was time for the army to move. Thereupon, the Prophet (saw) said to Bilal, "Rise, O Bilal!" Bilal leaped up from beneath the tree, whose shade he had been enjoying, saying, "I am at your service and for your pleasure I am ready to sacrifice myself for you." The Prophet (saw) asked Bilal to saddle his mount. Bilal then took out a simple saddle, both sides of which were stuffed with palm-leaves, which presumed no notion of arrogance or pride. Thus, the Prophet (saw) rode the mount prepared for him and the Muslim army also rode behind him.⁷

The Muslim army continued on its way confidently and magnificently. The magnificence of the sizable army even made some of the companions proud, whereas Allah's Messenger (saw) was praying as follows: "O Allah! I am trying to stand against the enemy with Your help. I attack them with Your help, and I fight with them with Your help."

Meanwhile by hearing the news that the Prophet (saw) was approaching with his army, Malik b. 'Awf, the commander of the enemy army, commanded his soldiers who gathered around him to spread out in the valley of Hunayn and lay ambushes against the ensuing army. It was a narrow valley on the outskirts of the mountain of Awtas. The Muslim army had to be divided and entered the valley as several groups because of the poor condition of the road. Just when they reached the middle of the valley, the vanguard forces under the command of Khalid b. al-Walid (ra) were suddenly attacked by the enemy. The Muslims were not even aware of what was happening. It was as if the arrows were pouring down from the direction of the Khawazin. No one could see what was happening around them because of the panic and then, the vanguard force of the Muslim army began to run away.⁹

Certainly, this was a very hard trial for the Muslims because they were fully equipped and had a large force. Then what happened and how was it that the Muslim army started to flee? It was evidently not related to military strength. There should be other explanation for their defeat. Indeed, when Abu Qatada asked 'Umar b. al-Khattab (ra), "What is wrong with the people

⁶BS11672, al-Bayhaqi, *al-Sunan al-Kubra*, VI, 142.
 ⁷D5233, Abu Da'ud, al-Adab, 154-155.
 ⁸DM2471, al-Darimi, al-Siyar, 7.
 ⁹D3194, Abu Da'ud, al-Jana'iz, 51, 53.

that they are fleeing?" referring to their situation, 'Umar replied, "This is the Will of Allah." By this response, he was referring to the consequences of some people's pride.

Even Abu Bakr (ra) expressed this view by saying, "Today, we will not be defeated because of our small number." It soon became clear that their large number did not mean anything unless supported by sincerity, patience, and forbearance. The important thing was to trust sincerely and honestly in Allah (swt). This is expressed in the following verse of the Holy Qur'an which refers to the Battle of Hunayn by name: "Allah has helped you [believers] on many battlefields, even on the day of the Battle of Hunayn. You were well pleased with your large numbers, but they were of no use to you: the earth seemed to close in on you despite its spaciousness, and you turned tail and fled." 12

It is probable that some young Companions (ra) set out for this expedition without shields, arms, and helmets because of this pride. The tribe of Khawazin, on the other hand, was very proficient in the art of archery. When faced with intensive arrow fire the young unarmed Companions (ra) in particular started to flee from the battlefield, 13 so that not even one hundred men remained by the side of the Messenger of Allah (saw).¹⁴ However, in that turmoil Allah's Messenger rode his mount into the enemy fire and threw himself into the middle of the fight. When he rode his white mule into the enemy lines, his uncle 'Abbas held the bridle while Abu Sufyan held its reins to stop the mule from moving forward. ¹⁵ 'Abbas and Abu Sufyan al-Harith did not leave the Messenger of Allah (saw) by himself. Just then the Prophet (saw) asked 'Abbas to shout saying "Aṣḥāb al-Samūra (Companions of Samura)." Samura was the name of the tree in Hudaybiyya under which the Prophet (saw) had accepted the promises of the Muslims that they would protect him under any circumstances. 'Abbas had a deep voice. He shouted "Where are the Companions of Samura?" as loud as he could. As the Prophet had expected, this call received a response from Muslims like the bleating of a cow to its calves. People ran toward the Prophet (saw) saying "Yā labbayka! Yā Labbayka!" meaning "Here I am O Messenger of Allah!" Allah's Messenger said to his Companions (ra) who gathered around him, "O servants of Allah! I certainly am a servant and messenger of Allah! O people of the Ansar! I certainly am a servant and messenger of Allah!"16 They replied all together "Labbayka, Labbayka! (Here we are O Messenger of Allah! We are at your service)."17 The Muslim army had their

10 B3142, al-Bukhari, Fard al-kkhumus, 18. ¹¹ AV7/194, al-Azimabadi, 'Awn al-ma'bud, VII, 194; HS5/113, Ibn Hisham, Sira, V, 113. 12 Al-Tawba, 9: 25. 13 B2930, al-Bukhari, al-Jihad, 97. 14 T1689, al-Tirmidhi, al-Jihad, 15. 15 B2864, al-Bukhari, al-Jihad, 52; HM1775, Ibn Hanbal, I, 208. ¹⁶ BS13033, al-Bayhaqi, al-Sunan al-Kubra, VI, 501. ¹⁷ B4333, al-Bukhari, al-Maghazi, 57; M4612 Muslim, al-Jihad wa 'l-Siyar, 76.

spirits lifted, gathered their strength, and started to fight with the enemy to the death.

Meanwhile, the polytheists surrounded the Prophet (saw). He immediately dismounted and started saying, "I am the Prophet, and there is no lie about it; I am the son of 'Abd al-Muttalib." Years later when Bara' b. 'Azib talked about the Battle of Hunayn, he described the Prophet's bravery and ended his narration as follows: "No, by Allah, we were protecting ourselves from the enemy with the help of the Prophet (saw) at the most heated time of the battle." This is because, as described by Anas (ra), the Prophet (saw) was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Muslims took courage and gathered their strength. Pleased with this development, Allah's Messenger said, "This is the time when the fight is raging hot." He then took some pebbles and threw them in the face of the enemy. He then said, "By the Lord of Muhammad, the infidels are defeated." Afterwards, the army of the Khawazin fled and the Muslims pursued them. Evidently, the Prophet (saw), riding his mule, was among those who pursued the polytheists.

In the Battle of Hunayn, Allah's Messenger said that whoever killed an enemy—provided that there was a proof or a witness for it—could have the arms and belongings of the enemy whom he killed.²³

The battle was so intense that some women were even forced to fight along with the men. In fact, when Allah's Messenger was looking around during the battle, he saw Umm Sulaym bint Milhan (ra) who used her body as a shield and carried a dagger to protect the Prophet (saw). The Messenger of Allah was pleased see the courage of this woman who was the mother of Anas b. Malik and he said, "O Umm Sulaym. Allah has been sufficient and He has done the best."²⁴

When the fight was continuing with all its intensity, Allah's Messenger saw a woman lying on the ground. He asked the people around him, "Who was that woman?" He was told, "She was a woman killed by Khalid b. al-Walid." Thereupon, the Prophet (saw) told someone who was with him, "Go and find Khalid and tell him that Allah's Messenger has strictly forbidden you to kill women, children, and slaves." Then, 'Usayd son of Hudayr, a horseman from the tribe of Aws, asked the Prophet (saw), "O Messenger of Allah! Aren't they the children of the polytheists?" The Prophet (saw) said, "Are not the best of you sons of the polytheists? Every child is born with a true

18 B3042, al-Bukhari, al-Jihad, 167. 19 M4616, Muslim, al-Jihad wa 'l-Siyar, 79. 20 B6033, al-Bukhari, al-Adab, 39. ²¹ M4619, Muslim, al-Jihad wa 'l-Siyar, 81. ²² HM1775, Ibn Hanbal, I, 208. ²³ B7170, al-Bukhari, al-Ahkam, 21; D2718, Abu Da'ud, al-Jihad, 136. ²⁴ M4680, Muslim, al-Jihad wa 'l-Siyar, 134. ²⁵ HS5/127, Ibn Hisham, Sira, V, 127.

nature of faith but his parents convert him to Judaism, Christianity or Magianism [Zoroastrianism]."²⁶

At the end of the battle most of the tribe of Khawazin, including Malik b. 'Awf, fled the battlefield leaving behind everything they had, i.e., their possessions, children, and women. They sought shelter in Ta'if and started to defend themselves from behind the city walls. Some of the Khawazin gathered in the region called Awtas in order to push back the Muslim army. In this battle, the Muslims collected war booty consisting of six thousand captives, twenty-four thousand camels, more than forty thousand sheep, and an abundant amount of silver. Allah's Messenger commanded the war booty to be gathered in the place called Jir'ana, which was located northeast of Mecca.²⁷ Among the captives was Shayma', the Prophet's milk sister. She was not able to assure the Muslim soldiers that she was the Prophet's milk sister. Consequently, the Muslim soldiers brought her to the Prophet's presence and she said, "O Muhammad! I am your milk sister." It had been fifty-six years since the last time they saw each other. When the prophet asked her to prove her claim, Shayma' uncovered her shoulder and showed the Prophet (saw) the bite marks the Prophet (saw) had made when he was a child. After seeing this the Prophet (saw) remembered Shayma' and spread his cloak on the ground to let her sit on it. He then told her that if she wished she could stay with him or she could return to her tribe. When she said she preferred going back to her tribe, Allah's Messenger (saw) gave her some gifts and sent her back to her tribe.²⁸

Soon after, Allah's Messenger sent a unit under the command of Abu 'Amir al-Ash'ari to Awtas and it defeated the Khawazin army.²⁹ However, Abu 'Amir was martyred, but just before he died he said to his nephew Abu Musa al-Ash'ari, "O son of my brother! Convey my greetings to Allah's Messenger. Tell him to ask forgiveness from Allah for me." After the battle Abu Musa went to the Messenger of Allah (saw) and conveyed to him the final words and the martyrdom of Abu 'Amir. The Prophet (saw) sent for a bowl of water, performed the wudu' and prayed to Allah by raising his hands as follows: "Dear Lord! Please forgive and have mercy on Abu 'Amir! Dear Lord! Make him one of the eminent ones of my umma in Paradise."³⁰

In this battle, called the Battle of Awtas, more prisoners of war were captured than in the Battle of Hunayn and all the war booty gained in this battle was sent to Jir'ana, the war booty collection center.

²⁶ B1359, al-Bukhari, al-Jana'iz, 79.
 ²⁷ HS5/129, Ibn Hisham, Sira, V, 129.
 ²⁸ HS5/127, Ibn Hisham, Sira, V, 128.
 ²⁹ BS13203, al-Bayhaqi, al-Sunan al-Kubra, VI, 550.
 ³⁰ WM3/916, al-Waqidi, Maghazi, III, 916.

The Prophet (saw) himself proceeded to Ta'if, which was a city about a hundred kilometers southeast of Mecca, along with the remaining army. It was time to deal a final blow to the Khawazin, who had taken shelter in Ta'if, and the people of the Thaqif, who were allied with them. Toward the evening, the Muslim army under the Prophet's command arrived at the walls of Ta'if. In the early years of his prophethood, Allah's Messenger had gone to Ta'if to deliver the message of Islam to its people, but had been faced with their harsh treatment and was struck with sticks and stones. Now, his army proceeded to besiege the city fort of Ta'if. However, it is important to note that this siege did not carry an aspect of revenge for the treatment done to him years earlier. The main reason the Prophet (saw) turned in the direction of Ta'if was because the Khawazin had taken flight from Hunayn and found shelter in this city.

For the Prophet (saw), the fort of Ta'if was one of the strongest in Arabia, second only to the fort of Khaybar, and it would not be easy to conquer it. Moreover, the Muslims had greatly suffered in the defense of Khaybar. This was why they acted more cautiously in the siege of Ta'if and used trebuchets to open holes on the walls of Ta'if.³¹ The siege of Ta'if was the first one in which the Muslim army decided to use a catapult.³² Despite the Muslims' strong attacks, the people of Ta'if continued to defend their city with all their might. The arrows and hot nails that were shot from inside the walls caused many casualties among the Muslim army.³³ Even after about the twentieth day, the siege continued and the Muslims were not able to capture the city.³⁴ Some soldiers in the Muslim army started to say, "O Messenger of Allah! The Thaqif are razing us with their arrows, so supplicate against them!" Upon their request, the Prophet (saw) said, "O Allah! Guide the people of Thaqif to the right path."³⁵

Realizing that a military struggle with the people of Ta'if would not have any favorable outcome, Allah's Messenger decided to withdraw his troops. He said, "Tomorrow, if Allah wills, we will return home," and expressed his intention to seek success through diplomatic means. Some Muslims who could not understand his subtle policy said, "How can we return without conquering their fort?" Thereupon objection, the Prophet (saw) said, "Then be ready to carry on fighting tomorrow." The following day the Muslims started to fight again, but many of them were injured. The Prophet (saw) said, "If Allah wills, we will return home tomorrow." This time

³¹ BS18629, al-Bayhaqi, *al-Sunan al-Kubra*, IX, 143.
 ³² HS5/155, Ibn Hisham, *Sira*, V, 155.
 ³³ B6086, al-Bukhari, al-Adab, 68.
 ³⁴ BS5573, al-Bayhaqi, *al-Sunan al-Kubra*, III, 224.
 ³⁵ T3942, al-Tirmidhi, al-Manaqib, 73.

the decision of withdrawal pleased the Companions (ra).36

Following the decision of withdrawal, Allah's Messenger made a sensitive political maneuver and declared that the slaves of the enemy forces would be treated as free Muslims if they embraced Islam and joined the Muslim army. This declaration yielded results and at first stage about thirty-three people escaped from the walls by using pulleys and joined the Muslims. Among them was Abu Bakra.³⁷ Just as he promised, the Prophet (saw) emancipated them.³⁸ In the second stage of his political maneuver, the Prophet (saw) sent a message to Malik b. 'Awf who had taken refuge in Ta'if and promised him to return his family and property to him in addition to giving him one hundred camels. Malik who took action as soon as he heard this news met the Prophet (saw) in a place between Jir'ana and Mecca and declared to him that he had embraced Islam.³⁹

Allah's Messenger left Ta'if and went to the region of Jir'ana where the booty from the Battle of Hunayn was collected and stayed there for thirteen days to distribute the captured slaves and the other booty. Because of the possibility of the Khawazin's conversion to Islam, he postponed the distribution and kept the booty for ten days before distributing it. The Khawazin who were defeated in the battle and who were of the tribe of the Prophet's milk mother Halima converted to Islam after the distribution of the booty. It seemed impossible for them to get their possessions back because they had converted to Islam after the distribution, despite its delay. Hence, the Prophet (saw) told them to make a choice between their families and their flocks and gave them some time to think it over. In the end, the Khawazin told the Prophet (saw) that they chose their families.⁴⁰ Then Allah's Messenger gave them the following advice: "After the performance of prayer, say as follows in the mosque: Allah's Messenger is the helper of the believers and the believers are the helpers of Allah's Messenger. We hope you return to us our spouses and children."

The following day after the performance of the zuhr prayer, the Khawazin spoke in the mosque as had been suggested by the Prophet (saw). Afterwards, Allah's Messenger stood up among the Muslims, and after glorifying Allah as He deserved, he said, "To Proceed! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever among you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share until we pay him from the very first

³⁶ B7480, al-Bukhari, al-Tawhid, 31.
 ³⁷ B4327, al-Bukhari, al-Maghazi, 57.
 ³⁸ HM1959, Ibn Hanbal, I, 224.
 ³⁹ HS5/166, Ibn Hisham, *Sira*, V, 166.
 ⁴⁰ B2540, al-Bukhari, al-'Itq, 13

booty, which Allah will give us, then he can do so."⁴¹ On hearing this, many of the Companions (ra) accepted the request to return their captives by saying, "We will make them happy O Messenger of Allah!"⁴² For those Companions (ra) who did not want to give up their captives without compensation, the Prophet (saw) promised to give six camels each.⁴³

Consequently, all the captives of the Khawazin were returned to their families. All these incidents that happened meant that the last allies of the people of Ta'if left them. The circle for the defense of Ta'if narrowed and the influence and effect of Islam around it strengthened. The people of Ta'if became more and more isolated every passing day. Moreover, Mecca, the only market for the goods of Ta'if, was under the control of the Muslims. Perhaps, the caravans of Ta'if would not even be able to leave their city to trade any more.

In the end, the Prophet's tactics of war and siege yielded results. It was not even a year after the siege that the people of Ta'if sent an envoy to the Prophet (saw) and informed him that they wanted to surrender. When they asked from the Prophet (saw) their freed slaves, Allah's Messenger gave them the following exemplary response: "I cannot give them to you, because they are now freed slaves of Allah Almighty."

In this way, Allah's Messenger's prayer, "O Allah! Guide the people of Thaqif to the right path," which he had said before he had left Ta'if in accordance with his Companions' request was accepted. The people of Ta'if who were of the tribe of Thaqif agreed that they would give up worshipping idols like al-Lat and al-'Uzza, which they used to make with their own hands, and would start to believe in the tawhid and worship only Him. The policy that Allah's Messenger applied in the environment of battle was based on valuing human beings and treating the defeated with generosity. The same happened in this case and the defeated people left the Prophet's presence with dignity.

At the time of the distribution of the war booty, Allah's Messenger gave a little more to the newly converted Meccans including Abu Sufyan and Muʿawiya than to other Muslims in order to warm their hearts toward Islam. By doing this, the Prophet (saw) tried to make those people, who had been polytheists their entire lives, become fond of Islam. In fact, Safwan b. Umayya from the Meccans who received a large share from the war booty said, "When the Messenger of Allah (saw) gave to me (from the war

41 B2307, al-Bukhari, al-Wakala, 7. 42 B3131, al-Bukhari, Fard al-kkhumus, 15. 43 N3718, al-Nasa'i, al-Hiba, 1. 44 BS19353, al-Bayhaqi, *al-Sunan al-Kubra*, IX, 381. 45 T3942, al-Tirmidhi, al-Manaqib, 73. 46 HS5/169, Ibn Hisham, *Sira*, V, 169-173.

booty) on the Day of Hunayn, he was the most hated person to me among all people. However, he did not stop giving to me until he became the most loved person to me among all people."47

Safwan was the only person who had given many coats of mail and arms as a loan. Allah's Messenger had guaranteed to compensate him for the value of the loaned military equipment in case something happened to it. When some of the coats of mail were lost after the battle, the Prophet (saw) said to Safwan, "We have lost some of your coats of mail. Let us pay the compensation to you." Safwan said, "No, O Messenger of Allah, because in my heart I have something today that I did not have on that day," and did not want to take the compensation for the lost coats of mail.⁴⁸ This was because he returned from Hunayn as a believer whereas he had gone there as a nonbeliever.

However, because the Prophet (saw) gave the Muhajirun and the Meccans more from the war booty and seemingly ignored the Ansar in this respect, ⁴⁹ this made some of the Ansar feel dejected and some of them even said, "May Allah grant pardon to the Messenger of Allah (saw) that he bestowed upon the people of Quraysh, and ignored us, whereas from our swords the blood of the Khawazin is still dripping." ⁵⁰ Moreover, there were others who said, "When there is a difficulty, we are called, but the booty is given to another." ⁵¹

When the Prophet (saw) heard what they had said, he immediately sent a messenger to the Ansar and ordered them to gather in a tent. ⁵² When they were gathered in the tent, Allah's Messenger stood up, praised Allah and explained the reason why the Quraysh received more booty by saying, "The people of the Quraysh are still close to their pre-Islamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts to Islam"⁵³ and "O, people of the Ansar! Did I not find you astray, and then Allah guided you on the right path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me." After every question which the Prophet (saw) asked, the Ansar said, "Allah and his Messenger are the most benevolent of all (do most favors)."⁵⁴ Finally, the Prophet (saw) told them the following words which affected them the most: "If you had wanted, you could have replied by saying, 'Your people had denied you and you came to us. Even though everybody disapproved of you, we attested you. Your people left you and we helped you. Your people ex-

⁴⁸ D3563, Abu Da'ud, al-Buyu' (Ijara), 88.
⁴⁹ B4333, al-Bukhari, al-Maghazi, 57.
⁵⁰ M2436, Muslim, al-Zakat, 132.
⁵¹ B4337, al-Bukhari, al-Maghazi, 57.
⁵² M2436, Muslim, al-Zakat, 132.
⁵³ B4330, al-Bukhari, al-Maghazi, 57.
⁵⁴ B4334, al-Bukhari, al-Maghazi, 57.

47 T666, al-Tirmidhi, al-

Zakat, 30.

Maghazi, 57.

pelled you and we embraced you. You were poor and we made you our partners in our property."55 Continuing his speech, Allah's Messenger explained how virtuous the Ansar were and said, "I give at times material gifts to persons who were quite recently in the state of unbelief, so that I may incline them to the truth. Do you not feel delighted that people should leave with wealth, and you should go back to your places with the Messenger of Allah (saw)? By Allah, that with which you would return with is better than that with which they would bring back at their return."56 The people of Medina were moved by the Prophet's words and said in one voice, "Yes, we are pleased with Allah and the Prophet's distribution."57

Later, when a man named Dhu al-Huwaysira, a hypocrite from the tribe of the Banu Tamim, said this concerning the war booty, "O Messenger of Allah! Be fair," the Prophet (saw) was very hurt and replied to him, "Shame on you! If I do not act with justice, who would?"⁵⁸ A bedouin named Maʿtab b. Qushayr from the Ansar⁵⁹ crossed the lines as well by saying, "In this division Allah's countenance has not been sought." When 'Abd Allah b. Masʿud heard these words, he went to the Prophet (saw) and related Maʿtab's words. Whereupon Allah's Messenger became so angry that his face became red, but then he prayed, "May Allah bestow His Mercy on Moses for he was hurt more than that, yet he remained patient."⁶⁰

After distributing the war booty, Allah's Messenger entered into the state of *iḥrām* in the region of Jir'ana, went to Mecca, and performed the minor pilgrimage (*'umra*). He then left 'Attab b. Asid from the Banu Umayya as the governor and Mu'adh b. Jabal and Abu Musa al-Ash'ari as instructors to teach people their religion in Mecca.⁶¹ He then returned to Medina with the Ansar. Allah's Messenger arrived in Medina on the 28th of Dhu al-Qa'da in the 8th year of Hijra [16th February 630].⁶² After the elimination of the polytheists' final opposition, the universal message brought by the Prophet (saw) had the opportunity to spread to wider regions.

The Battle of Hunayn and the Siege of Ta'if taught many object lessons to the believers. The Muslims who set out for the Battle of Hunayn with such a great army, which they had not set eyes on before that day, began to put their trust in their numbers and displayed pride concerning their strength and forgot that only through Allah can one find true victory. This was why they were defeated and fled the battle field. After the initial defeat, they realized that the important thing was not the quantity but the quality.

55 HS5/177, Ibn Hisham, Sira, V, 177. 56 M2436, Muslim, al-Zakat, 57 HS5/177, Ibn Hisham, Sira, IV, 143. 58 HS5/174, Ibn Hisham, Sira, V, 174. 59 IF1/298, Ibn Hajar, Fath al-Bari, I, 297. 60 B6291, al-Bukhari, al-Isti'dhan, 47. 61 WM3/959, al-Waqidi, Maghazi, III, 959; HS5/178, Ibn Hisham, Sira, V, 178. 62 BS8788, al-Bayhaqi, al-Sunan al-Kubra, IV, 547.

The quality in that case was nothing but complete obedience to the leader, awareness of martyrdom, loyalty to their promise given to the Prophet (saw), and remembering to ask Allah (swt) for assistance. Every action in which success can truly only be achieved through Allah's help is forgotten and is instead dominated by boasting and bragging is destined to fail.

The war tactic applied by the Messenger of Allah (saw) during the Siege of Ta'if and his political maneuvers to weaken the enemy's will to resist are the most significant signs demonstrating that a war can be won not only through arms, tanks, rifles, and technological instruments but also by the use of intelligence, knowledge, and experience. Furthermore, the use of a catapult in the siege of Ta'if is a mark of the believers' ability to innovate and to improve themselves so as to face any new challenges at any time.

The Ansar's preference of Allah and His Messenger to wealth and property demonstrates the choice Muslims should make during a time when worldly interests conflict with pleasing Allah and His Messenger.

The fact that the Prophet (saw) gave in abundance from the war booty to the Meccans and the new Muslims who attended the battle and thus wanted to warm their hearts to Islam is a method that Muslims should apply in delivering the message of Islam.



THE CONQUEST OF MECCA THE CONQUEST OF HEARTS

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ لَهُ لَمُكَّةَ: "مَا أَطْيَبَكِ مِنْ بَلَدٍ وَأَحَبَّكِ إِلَيَّ وَلَوْلاَ أَنَّ قَوْمِي أَخْرَجُونِي مِنْ بَلَدٍ وَأَحَبَّكِ إِلَيَّ وَلَوْلاَ أَنَّ قَوْمِي أَخْرَجُونِي مِنْكِ مَا سَكَنْتُ غَيْرِكِ."

According to a report from Ibn 'Abbas (ra), the Messenger of Allah (saw) said this concerning Mecca, "How delightful and how dear of a land you are to me, and if it were not for my people forcing me to leave you, I would not have lived anywhere else."

(T3926, al-Tirmidhi, al-Manaqib, 68)



عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ عَلَى دَرَجِ الْكَعْبَةِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ فَقَالَ: "الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَّحْزَابَ وَحْدَهُ."

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ يَوْمَ فَتْحِ مَكَّةَ: " إِنَّ هَذَا الْبَلَدَ حَرَامٌ حَرَّمَهُ اللَّهُ عَزَّ وَجَلَّ لَمْ يَحِلَّ فِيهِ الْقِتَالُ لأَحَدٍ قَبْلِي وَأُحِلَّ لِي الْقِتَالُ لأَحَدٍ قَبْلِي وَأُحِلَّ لِي الْقِتَالُ لأَحَدٍ قَبْلِي وَأُحِلَّ لِي اللهَ عَزَّ وَجَلَّ.

عَنِ ابْنِ عَبَّاسٍ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : "لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّة "وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا."



According to Ibn 'Umar (ra), the Messenger of Allah (saw) stood up on the steps of the Ka'ba on the day of the conquest of Mecca. He praised and glorified Allah, then he said, "Praise be to Allah who has fulfilled His promise, granted victory to His servant (Muhammad) and all alone defeated the Confederates (of enemy)..."

(IM2628, Ibn Maja, al-Diyat, 5)



According to Ibn 'Abbas (ra), the Messenger of Allah (saw) said on the day of the conquest of Mecca, "This land is sacred. Allah, the Almighty and Sublime, has made this land sacred, and it was not permissible for anyone to fight therein before me. It was only made permissible for me for a few hours of a day, and it is sacred by the decree of Allah, the Almighty and Sublime."

(N2878, al-Nasa'i, Manasik al-Hajj, 111)



According to Ibn 'Abbas (ra), the Messenger of Allah (saw) said, "There is no emigration (from Mecca to Medina) after the Conquest (of Mecca), but jihād and good intention remain; and if you are called for fighting, go forth immediately."

(B2783, al-Bukhari, al-Jihad, 1)



t was the eight year [630] after the Hijra. Only a couple of months had passed after the Battle of Mu'ta. Allah's Messenger was in preparation for a secret military expedition. No one, including his wife 'Aisha (ra), from whom he had requested some provisions, knew the reason for this preparation. Abu Bakr (ra), who also did not know anything about it, came to visit his daughter. When he saw his daughter's rush and urgency, he could not help himself asking her regarding it because he was curious about the purpose behind this sudden preparation. 'A'isha (ra) said, "By Allah! I do not know." Abu Bakr said, "If Allah's Messenger had decided to set out for an expedition, he would have told us to get ready for it." Then his daughter said, "I do not know, maybe he will do a campaign against the Banu Sulaym, or maybe against the Thaqif, or maybe against the Khawazin." A while later, the Prophet (saw) went to 'A'isha's residence and Abu Bakr asked him where he was planning to venture. Abu Bakr guessed that it might be Byzantium or Najd, but he was incorrect. He then asked the Prophet (saw), "Is it the Quraysh?" Allah's Messenger said, "Yes." Abu Bakr was surprised, so he asked again, "Didn't you have an agreement with them?" The Prophet (saw) responded to his question with another question, "Have you not heard what they have done to the Banu Ka'b?"²

In accordance with the Treaty of Hudaybiyya between the Medinan Muslims and the Meccan polytheists, the agreement of peace was for ten years. However, the polytheists started to violate the conditions of the agreement one by one even before two years had passed. Actually, the Banu Nufas, one of the allies of the Quraysh, raided the Banu Ka'b, who were allies of Muslims. Meanwhile, the Quraysh did not stay idle, and assisted the Banu Nufas in this enterprise.³ The Prophet (saw) was immediately informed about the situation, and he promised to help the Banu Ka'b. He sent a messenger to the people of Mecca and asked them either to pay

¹VM2/796, al-Waqidi, Maghazi, II, 796. ²BS19373, al-Bayhaqi, al-Sunan al-Kubra, IX, 388. ³BS18790, al-Bayhaqi, al-Sunan al-Kubra, IX, 198.

the blood money for those who had been killed or to annul their agreement with the Banu Nufas. If not, he would be forced to declare war on them. The Meccan polytheists accepted neither paying the blood money for the deceased nor annulling their agreement with the Banu Nufas. Nevertheless, the Quraysh, who very soon regretted their hasty decision, sent Abu Sufyan to Medina to renew their agreement. However, their effort failed because Allah's Messenger did not accept the renewal of their peace agreement.⁴

The Prophet (saw) had made up his mind. It was time to conquer the land which he had left through Hijra and from which the Muslims had been forcefully expelled. The Ka'ba, which had been a holy temple for humanity since the time of Adam, had to be cleansed from false idols. Moreover, Mecca was an important center not only from a religious aspect but also politically and commercially. Through its conquest, Islam's authority would be further strengthened. In effect, with the Treaty of Hudaybiyya the Muslims had already come a long way toward being recognized as an equal to the Quraysh in all of Arabia. In the following period, the number of Muslims gradually increased and prominent individuals from the Quraysh, such as Khalid b. al-Walid and 'Amr b. al-'As (ra) embraced Islam. The Quraysh were left alone after their confederates accepted Islam or became allies with the Prophet (saw). Moreover, the strongest supporters of the Quraysh, specifically the Jewish tribes, had already been eliminated as a threat.

The Prophet (saw) continued the preparations of the conquest with great secrecy and prayed to Allah saying, "O Allah! Keep the spies and informants of the Quraysh away until we appear suddenly before them." All access to Medina was stopped so as to prevent any leaking of the news of the ensuing conquest.

The reason why the Prophet (saw) decided to proceed with such caution and rigor was because he wanted to seize Mecca through a sudden attack which would spare the city any bloodshed. For if the Meccan polytheists had found out that the Muslims had been making preparations to attack them, they would have taken the necessary precautions to defend themselves with all their force. In the end, such a fight would lead to the loss of many lives. However, despite all this secrecy, an emigrant named Hatib b. Abi Balta'a attempted to send a letter to Mecca informing them

⁴VM2/786, al-Waqidi, *Maghazi*, II, 786. ⁵VM2/796, al-Waqidi, *Maghazi*, II, 796; HS5/52, Ibn Hisham, *Sira*, V, 52.

about the preparations in order to protect his kith and kin living there. Allah's Messenger (saw) somehow learned about this letter carried by a woman and prevented its arrival to Mecca. Even though 'Umar asked permission to kill Hatib for his treachery, the Prophet (saw) did not let him, saying, "Nevertheless, Hatib participated in the Battle of Badr." 6

After the preparations were completed, Allah's Messenger (saw) set out for Mecca, leaving the city administration to Abu Ruhm (ra), on a Wednesday coinciding with the tenth day of Ramadan. With the support of the forces of his allies, the Muslim army marching toward Mecca impressively consisted of about ten thousand men. It was part of an important war strategy for the Muslim army to leave Medina with a smaller number and later reach a great number as various allies joined them at different places on the way to Mecca. Another war strategy was to send a military unit under the command of Abu Qatada in the direction of Batn al-'Idam located on the path between Mecca and Medina to stop any news in order to keep the Meccans in the dark about what was really happening. In this way, the Quraysh would not receive any information concerning the Muslims coming to their city until the Muslim army set up their headquarters behind the mountains around Mecca.

Allah's Messenger and his Companions (ra), who set out from Medina in the state of fasting because it was the month of Ramadan, covered a long distance with their equipment and supplies. However, the weather was very hot and just when they were worn out because of heat and thirst, they arrived at the place where the wells of al-Kadid were situated. Allah's Messenger got down from his mount, asked for a bowl of water, and began to sip from the water while mentioning the name of Allah (swt).¹⁰ The Companions (ra) who saw this broke their fast as well. After that day, the Prophet (saw) did not fast until the day he arrived at Mecca.¹¹ In this way, Allah's Messenger demonstrated how to practice the permissibility of breaking a fast, given to the believers by Allah Almighty, when one was on a difficult journey.¹²

The people of Mecca were totally unaware of what had been happening until the Muslim army reached the Valley of Marr al-Zahran around the time of the 'isha' prayer and set up camp just a short distance away from Mecca. They did not suspect anything at all until they saw the magnificent scene of ten thousand fires lit by every soldier as ordered by the

⁶B3007, al-Bukhari, al-Jihad, 141; M6401, Muslim, Fada'il al-sahaba, 161. ⁷HS5/55, Ibn Hisham, *Sira*,

V, 55. 8 B4276, al-Bukhari, al-

8 B4276, al-Bukhari, al-Maghazi, 48.

⁹VM2/796, VM2/797, al-Waqidi, *Maghazi*, II, 796-797.

10 MA4474, 'Abd al-Razzaq, Musannaf, II, 564.

¹¹ M2608, Muslim, al-Siyam, 88; B1944, al-Bukhari, al-Sawm, 34.

12 Al-Baqara, 2: 184.

Prophet (saw).¹³ Seeing this view, Abu Sufyan took Hakim b. Hizam and Budayl b. Warqa' with him to scout the enemy. However, because Mecca was completely surrounded, they were caught by the Muslim scouts and were brought to the Prophet (saw). After a night-long conversation, all three of them converted to Islam.¹⁴

Allah's Messenger, who applied a different war tactic as a result of his unique political genius, told his uncle 'Abbas, "Take Abu Sufyan to the place where the Muslim army will pass and thus have him see the magnificence of the Muslim army," and wanted to have Abu Sufyan personally see the Muslims' military power and to strengthen his faith. Then, 'Abbas (ra) took Abu Sufyan to the narrowest point of the valley. The tribes started to pass in front of Abu Sufyan in military group with all their grandeur. The tribe of Banu Sulaym, the tribe of Banu Aslam, the tribe of Banu Ghifar and son on... Then the unit formed from the Ansar and the Muhajirun led by the Prophet (saw) appeared. 15 Abu Sufyan asked in surprise "Praise be to Allah! O 'Abbas! Who are these?" 'Abbas said, "Here is the Messenger of Allah among the Ansar and the Muhajirun." Abu Sufyan could not help himself from saying, "It is not possible for anybody to stand before this power." ¹⁶ Just then when Sa'd b. 'Ubada was passing in front of Abu Sufyan with the flag of the Ansar, he said, "Today is the day of great battle. Today shedding blood in the Ka'ba has been made permissible. Today Allah will disgrace the Quraysh." When these words, which made Abu Sufyan worried, reached the Messenger of Allah (saw), he said the following merciful statement, "Sa'd told a lie, because today is the day that Allah will exalt the Ka'ba and today the Ka'ba will be covered with a covering (of tawhīd, i.e., the unity of Allah)." He then commanded the flag of the Ansar to be taken from him and given to his son Qays.¹⁷

When the Prophet (saw) spoke about the places where the Meccans would be safe, he included Abu Sufyan's house with the specific intention of honoring him, "He who enters the house of Abu Sufyan is safe; he who closes the door upon himself is safe; and he who enters the mosque is safe. The people scattered to their houses and in the mosque." Thereupon, Abu Sufyan who returned to Mecca addressed the people of Mecca in the Ka'ba saying, "O people of Quraysh! Here is Muhammad! He came with a power that we cannot stand against," and informed them about the assurances given to them. These words were spoken by someone who was now perhaps the

13 B4280, al-Bukhari, al-Maghazi, 49. 14 VM2/815, al-Waqidi, Maghazi, II, 815. 15 B4280, al-Bukhari, al-Maghazi, 49. 16 HS5/61, Ibn Hisham, Sira, V, 61. 17 VM2/821, VM2/822, al-Waqidi, Maghazi, II, 821-822; B4280, al-Bukhari, al-Maghazi, 49. 18 D3022, Abu Da'ud, al-Imara, 24, 25. 19 HS5/62, Ibn Hisham, Sira, V. 62.

last person of influence in Mecca. This is because leaders of the Quraysh such as Abu Jahl had died while Khalid b. al-Walid and 'Amr b. al-'As had converted to Islam. From the time the Meccan people heard about the ensuing army they were filled with great fear and apprehension. They had no power left to act in unison and resist the conquerors.

When Allah's Messenger arrived at the place called Dhi Tuwa, he said his last words of advice and commands to his Companions (ra) before entering Mecca. He especially warned Khalid b. al-Walid who was going to enter the city from its lower sections saying, "If nobody attacks you, do not draw your swords."20 Afterwards, the Muslim army spent the night in the region called Dhi Tuwa and entered Mecca in the early hours of the day.21 The different units of the Muslim army started to come toward the city from all directions. The Prophet (saw) commanded Khalid b. al-Walid, who led the right wing of the army, to enter the city from the south and Zubayr b. al-'Awwam, who led the left wing of the army formed from the Muhajirun, to enter the city from its highest part in the north called Kada'. He ordered Abu 'Ubayda b. Jarrah who commanded the unarmored units to deploy his men at the central section of Meccan valley.²² No unfortunate incidents took place other than a couple of deaths that happened in the fights between the units of Khalid b. al-Walid (ra) and a small Meccan group.23

The Prophet (saw), who was commanding the central units, entered the city from the upper side by following the path called Azahir in the northwest.²⁴ He wore an iron helmet²⁵ and black turban.²⁶ He recited the sura al-Fath on his she-camel when he entered the city.²⁷ He lowered his head from humbleness and gratitude to Allah so much that his head almost touched the saddle on his camel.²⁸ He said, "*The only life is the one in the Hereafter*"²⁹ while praying as follows: "*O Allah! Do not take our lives until time take us out from it (Mecca).*"³⁰

With these feelings, Allah's Messenger (saw) started to ride toward the Kaʿba not like a proud conqueror but a humble servant of Allah under the surprised and worried looks of the people of Mecca. He was on his camel and Usama b. Zayd was his pillion rider. When the Kaʿba appeared with all its magnificence in the distance, Allah's Messenger greeted the Black Stone (al-Hajar al-Aswad) by raising his staff without getting down from his camel. He recited the *takbīr* and Muslims followed suit. The city of

²² M4624, Muslim, al-Jihad wa 'l-siyar, 86. ²³ VM2/825, al-Waqidi, Maghazi, II, 825. ²⁴ B4291, al-Bukhari, Maghazi, 50; VM2/825, al-Waqidi, Maghazi, II, 825. 25 B1846, al-Bukhari, Jaza' al-sayd, 18. ²⁵ M3310, Muslim, al-Hajj, 451. 26 B4281, al-Bukhari, al-Maghazi, 49. ²⁷ HS5/63, Ibn Hisham, Sira, ²⁸ VM2/824, al-Waqidi, Maghazi, II, 824. ²⁹ VM2/824, al-Waqidi, Maghazi, II, 824. 30 HM4778, Ibn Hanbal, II, 31 DM1899, al-Darimi, al-

Manasik, 43.

²⁰ TB2/158, al-Tabari, Ta'rikh,

²¹ HM4656, Ibn Hanbal, II,

Mecca resonated with the sounds of the *takbīr*. Meanwhile, the polytheists were watching what was happening through perplexed eyes. Subsequently, Allah's Messenger started to circumambulate the Ka'ba. Muhammad b. Maslama held the rein of his camel. After every cycle, he greeted the Black Stone.³²

After completing the circumambulation, the Prophet (saw) went toward the Station of Abraham and performed two rak'as of prayer there.³³ He then took the bowl of *zamzam* water presented to him by his uncle 'Abbas and drank from it.³⁴ He then climbed up the Hill of Safa with the believers following him and started to pray to his Lord who had bestowed on him this great conquest.³⁵

After completing the ritual walking (sa'y), Allah's Messenger went back to the Ka'ba. With his staff in his hand, he said, "The truth has come, and falsehood has passed away: falsehood is bound to pass away," and "The Truth has come; the falsehood neither brings into existence from naught nor resurrects the one that vanishes" and started to knock down the three hundred and sixty idols found inside the Ka'ba close. The idols of al-Lat, Manat, Hubal, al-'Uzza, and the others. Every idol he touched fell down and broke. 37

When Hubal, the biggest idol, was shattered into pieces, Zubayr b. al-'Awwam, Abu Bakr's son-in-law, turned to Abu Sufyan and said, "O Abu Sufyan! Hubal has broken into pieces (just like all the other idols). Whereas you believed that it was the one that brought you victory on the day of Uhud." Abu Sufyan took a deep sigh and remembered the words, "Superior may be Hubal!" which he had said years ago on the rocks of Uhud. He had followed such false things for so many years, but now he truly would become one of the soldiers of the sacred path.

During this time the Prophet (saw) had sent a messenger to 'Uthman b. Talha (who was from the lineage of Banu 'Abduddar who had been carrying out the task of serving the Ka'ba and protecting its keys since the time of Qusay) and commanded him to bring the keys of the Ka'ba. ⁴⁰ When its doors were opened, the Prophet (saw) saw the pictures of Abraham and his son Ishmael depicted by arrows of divination and commanded them to be taken out of the Ka'ba. He then said, "May Allah ruin those who made these. By Allah! They knew very well that Abraham and Ishmael never drew lots by these divination arrows." Then the Prophet (saw) entered the Ka'ba. Usama b. Zayd, Bilal, and 'Uthman b. Talha (ra) also went in with him.

32 VM2/829, al-Waqidi, Maghazi, II, 829. 33 D1871, Abu Da'ud, al-Manasik, 45. 34 VM2/831, al-Waqidi, Maghazi, II, 831-832. 35 HS5/79, Ibn Hisham, Sira, V, 79-80. ³⁶ Al-Isra', 17: 81. ³⁷ B2478, al-Bukhari, al-Mazalim, 32; M4625, Muslim, al-Jihad wa 'l-siyar, 38 VM2/831, al-Waqidi, Maghazi, II, 832. 39 B4043, al-Bukhari, al-Maghazi, 17. 40 VM2/833, al-Waqidi, Maghazi, II, 833. 41 B4288, al-Bukhari, al-

Maghazi, 49.

The door was closed. Khalid b. al-Walid kept a guard at the door. The Messenger of Allah performed his prayer between the two pillars⁴² inside the Ka'ba and after a while, he greeted the Ka'ba and went out with his companions.⁴³ The people rushed (to get in) the Ka'ba after him and 'Abd al-Allah b. 'Umar was the first to enter and he found Bilal standing behind the door. He immediately asked Bilal, "Where did Allah's Messenger perform his prayer?" Bilal showed him the place where the Prophet (saw) had performed the prayer.⁴⁴

The Prophet (saw) presented the keys of the Kaʿba to ʾUthman b. Talha (who had recently converted to Islam together with Khalid b. al-Walid) (ra) and said, "O ʾUthman! Today is the day of goodness and adherence to the promises."45

When it was time for the zuhr prayer, the Prophet (saw) called Bilal and asked him to recite the call to prayer.⁴⁶ The sound of the call to prayer resonated from the Kaʿba and in this city from which he had been forced to leave because of the oppression of the nonbelievers years ago. At that time Allah's Messenger had stopped at al-Hazwara and addressed Mecca, the mother of cities, saying, "How delightful and how dear of a land you are to me, and if it were not for my people forcing me to leave you, I would not have lived anywhere else."⁴⁷

Meanwhile, the Meccan polytheists who had shown all kinds of hostility and had tortured him for years gathered around him and with both regret and worry started to wait for what he was going to say and what kind of verdicts he would pronounce on them. Allah's Messenger made the following speech to not only those who were present but also to all humankind:

"There is no god but Allah alone who fulfilled His promise (regarding the conquest of Mecca), helped His servant, and all alone defeated the Confederates. Take note! All the merits mentioned in pre-Islamic times, and the claim made for blood or property are under my feet[abolished], except the supply of water to the pilgrims and the custody of the Kaʿba..."⁴⁸

Allah's Messenger then turned to the people of Mecca and asked, "O people of the Quraysh! What do you think I will do to you?" The people of the Quraysh responded saying, "We would like to say that we hope that you will be good to us. You are a good and beneficent brother. You are the son of a good and beneficent brother." Thereupon, the Prophet (saw) said to

⁴² B468, al-Bukhari, al-Salat, 81; M3231, Muslim, al-Hajj, 43 D1898, Abu Da'ud, al-Manasik, 54. 44 B4289, al-Bukhari, al-Maghazi, 50. 45 HS5/74, Ibn Hisham, Sira, V, 74. 46 VM2/846, al-Waqidi, Maghazi, I, 846. ⁴⁷ T3925, al-Tirmidhi, al-Managib, 68; ST2/137, Ibn Sa'd, Tabagat, II, 137. 48 D4547, Abu Da'ud, al-Diyat, 17; IM2628, Ibn Maja, al-Diyat, 5.

them the following noteworthy words: "I am telling you just like Joseph said to his brothers⁴⁹ 'You will hear no reproaches today. May Allah forgive you: He is the Most Merciful of the merciful.'⁵⁰ Go now! You are free."⁵¹

How noble was this behavior... What a great example of mercy was forgiving those who had carried out all kinds of torture and oppressionagainst him and tried to kill him with all their power and might only a couple of years earlier. Thanks to this environment of mercy, the people of Mecca started to come to the Prophet (saw) in crowds to embrace Islam. As expressed in the Holy Qur'an, people embraced Allah's faith in large groups.⁵² Many of the Arab tribes besides the Quraysh were looking toward the conquest of Mecca as a sign to accept the religion of Islam. Hence, they too started to embrace Islam after the conquest.⁵³ Moreover, it was declared by the Prophet (saw) himself that those from among the People of the Book and the polytheists who embraced Islam had the same rights as Muslims.⁵⁴

After his speech, Allah's Messenger (saw) climbed up the Hill of Safa and accepted the Meccans' pledges of allegiance. Meanwhile, a group of women from the Quraysh gathered there. Abu Sufyan's wife Hind bint 'Utba who had the Prophet's uncle Hamza killed in the Battle of Uhud and who was prominent in her enmity to Islam was among those women. Hind, who broke the idols in her home herself while declaring to it "How proud we were of you!" converted to Islam and went to the Prophet (saw) in order to pledge allegiance to him and took her place among those who were forgiven on the day of the conquest. 56

Allah's Messenger ordered that his flag be hoisted at the place called al-Hajun.⁵⁷ Meanwhile, a general amnesty was announced in Mecca. However, there were some whom the Prophet (saw) had ordered to be executed before he enterd Mecca and they were to be seized even if they were found clinging to the covers of the Ka'ba. From among them, 'Ikrima son of Abu Jahl set out for Yemen by sea in order to escape as soon as Mecca was conquered, but his ship was caught in a storm. All of the crew of the ship began to say, "Stop pleading to beings other than Allah. Turn sincerely to Allah, because your false gods cannot help you at all in this situation." 'Ikrima was influenced by these words so much that he said, "By Allah, if nothing came to save me at sea except sincerity toward Allah then nothing else will save me on land. O Allah! I promise You that if You save me from

49 VM2/835, al-Waqidi, Maghazi, II, 835. 50 Yusuf, 12: 92. ⁵¹ BS18785, al-Bayhaqi, al-Sunan al-Kubra, IX, 195; HS5/74, Ibn Hisham, Sira, V, 74. 52 Al-Nasr, 110: 2. 53 B4302, al-Bukhari, al-Maghazi, 54. 54 HM22589, Ibn Hanbal, V, 55 VM2/871, al-Waqidi, Maghazi, II, 871. 56 VM2/850, al-Waqidi, Maghazi, II, 850. 57 B4280, al-Bukhari, al-Maghazi, 49.

this predicament I will go to Muhammad and put my hand in his, and I hope that I will find him generous and forgiving."58

When 'Ikrima was thinking about this, Allah's Messenger had long forgiven him. Because his wife Umm Hakim bint Harith (ra) had converted to Islam and asked Allah's Messenger to forgive her husband. Umm Hakim, who had started to look for 'Ikrima together with her Roman slave after the Prophet (saw) had pardoned 'Ikrima said to him, "I am coming from a man who values keeping his ties with his relatives most, who is the most generous and gentlest one among people. He has pardoned you." When 'Ikrima heard his wife's words, he returned and went to Allah's Messenger with some fear and apprehension after his long journey. ⁵⁹ The Messenger of Mercy welcomed 'Ikrima and said, "Welcome to the riding emigrant." Thus 'Ikrima embraced Islam. ⁶⁰

One of the issues that the Prophet (saw) addressed specifically in his speech which he made on the day that he conquered Mecca was to maintain the *ḥaram* (the esteemed and inviolable) status of the Kaʿba and its surroundings as they had been kept before. In other words, shedding blood, doing injustice, and even cutting trees were banned in that area. The fighting in Mecca was made permissible for the Prophet (saw) only for a limited time and then it returned to its status of sanctity after its conquest. Regarding the conquest of Mecca, Allah's Messenger said, "There is no hijra after the Conquest (of Mecca), but jihād and good intention remain; and if you are called for fighting, go forth immediately," and thus he declared that the path of Hijra from Mecca to Medina was closed with the conquest and one could only leave these cities with the intention of fighting or seeking knowledge. 63

After the conquest, Allah's Messenger stayed in Mecca for fifteen days. This was why the Ansar started to feel some uneasiness concerning the Prophet (saw); they thought that he might want to settle down in the city in which he was born and from which he was forced to emigrate. They thought that he might not want to leave this sacred place and that his compassion and inclination toward his homeland might increase by staying there. They said, "Allah has granted him the conquest of his hometown. Perhaps he will decide to stay here..." When Allah's Messenger, who was praying at the Hill of Safa, felt their concerns, he expressed his loyalty to the Medinans in the following words: "O people of the Ansar! I seek refuge with Allah from doing such a deed. I have emigrated to your land. My life is with

58 N4072, al-Nasa'i, al-Muharaba, 14.
59 VM2/850, al-Waqidi,
Maghazi, II, 850.
60 T2735, al-Tirmidhi, al-Isti 'dhan wa 'l-adab, 34;
NM5059, Hakim, Mustadrak,
V, 1889 (3/242).
61 B4295, al-Bukhari, al-Maghazi, 52; N2878, al-Nasa'i, Manasik al-Hajj, 111.
62 B2783, al-Bukhari, al-Jihad, 1.
63 B3189, al-Bukhari, al-Jizya,
22; M3302, Muslim, al-Hajj, 445.

you and my death will be with you as well."⁶⁴ He then left the administration of the city to a Meccan named 'Attab b. Asid and set out toward Hunayn.⁶⁵

Neither the idol Hubal nor al-'Uzza nor Manat were to be found in the sacred city of Mecca, the heart of the Hijaz. All of these idols were lying shattered in numerous pieces on the ground. As for the Kaba, it was cleansed from all the idols surrounding it and transformed into the center of belief in the unity of Allah. In this way, Abraham's prayer, "Lord, make this town safe! Preserve me and my offspring from idolatry,"66 manifested itself. Moreover, Allah's promise, "We . . . (O believers) leave you to dwell in the land after them,"67 against the disbelievers who said to their prophets, "We shall expel you from our land unless you return to our religion," had also come true. Allah's Messenger did not act like a boastful king after his conquest. Even though he had been forceably expelled and subjected to all kinds of torture and oppression, he did not seek to take revenge and shed blood. He could have destroyed everything in the city, but instead the city was conquered without shedding blood except during the skirmishes that took place between Khalid b. al-Walid (ra) and some small groups. The tolerance shown in this expedition proved beyond doubt that Islam was a religion of peace and that the strategy the Prophet (saw) used was a stroke of genius because it ensured the conquest of the people's hearts more that the conquest of a city.

64 M4624, Muslim, al-Jihad wa 'l-siyar, 86; HS5/79, Ibn Hisham, *Sira*, V, 79-80. 65 HS5/108, Ibn Hisham, *Sira*, V, 108. 66 Ibrahim, 14: 35. 67 Ibrahim, 14: 14. 68 Ibrahim, 14: 13.



THE EXPEDITION TO MU'TA AN ARMY OF THE MEN OF PEACE

عَنْ النَّبِيِّ عَنِ النَّبِيِّ عَنِ النَّبِيِّ عَنْ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. " لَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. "

According to Anas b. Malik (ra), the Prophet (saw) said, "A single endeavor (of expedition) on the path of Allah (fi sabilillah) in the morning or in the evening is better than the world and whatever is in it."

(B2792, al-Bukhari, al-Jihad, 5)



عَنْ النَّسِ بْنِ مَالِكَ ﴿ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﴿ فَقَالَ: ثَمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ عَلَيْهِ، وَمَا يَسُرُّنِي رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ عَلَيْهِ، وَمَا يَسُرُّنِي رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ عَلَيْهِ، وَمَا يَسُرُّنِي لَوَاحَةً فَأُصِيبَ، ثُمَّ أَخَذَهَا جَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرٍ إِمْرَةٍ فَفُتِحَ عَلَيْهِ، وَمَا يَسُرُّنِي



According to Anas b. Malik (ra), Allah's Messenger delivered a sermon and said, "First Zayd received the flag and was martyred, then Ja' far took it and was martyred, then 'Abd Allah b. Rawaha took it and was martyred, and then Khalid b. al-Walid took it without previously being appointed as a commander, and victory was given to him. I would not have been more pleased if they were alive with us now, but they would not have been more delighted if they were alive and with us (than in the place they are right now)" and his eyes were shedding tears.

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(B3063, al-Bukhari, al-Jihad, 183)



n the eight year after Hijra,¹ a messenger and envoy of peace was moving toward the lands dominated by oppression and exploitation. He was illuminating the darkness with a torch and was holding in his hand and carrying in his heart the excitement of conveying the light coming from Allah (swt) to other people. The name of this messenger of peace was Harith b. 'Umayr. In other words, he was the envoy of the Messenger of Allah (saw).

He was an outstanding illustration of self-sacrifice by preferring to help oppressed people when he had the opportunity to live in an environment of justice and prosperity such as Medina. Striving earnestly for the manifestation of justice and not being indifferent before injustice were responsibilities laid upon all believers by the Almighty Creator. Harith b. 'Umayr (ra) rode his mount toward Busra with just such a feeling in his heart. He wanted to reach those people who lived under a continuous threat of death as soon as possible and deliver the good news of the divine message to them. The closer he rode his mount toward Busra to give the good news of life, the more, unknowingly, he was approaching his own death.

How could Ibn 'Umayr have known that he was expected by a group of people who would meet Allah's magnificent blessing with ingratitude and prefer darkness over light? How could he have known that he was going to be put into the ground the following day just like any seed? After all, he was just an envoy and no one would think of killing a messenger. Even Pharaoh did not touch Moses who said, "I am a messenger." However, Shurahbil b. 'Amr who was the governor of Busra under the trust of Byzantium was different. He rejected the elixir of life offered by Harith b. 'Umayr. He tore the Prophet's distinguished letter into pieces. Had this message reached succeeding generations it could have been favorably accepted by millions of people. However, he did not simply stop there but by pointing at Harith b. 'Umayr he commanded him to be beheaded.'

¹ MK14081, al-Tabarani, al-Muʻjam al-Kabir, XIII-XIV, 131. ² Al-Aʻraf, 7: 104. ³ VM2/755, al-Waqidi, Maghazi, II, 755.

When the earth of Damascus was smeared with Harith b. 'Umayr's blood, every drop of it became like the herald of the footsteps of Muslims who were soon going to conquer these lands. While the residents of Paradise were giving each other the good news of Harith b. 'Umayr's martyrdom, on earth the news of the unscrupulous act of the governor of Busra soon reached Medina.⁴ The killing of his envoy truly offended the Prophet (saw). It is hard to imagine a greater diplomatic humiliation and insult than this act.

For a short period of time it seemed that falsehood had gained the upper hand. However, one day it was destined to disappear like the froth over the surface of a flood.⁵ The Romans and the Christian Arabs in this area were talking about this incident, and mockingly implying that the Arabian Prophet would face a strong opponent.

Soon an army formed of three thousand soldiers, represented as messengers of peace, gathered in Medina. They were brave men who regarded the injustice done to one of them as if it was done to all of them and set out to destroy an oppressor. When those brave soldiers set out for the region of Damascus, the Prophet (saw) warned them with the following words while bidding them farewell on the Hill of Wada': "Fight in the name of Allah. Fight with the enemies of Allah and your enemies in Damascus. You will find among them those who have retired themselves in seclusion in the monasteries, do not touch them. You will also meet with people guided by the devil. Kill them. Do not kill women, children, or the old. Do not even cut a single tree. Do not plunder the date groves and destroy the houses."

This was why they were called the messengers of peace. It would not be appropriate for them to act out of vengeance. They were even not intending to give harm to Shurahbil b. 'Amr, who had the envoy and messenger of the Messenger of Allah (saw) executed, provided that he stopped working against the servants of Allah.8 In fact, they acted with Allah's name of "al-Salam." The spirit they had with regard to this issue prevented them from acting on ordinary motives of selfishness.

The Prophet (saw) appointed Zayd b. Haritha, who is the only Companion whose name is mentioned in the Holy Qur'an, as the commander of the army. He commanded that if Zayd was to be martyred, Ja'far should take over his position, and if Ja'far was to be martyred, 'Abd Allah b. Rawaha (ra) should take over his position.⁹ It was obvious from their state that they were at the eve of a very difficult expedition.

⁴ST2/128, Ibn Sa'd, *Tabaqat*, II, 128.

⁵Al-Ra'd, 13: 17.

⁶MK14081, al-Tabarani, al-Mu'jam al-Kabir, XIII-XIV, 131.

⁷BS18666, al-Bayhaqi, al-Sunan al-Kubra, IX, 154.

⁸ST2/128, Ibn Sa'd, *Tabaqat*, II, 128.

⁹B4261, al-Bukhari, al-Maghazi, 45.

It was a Friday. The army had moved out, but 'Abd Allah b. Rawaha stayed back in Medina. He wanted to perform one last Friday Prayer with the Prophet (saw), whom he adored, and then set out. When the Prophet (saw) saw 'Abd Allah among the congregation, he asked why he stayed behind after the army left. He told the Prophet (saw) that he wanted to go after performing the Friday Prayer with him. It seems that the Prophet (saw) did not fully approve of 'Abd Allah's behavior, so he said, "A single endeavor (of expedition) on the path of Allah in the morning or in the evening is better than the world and whatever is in it." ¹⁰

The army set out on the expedition moving toward the northeast in accordance with the Prophet's command. Step by step they followed the path passed by Harith b. 'Umayr. With the same feeling of anticipation and responsibility they reached the lands of contemporary Jordan.

The Emperor of Byzantium, Heraclius, who heard that the Muslims were approaching prepared an army of one hundred thousand men from the Christian Arabs. The Emperor, who was worried about the situation, set out from his camp and came as far as the region of Ma'ab. He wanted to observe the battle in person. The Muslim army, which was informed about the enemy's preparations, encamped in the region of Ma'n. They stayed there for two nights and discussed among them what to do about the situation. Because the number of the enemy was overwhelming, some of them said that it would be appropriate to inform the Prophet (saw). In this way, the Prophet (saw) would either send reinforcements or tell them what to do. When this view started to gain popularity, 'Abd Allah b. Rawaha (ra) raise his voice and said, "O my people! By Allah, do you not right now want martyrdom for which you set out for in this expedition? We fight with people not by numbers, multiplicity, or power but by the religion with which Allah has honored us. Go and fight. Indeed, in fighting there is either one of the two goodnesses of Allah: either victory or martyrdom."¹¹

'Abd Allah b. Rawaha's words motivated the army to fight. Disagreement in the army was eliminated and everybody focused on the battle. This well-intentioned and non-violent process, which had begun with a respectful letter, was transformed into a bloody and epic battle because of the ambition, greed, and tenacity of those who opposed the servants of Allah. Under these circumstances, there was no choice for the soldiers of Islam but to fight. The Muslims would either be imprisoned within the

¹⁰ HM2317, Ibn Hanbal, I, 257; B2792, al-Bukhari, al-Jihad, 5.

¹¹MK14081, al-Tabarani, al-Mu'jam al-kabir, XIII-XIV, 131.

peninsula by the current powers or would overcome this despotic obstacle at the possible cost of their lives in order to deliver the call of the Truth to their brothers living in other lands.

The two armies faced each other in Muʿta. Commander Zayd b. Haritha took the flag, fought bravely, and was martyred.¹² Then Jaʿfar b. Abi Talib took the flag. He rode his mount through the enemy lines. He went down from his mount and hamstrung it in order to prevent it from being captured by the enemy.¹³ He then continued to fight. While he was fighting, he said, "How nice it is to get closer to Paradise! How cool its drinks are! As for the Romans, they are getting closer to the torment. What I need to do is to fight with those whom I face."¹⁴ First his right arm, then his left arm was cut by sword strikes. While he was trying to hold the flag by his neck, he was violently martyred by successive sword and spear strikes.¹⁵ He had tens of spear and arrow wounds on his body. None of them was on his back.¹⁶

The turn of the commandership was now with 'Abd Allah b. Rawaha (ra) who was the Prophet's poet. He met up with 'Abd Allah b. 'Umar on the battle field and gave him a piece of meat to eat. He said to Ibn 'Umar (ra), "Take and eat this to gain your strength." Ibn 'Umar (ra) initially took the meat, but as soon as he raised it to his mouth, he stopped, and dropped it.¹⁷ He could not keep himself busy with eating a piece of meat while his comrades and leaders before him had been martyred and gained Paradise. He took the flag, got on his horse, and rode into the enemy lines. He fought bravely and soon joined the group of martyrs. ¹⁸ In fact, when he was leaving Medina those who came to bid him farewell said, "May Allah let you return to our city safe and sound with war booty," he replied, "I would rather like to become a martyr by a sword strike making my blood gush or a sword plunging into my liver and intestines so much so that those who see me would say that Allah has shown this warrior the right path and he followed it." ²⁰

Later, when 'Abd Allah b. Rawaha became a martyr, the army was left without a commander. The skillful warrior Khalid b. al-Walid (ra), who had joined this army as a regular soldier, then took over the commandership.²¹ The superiority of the enemy in number made Khalid b. al-Walid apprehensive. To get a good solid result from continuing to attack with this small army did not seem rational. This was why he started to think about finding a way to save his soldiers from the hands of the enemy which was thirty times larger than them. At night time, he decided to change the soldiers on the left wing with those in the right wing and those who were in the front lines with those

12 B3063, al-Bukhari, al-ihad, 13 D2573, Abu Da'ud, al-Jihad, 59. 14 BS18985, al-Bayhaqi, al-Sunan al-Kubra, IX, 257. 15 HS5/28, Ibn Hisham, Sira, V, 28. 16 B4260, al-Bukhari, al-Maghazi, 45. 17 BS18987, al-Bayhagi, al-Sunan al-Kubra, IX, 258; MK14082, al-Tabarani, al-Mu'jam al-kabir, XIII-XIV, 133. 18 B3757, al-Bukhari, Fada'il ashab al-nabi, 25. 19 ST2/128, Ibn Sa'd, Tabaqat, II, 128. ²⁰ HS5/23, Ibn Hisham, Sira, V, 23.

21 B3063, al-Bukhari, al-

Jihad, 183.

who were in the back.²² His aim was to deceive the enemy, to make them think that reinforcements from Medina had come and thus to discourage the enemy forces. His overall plan was to retreat and return to Medina by taking advantage of the enemy's momentary hesitation. The following morning, he attacked the enemy at the first light of the day as he had planned. They attacked the enemy with all their might. Khalid b. al-Walid was personally fighting. He related later that nine swords were broken in his hand on the day of the Battle of Muʿta.²³

When the enemy soldiers saw different faces than the ones they had seen the day before, they became apprehensive and started to think that the Muslims had received reinforcements.²⁴ Taking advantage of this situation, Khalid b. al-Walid made a sudden attack and then withdrew his forces. He immediately gathered his soldiers and quickly returned to Medina.²⁵

When the army returned, some people criticized him for returning home without achieving an absolute victory. 26 Those who had been expecting the return of a victorious army with large war booty were disappointed. For them, such a retreat was no more than running away from the battlefield. However, the object lesson of this exceptional battle was that winning at all cost is not the condition for success, but rather success required tactical acts; it was necessary to act with caution, to know that fighting was not the goal but was in fact a last resort, and that if the desired result was not possible then it was better to postpone it to another time. Clearly, the Almighty Creator informed us in His book that often a small force can defeat a large army with His permission.²⁷ Indeed, Allah Almighty stated in the Holy Qur'an that steadfast believers would be able to fight and overcome a group ten times bigger than them.²⁸ Considering the weakness of the human being at times, He then eased that ratio, "But Allah has lightened your burden for now, knowing that there is weakness in you—a steadfast hundred of you will defeat two hundred and a steadfast thousand of you will defeat two thousand, by Allah's permission: Allah is with the steadfast."29 However, the quantity mentioned here should be understood to be relative to the context. Since throwing oneself before a disproportionate power without calculation and precaution would be against many wise commands mentioned in the Holy Qur'an with regards to war.

When the situation is examined from this point of view, it is understandable that Khalid b. al-Walid (ra) wanted to save his soldiers from an enemy force twenty times bigger than his. Hence, to be able to successfully stand up to the Byzantine armed forces and return to Medina safe

²²VM2/764, al-Waqidi, Maghazi, II, 764. ²³B4265, al-Bukhari, al-Maghazi, 45. ²⁴VM2/764, al-Waqidi, Maghazi, II, 764. ²⁵MK14082, al-Tabarani, al-Mu'jam al-kabir, XIII-XIV, 133. ²⁶ST2/129, Ibn Sa'd, *Tabaqat*, II, 129. ²⁷Al-Baqara, 2: 249.

and sound was a great success. This is because the objective of war is not to die in the path of Allah (fi sabilillah), regardless of how it happens, but rather to support the creation of life of Islam in a peaceful setting and to allow people to live in such a peaceful setting with social solidarity and prosperity. In fact, the soldiers who were brought to Medina safe and sound by Khalid b. al-Walid were given another opportunity to join a better equipped armed force a year later in the Battle of Tabuk under the command of Allah's Messenger.

It is well known that Allah Almighty did not criticize or warn anyone regarding this incident in the Holy Qur'an. It took place during the Prophet's lifetime before revelation ceased. Furthermore, there is no information in any source that the Prophet (saw) disapproved of Khalid b. al-Walid's action. On the contrary, the Prophet (saw) honored Khalid b. al-Walid, who, during his first battle after embracing Islam, successfully took command after all the other commanders were martyred, by calling him "a Sword among the Swords of Allah." ³⁰

Even though the Muslims faced such a great enemy for the first time, they gained great experience through patience, bravery, and managing to retreat without having great losses thanks to their commander's tactics. Moreover, by overcoming this adversity they became confident that they had the ability to fight with a power greater than themselves. In this context, the Battle of Mu'ta became the first experience to fight an established empire and enabled the Muslims to know and understand the military power of the Byzantines. From their experience of fighting Roman legions they began to develop their military tactics and army equipment. Thus, it would be more fitting to see their retreat not as running away but as an army that was "maneuvering to fight or to join a fighting group"31 as expressed in the Holy Qur'an. It is vital to remember that an offensive war is a short-term process mostly applied by despots who are not willing to have a meaningful dialogue. Therefore, the best way to fight in a battle is through acting strategically and keeping in mind the Prophet's saying, "War is a deceit."32 Thus, to fight in a war is sometimes a way to save one from greater peril by using appropriate force which would bring about the least possible harm. In short, this is essential for societies that wish for others and themselves to live a peaceful life filled with peace and welfare based upon revelation.

30 B4262, al-Bukhari, al-Maghazi, 45.
 31 Al-Anfal, 8: 16.
 32 B3030, al-Bukhari, al-Jihad, 157.



THE FAREWELL HAJJ THE PROPHET'S HAJJ "DIARY"

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﴾ أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﴾ : "لَبَيْكَ اللَّهُمَّ لَبَيْكَ! لَبَيْكَ لاَ شَرِيكَ لَكَ لَبَيْكَ. إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لاَ شَرِيكَ لَكَ لَكَ لَكَ. "
لاَ شَرِيكَ لَكَ. "

According to 'Abd Allah b. 'Umar, (ra) Allah's Messenger (saw)'s talbiya was as follows: "Labbayka Allāhumma labbayka. Labbayka lā sharīka laka labbayka. Inna al-ḥamda wa al-ni'mata laka wa al-mulk. Lā sharīka laka. (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.)

(M2811, Muslim, al-Hajj, 19)



عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَة، عَنْ أَبِيهِ: ذَكَرَ النَّبِيَّ فَعَدَ عَلَى بَعِيرِهِ وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ... قَالَ: "فَإِنَّ دِمَاءَكُمْ وَأَمْوَالُكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَنْسَانٌ بِخِطَامِهِ... قَالَ: "فَإِنَّ دِمَاءَكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا..."

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى نَاقَتِهِ: ''الْقُطْ لِي حَصِّى. '' فَلَقَطْتُ لَهُ سَبْعَ حَصَيَاتٍ هُنَّ حَصَى الْخَذْفِ. فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ: ''أَمْثَالَ هَؤُلاَءِ فَارْمُوا. '' ثُمَّ قَالَ: ''يَا أَيُّهَا النَّاسُ! إِيَّاكُمْ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ: ''أَمْثَالَ هَؤُلاَءِ فَارْمُوا. '' ثُمَّ قَالَ: ''يَا أَيُّهَا النَّاسُ! إِيَّاكُمْ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ: ''أَمْثَالَ هَؤُلاَءِ فَارْمُوا. '' ثُمَّ قَالَ: ''يَا أَيُّهَا النَّاسُ! إِيَّاكُمْ وَالْغُلُونُ فِي الدِّينِ. '' وَالْغُلُونُ فِي الدِّينِ. ''

عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَتَهُ سَمِعَ جَابِرًا يَقُولُ: رَأَيْتُ النَّبِيَّ عَلَى يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ: "لِتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لاَ أَدْرِي يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ: "لِتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لاَ أَدْرِي لَا أَحُجُ بَعْدَ حَجَّتِي هَذِهِ."



According to 'Abd al-Rahman b. Abi Bakra, his father (ra) reported the following: "Once the Prophet (saw) was riding his camel and a man was holding its rein... He then addressed the people as follows: "(O people!) Verily! Your blood, property, and honor are sacred (inviolable) to one another like the sanctity of this day ('Arafa) of yours, this month (Dhu al-Hijja) of yours and this city (Mecca) of yours..."

(B67, al-Bukhari, al-Ilm, 9; M4384, Muslim, al-Qasama, 30)

Ibn 'Abbas (ra) reported,

"On the morning of al-'Aqaba (the first day of the sacrificial holiday in which Jamra al-'Aqaba is stoned), when he was riding his she-camel, the Messenger of Allah (saw) said, "Pick up some pebbles for me." So I picked up seven pebbles for him, big enough to be thrown by the fingers. He began to throw them with his hand, saying, "Throw [at the Jamra al-'Aqaba by using] something like these." He then added, "O people, beware of exaggeration in religious matters because those who came before you were doomed because of exaggeration in religious matters."

(IM3029, Ibn Maja, al-Manasik, 63; N3059, al-Nasa'i, Manasik al-Hajj, 217)



According to Ibn Jurayj he heard Abu al-Zubayr say that Jabir (b. 'Abd Allah) (ra) said, "I saw the Messenger of Allah (saw) throwing pebbles on the first day of sacrifice while on his riding animal and saying, "Learn your rites (by watching me), for I do not know whether I am likely to perform the Hajj after this one."

(M3137, Muslim, al-Hajj, 310; D1970, Abu Da'ud, al-Manasik, 77)



llah's Messenger (saw) had the first pilgrimage (Hajj) performed under the leadership of Abu Bakr (ra) during the ninth year of the Hijra. The following year, he performed the Hajj in person for the first and last time together with his Companions (ra).¹ This Hajj performed in the last year of the Prophet's life and by approximately one hundred thousand believers is called in some sources "hajj al-Islām (the pilgrimage of Islam)"² and in others as "hajj al-balāgh (Pilgrimage of delivering the message of Islam)."³ In this section, the Prophet's Hajj, which is reported in different ways in various histories and hadīth books, will be presented in the form of a "Hajj Diary" based on a compilation of related narrations as well as the findings of the great historian, al-Waqidi.

Friday the 24^{th} of Dhu al-Qa'da, Medina

The account of the last Hajj of the Prophet (saw) commenced in Medina during the tenth year of the Hijra. When it was the month of Dhu al-Qa'da, Allah's Messenger started to make preparations for the Hajj and requested that the people get ready for it.⁴

Allah's Messenger (saw) announced to the people that he was going to perform the Hajj. He taught the people the rites of the Hajj, such as what was necessary to know about the state of *iḥrām*, and other requirements, in short, all the traditions related to the Hajj.⁵ Thereupon, many companions got ready to perform the Hajj with the Prophet (saw). Many who lived outside Medina, hearing about the preparations, went to Medina in order to accompany the Prophet (saw) on the Hajj.⁶

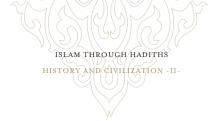
Saturday the 25th of Dhu al-Qa'da, Medina - Dhu al-Hulayfa

After performing the four obligatory rak'as of the zuhr ritual prayer, the Prophet (saw) combed and oiled his hair, put on some perfume, and

Nasa'i, Manasik al-Hajj, 187. ²VM3/1089, al-Waqidi, *Maghazi*, III, 1089-1091; ST2/172, Ibn Sa'd, *Tabaqat*, II, 172. ³BE1/368, al-Baladhuri, *Ansab*, I. 368. ⁴HS6/5, Ibn Hisham, *Sira*, VI, 5. ⁵SN8/172, *Nevevî Muslim Şerhi*, VIII, 172. ⁶M2950, Muslim, al-Hajj, 147

¹T3091, al-Tirmidhi, Tafsir

al-Qur'an, 9; N2996, al-



wore the two sheets of ihram (the upper body cover and the cover of the waist and legs). He left Medina sometime between the zuhr prayer and the 'asr prayer. Soon a very large crowd of people gathered around him, most of whom had joined the Prophet (saw) on the way. They were walking in front, behind, on the right and left of the Prophet (saw).⁷

After leaving Medina, the first place he arrived at was the place called Dhu al-Hulayfa, which is nine kilometers from Medina. There he performed the ritual 'asr prayer as two rak'as because he was on a journey.⁸ He performed the maghrib and the 'isha' prayers there as well in the same fashion. During that night, he visited all his wives, who were travelling with him, and his wife 'A'isha (ra) perfumed him with a fragrant scent.⁹ The reason behind the Prophet's spending the night in this place was so that the Companions (ra) who were coming from the surrounding areas would be able to join him.¹⁰

Sunday the 26th of Dhu al-Qa'da, Dhu al-Hulayfa - Sayyala

The following morning the Prophet (saw) performed his ritual fajr prayer and the major wudu' (ghusl) before entering the state of *iḥrām*. After offering the zuhr prayer in Dhu al-Hulayfa, he asked for a sacrificial camel to be brought to him. On the camel, he made a mark on the right side of the hump and hung two sandals on its neck so that people would know that it was a sacrificial animal. Subsequently, his riding camel, al-Qaswa', was brought to him and he mounted it. When he arrived at the plain called al-Bayda', he started to recite the invocation of the *talbiya* with the intention of performing the Hajj. According to some reports, the Prophet (saw) started to recite the *talbiya* when he was getting on his camel by the tree next to the mosque in Dhu al-Hulayfa. Saw

When he arrived at the plain called al-Bayda', there were numerous people riding and walking in front of him. There were also crowds of people on his right, left, and behind him. Allah's Messenger was in the middle of the people. The people wanted to make sure they could see and hear what he was doing because he was the one who received the revelation and knew its interpretation. Whatever he did, his Companions (ra) followed by doing the same actions. Then, he began to recite the statement of unity of Allah (*kalimat al-tawḥīd*) and the invocation of the *talbiya*. People recited the invocation of the *talbiya* in the way that they used to know, and the

⁷B1545, al-Bukhari, al-Hajj, 23; M2950, Muslim, al-Hajj, 147. ⁸B2951, al-Bukhari, al-Jihad, 104. ⁹M2843, Muslim, al-Hajj, 48. ¹⁰VM3/1089, al-Waqidi, *Maghazi*, III, 1089-1091. ¹¹T830, al-Tirmidhi, al-Hajj, 16. ¹²DM1944, al-Darimi, al-Manasik, 68; D1752, Abu Da'ud, al-Manasik, 14. ¹³M2820, Muslim, al-Hajj, 27; T818, al-Tirmidhi, al-Hajj, 8.

Prophet (saw) recited it in his own way and he did not interfere with the way that people recited it.¹⁴

He then raised his voice so that his Companions (ra) could hear him and started to recite the invocation of the *talbiya* as follows:

"Labbayka Allāhumma labbayka. Labbayka lā sharīka laka labbayka. Inna al-ḥamda wa al-ni'mata laka wa al-mulk. Lā sharīka laka. (Here I am O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belongs to You. You have no partner.)" 15

The Companions (ra) also raised their voices when reciting the invocation of the *talbiya*. ¹⁶ The Prophet (saw) had allowed them various choices with regard to performing their 'Umra and Hajj. Therefore, some of the Companions (ra) had assumed the *iḥrām* intending to perform only the 'Umra, whereas others had assumed the *iḥrām* planning to perform both the 'Umra and Hajj, while some of them put on the *iḥrām* with the decision to perform only the Hajj following in the footsteps of the Prophet (saw). ¹⁷

After passing Malal (41 km from Medina), Allah's Messenger arrived at the Hill of Sayyala. He sojourned there for dinner and went on to perform his maghrib and 'isha' prayers.¹⁸

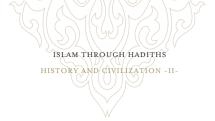
Monday the 27th of Dhu al-Qa'da, 'Irq al-Zubya - al-Rawha

He performed the fajr prayer in a place called 'Irq al-Zubya (71 km from Medina). After a short journey they arrived at the nearby place called al-Rawha (74 km from Medina).¹⁹

When the Messenger of Allah (saw) arrived at al-Rawha, he came across some strangers and asked them, "Who are you?" They said, "We are Muslims." They asked, "Who are you?" The Prophet (saw) replied, "I am the Messenger of Allah." At that moment a woman brought a child out of her camel-litter and asked, "Is there a Hajj for this one?" The Prophet (saw) replied, "Yes, and you will also be rewarded."²⁰

When they were in al-Rawha, some of the companions saw an onager that was wounded in its leg by the arrow of a hunter. They informed the Messenger of Allah (saw) about the circumstances and he told them, "Leave it, for it is possible that its owner will soon get to it." In a little while a man from the tribe of al-Bahz arrived and claimed he was the lawful owner of his hunt. The man went onto slaughter the animal, which is permissible to be eaten in Islam, and gave it to the Messenger of Allah (saw) as a gift. The

14M2950, Muslim, al-Hajj,
147.
15M2811, Muslim, al-Hajj,
19; M2814, Muslim, al-Hajj,
21.
16M3024, Muslim, al-Hajj,
212.
17M2917, Muslim, vHajj,
118.
18VM3/1091, al-Waqidi,
Maghazi, III, 1091-1094.
19VM3/1091, al-Waqidi,
Maghazi, III, 1091-1094.
20M3253, Muslim, al-Hajj,
409; N2649, al-Nasa'i,
Manasik al-Hajj,
15.



Messenger of Allah commanded Abu Bakr (ra) to divide the meat among his travel companions.²¹ It is important to note that hunting and eating from that game is forbidden during the *iḥrām*, but it was permissible for the companions to eat from that game because the hunter was not in the state of *iḥrām*, and the companions, who were in the state of *iḥrām*, did not help him hunt the animal.²²

The Prophet (saw), who then travelled from al-Rawha to Munsaraf that day, performed his 'asr, maghrib, and 'isha' prayers there and then ate his dinner at the same place.²³

Tuesday the 28th of Dhu al-Qa'da, al-Uthaya — al-'Arj - Lahyay Jamal

After resting at Munsaraf, they continued on their way. They arrived in 'Uthaya, (110 km) which is between al-Ruwaytha (97 km) and al-'Arj (113 km), the following morning where they performed the fajr prayer.²⁴

When they arrived at al-Uthaya, some of the Companions (ra) saw a gazelle lying in the shade with an arrow wound in it. The Messenger of Allah told one man to stand by it until everyone passed in order to stop anyone from disturbing and distressing it.²⁵

In this way, Allah's Messenger, on the one hand, protected the wounded gazelle and, on the other hand, prevented his Companions (ra) who were in the state of *iḥrām* from touching it because of the possibility that it might be further wounded by someone in the state of *iḥrām*.

After this incident they continued their journey and arrived in the region of al-'Arj (113 km) and set up their camp there. Allah's Messenger, 'A'isha, and her sister Asma' (ra) sat together in the camp. Soon a camel without a rider or a guide appeared and it was carrying the Prophet's and Abu Bakr's equipment and personal effects. Abu Bakr got angry and began to strike his servant for not being able to take care of a single camel and for losing it. When the Prophet (saw) saw Abu Bakr hitting his servant, he said to him smiling so as to stop him, "Look what this man in the state of iḥrām is doing?" 26

When the Prophet (saw) arrived at Lahyay Jamal he had cupping therapy done on the top of his head while he was in the state of $ihr\bar{a}m$.²⁷

Wednesday the 29th of Dhu al-Qa'da, al-Suqya

This cheerful group of pilgrims, whose goal was to reach the House of Allah and whose guide was the Messenger of Allah (saw), arrived at al-

²¹ N2820, al-Nasa'i, Manasik al-Hajj, 78; N4349, al-Nasa'i, al-Fara' wa 'l-'atira, 32; MU784, al-Muwatta', al-Hajj, 24.

24. 24. 22 ZD2/160, Ibn al-Qayyim, Zad al-Ma'ad, II, 160. 23 VM3/1091, al-Waqidi, Maghazi, III, 1091-1094. 24 VM3/1091, al-Waqidi, Maghazi, III, 1091-1094. 25 N2820, al-Nasa'i, Manasik al-Hajj, 78; MU784, al-Muwatta', al-Hajj, 24. 26 D1818, Abu Da'ud, al-Manasik, 29; IM2933, Ibn Maja, al-Manasik, 21. 27 VM3/1094, al-Waqidi, Maghazi, III, 1094-1098; MU779, al-Muwatta', al-Hajj,

Suqya on Wednesday.²⁸ During that night in the desert they were able to glimpse the crescent of the month of Dhu al-Hijja in the night sky.

Thursday the 1st of Dhu al-Hijja, al-Abwa'

When the Prophet (saw) arrived at al-Abwa' (190 km) in the morning or, according to another tradition, when he was in the place called Waddan, al-Sa'b b. Jaththama presented him with a captured wild ass, but he refused to accept al-Sa'b's gift. However, when the Prophet (saw) realized al-Sa'b's dejection from the expressions of his face, he said, "We have refused it only because we are in a state of iḥrām [hence we cannot eat game meat]."²⁹

Ibn 'Umar (ra) reported that while Allah's Messenger was there he rested under a tree and Ibn 'Umar (ra) continued to state that whenever he would stop by that tree in his later journeys he would not neglect to water it to keep it fresh.³⁰

Friday the 2nd of Dhu al-Hijja, al-Juhfa

Allah's Messenger with his Companions (ra) arrived in al-Juhfa, which was one hundred eighty kilometers from Mecca, and performed their ritual prayer in the same place where the pilgrims entered the state of *iḥrām*.³¹

Saturday the 3rd of Dhu al-Hijja, Qudayd

The following day he reached the place called Qudayd (120 km from Mecca) and performed the ritual prayer in the Mosque of Mushallal.³² Subsequent to the prayer, the Prophet (saw) bought his sacrificial animals in Qudayd.³³

Sunday the 4th of Dhu al-Hijja, 'Usfan - Ghamim

When they arrived in the valley of 'Usfan (80 km from Mecca), Allah's Messenger asked Abu Bakr (ra) the name of the valley. Abu Bakr informed the Prophet (saw) that it was the valley of 'Usfan. At that juncture, the Prophet (saw) said, "The Prophet Hud and the Prophet Salih, who wore coarse woolen dotted cloth and rode two young red camels with reins made from palm fiber, passed through this place in order to visit the Ka'ba."³⁴

While in 'Usfan the famed Companion Suraqa b. Malik al-Mudliji (ra), who had followed the Prophet (saw) in order to kill him during his hijra from Mecca to Medina but when he caught up with him had asked for

²⁸ VM3/1094, al-Waqidi, *Maghazi*, III, 1094-1098. ²⁹ M2845, Muslim, al-Hajj, 50. ³⁰ VM3/1094, al-Waqidi, *Maghazi*, III, 1094-1098. ³¹ VM3/1094, al-Waqidi, *Maghazi*, III, 1094-1098. ³² VM3/1094, al-Waqidi, *Maghazi*, III, 1094-1098. ³³ T907, al-Tirmidhi, al-Hajj, 68; IM3102, Ibn Maja, al-Manasik, 99. ³⁴ HM2067, Ibn Hanbal, I, 232.



his forgiveness, and who had finally embraced Islam after the conquest of Mecca, said to the Prophet (saw), "O Messenger of Allah! Explain to us (the rites of Hajj) as if you were explaining this to persons who were literally born today." The Prophet (saw) said, "Allah, the Exalted, has included this 'Umra in your Hajj. When you come to Mecca, and you complete the circumambulation of the House (the Ka'ba), and complete the ritual walks between the hills of Safa and Marwa, then you are allowed to leave your state of iḥrām except for those of you who have brought the sacrificial animals with you."³⁵

After 'Usfan they continued to travel on the same day until they arrived at Ghamim (65 km from Mecca).³⁶

5 Dhu al-Hijja, Monday / Marr al-Dahran - Dhi Tuwa - Mecca

The following day at sunset they reached Marr al-Dahran (28 km from Mecca), but they did not perform their maghrib prayer until they arrived in the region of Mecca.³⁷

When they arrived at Sarif (12 km from Mecca), 'A'isha (ra) got her monthly period after she had already assumed the *iḥrām* and, because she lost the opportunity to make the Hajj, she began to cry. Allah's Messenger consoled her saying, "This is what Allah has ordained for all the daughters of Adam. Do whatever the pilgrim does, except that you should not circumambulate the House until you have washed yourself (at the end of the menses period)."³⁸

That night Allah's Messenger stayed in Saniyyatayn, which is situated between Kuda and Kada'³⁹ in the area called Dhi Tuwa in the region of Mecca.⁴⁰

Tuesday the 6th of Dhu al-Hijja, Mecca

Finally, the following morning after performing the ghusl and the fajr prayer in Dhi Tuwa, he moved onto Mecca.⁴¹ He entered Mecca from the path of the upper valley called Kada' (today known as Ma'la).⁴²

When the Prophet (saw) entered Mecca, he said to the people, "Who-ever among you has brought a sacrificial animal with him should not end his state of iḥrām until he completes his Hajj. And whoever among you has not (brought) a sacrificial animal with him, should perform the circumambulation of the Kaʿba and the ritual walking between the hills of Safa and Marwa, then cut short his hair and end his state of iḥrām, and should later assume the state of iḥrām for the Hajj (before going to the plain of 'Arafat) and recite the invocation of talbiya; and

³⁵ D1801, Abu Da'ud, al-Manasik, 24; DM1890, al-Darimi, al-Manasik, 38.
 ³⁶ VM3/1094, al-Waqidi, Maghazi, III, 1094-1098.
 ³⁷ VM3/1094, al-Waqidi, Maghazi, III, 1094-1098.
 ³⁸ M2919, Muslim, al-Hajj, 120.
 ³⁹ VM3/1094, al-Waqidi, Maghazi, III, 1004, 1008.

39 VM3/1094, al-Waqidi, Maghazi, III, 1094-1098. 40 B1573-B1574, al-Bukhari, al-Hajj, 38-39; M3013, Muslim, al-Hajj, 202. 41 B1573-B1574, al-Bukhari, al-Hajj, 38-39; M3013, Muslim, al-Hajj, 202. 42 B1576, al-Bukhari, al-Hajj,

if anyone cannot afford a sacrificial animal, he should fast for three days during the Hajj and seven days when he returns home."43

The first thing that the Prophet (saw) did after arriving in the Masjid al-Haram was to perform the wudu. Then he greeted the Black Stone (al-Ḥajar al-Aswad) and started to circumambulate the Kaʿba. In the first three cycles of circumambulation, he walked very fast as if he was jogging, while in the last four cycles he walked at a steady pace. He then recited the following invocation at the place between the Black Stone and Rukn al-Yamani, "Rabbanā ātinā fī al-dunyā ḥasanatan wa fī al-ākhirati ḥasanatan wa qina 'azāb al-nār (Our Lord, give us good in this world and in the Hereafter, and protect us from the torment of the Fire.)" He saw the mass of the sam al-individual in the Hereafter, and protect us from the torment of the Fire.)

After completing the seven-cycle circumambulation of the Kaʿba, he went to the station of Abraham and recited the following verse: "*Take the spot where Abraham stood as your place of prayer*." Subsequently, he stood between the station of Abraham and the Kaʿba and performed a two-cycle prayer reciting the Suras al-Ikhlas (112) and al-Kafirun (109).

He then saluted the Black Stone one more time and went to the Hill of Safa by passing through the gate of Safa. When he came close to the Hill of Safa, he recited the following verse: "Safa and Marwa are among the rites of Allah..." ⁴⁷ and started his sa'y (ritual walking) from the Hill of Safa saying, "I am beginning from the one that Allah has begun (mentioned first)."

When he had ascended the Hill of Safa, he turned toward the Kaʻba and said, "Allāhu akbar! Lā ilāha illā Allāhu waḥdahu lā sharīka lah. Lahu almulku wa lahu al-ḥamdu wa huwa 'ala kulli shay'in qadīr. Lā ilāha illā Allāhu waḥdahu. Anjaza waʻdahu wa naṣara 'abdahu wa hazama al-aḥzāba waḥdahu (There is no god but Allah, One, there is no partner with Him. His is Sovereign, to Him praise is due, and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates by Himself.)"⁴⁸

He went on to recite some other prayers and repeated all of them three times. He then proceeded to walk toward Marwa. When he arrived at the middle of the valley that is situated between Safa and Marwa (at the place where there are two green pillars today) he began to walk hastily. After passing through the valley, he continued to walk at a normal pace. When he arrived on the Hill of Marwa he did the same thing that he had done on the Hill of Safa. In his final climb up to the Hill of Marwa, he said, "If I were

⁴³B1691, al-Bukhari, al-Hajj,
¹⁰⁴L
⁴⁴VM3/1094, al-Waqidi, *Maghazi*, III, 1094-1098;
M2950, Muslim, al-Hajj, 147.
⁴⁵Al-Baqara, 2: 201; D1892,
Abu Da'ud, al-Manasik, 51.
⁴⁶Al-Baqara, 2: 125.
⁴⁷Al-Baqara, 2: 158.
⁴⁸M2950, Muslim, al-Hajj,
147.

facing now what is already behind me, I would not have driven any sacrificial animals with me, and instead have done the 'Umra along with the Hajj. Those who do not have sacrificial animals with them should immediately end their state of iḥrām and turn their major pilgrimage (Hajj) to a minor pilgrimage ('Umra)." Thereupon Suraqa b. Malik b. Juʻshum said, "O Messenger of Allah, is it (this concession putting off the iḥrām of Hajj or 'Umra) meant for this year or is it forever?" The Messenger of Allah (saw) by clamping his fingers repeated three times, "'Umra has been included in Hajj. No, it is forever." 19

After performing the circumambulation around the Kaʿba and the ritual walk between Safa and Marwa, the Prophet (saw) did not put off his *iḥrām*. ⁵⁰ He did not violate any prohibitions of the state of *iḥrām* until he completed his Hajj and offered his sacrifice on the first day of the Eʾid. Those who brought with them sacrificial animals did as the Prophet (saw) had done. ⁵¹ In other words, they did not end their state of *iḥrām* until they completed the rites of Hajj.

Wednesday the 7^{th} of Dhu al-Hijja, al-Hajun - al-Abtah - al-Batha $^{\circ}$ - al-Muhassab

After the circumambulation of the Kaʿba and the ritual walk between Safa and Marwa, the Prophet (saw) intended to perform the Hajj. He camped in the region called al-Hajun, which is located at the upper side of Mecca. After that circumambulation he did not return to the Kaʿba again until he returned from the plain of ʿArafat. From there he proceeded to order his Companions (ra) to circumambulate the Kaʿba, perform the ritual walk between Safa and Marwa, cut their hair, and then end their state of *iḥrām*; this command of the Prophet (saw) was only for those who did not have sacrificial animals with them.⁵²

During these days when he resided in the region of Mecca, the Prophet (saw) had his tent set at the places called al-Abtah, al-Batha' and al-Muhassab, which is outside Mecca where the Muslims stayed with him. During that period, he performed his ritual prayers in two rak'as. The Messenger of Mercy, who was very determined to stay with his Companions (ra), preferred to stay with them in a simple tent set in open space even though his cousin Umm Hani (ra) had a house next to the Ka'ba in Mecca. She had invited him to her home but he did not accept her invitation and continued to stay with his people in the open plain. He stayed

⁴⁹ M2950, Muslim, al-Hajj, 147. ⁵⁰ B1614-B1615, al-Bukhari, al-Hajj, 63. ⁵¹ B1691, al-Bukhari, al-Hajj, 104. ⁵² B1545, al-Bukhari, al-Hajj, 23, B1625, al-Bukhari, al-Hajj, 70.

in that place until he moved to the plain of 'Arafat. He also stayed in the same place on his way back from Mina. He neither stayed in a house nor did he look for shade.⁵³

According to the sources of <code>hadīth</code>, the Prophet (saw) went to Mecca in the morning of the fourth day of Dhu al-Hijja. There were five more days to go before they needed to leave for the plain of 'Arafat.⁵⁴ Thus, until the day of <code>Tarwiya</code>, in order words on Sunday, Monday, Tuesday, and Wednesday, he stayed with the Muslims in the open space called al-Abtah outside the city of Mecca and he continued to perform his prayers in two rak'as.⁵⁵

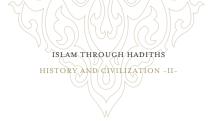
Thursday the 8th of Dhu al-Hijja, al-Abtah - Mina - Namira

On the day of *Tarwiya*, i.e., the eight day of Dhu al-Hijja, the Prophet (saw) departed to Mina and everybody expressed their intention to perform the Hajj with him. Allah's Messenger mounted his ride and performed the zhur, 'asr, maghrib, 'isha' and fajr prayers in Mina.⁵⁶

Friday the 9th of Dhu al-Hijja, Namira - 'Arafat - Muzdalifa

After performing the fajr ritual prayer on the eve of the E'id al-Adha, the Prophet (saw) waited until sunrise. He then commanded a tent to be pitched for him at the place called Namira. Before noon he moved from Mina to the plain of 'Arafat together with his Companions (ra). Some of them recited the invocation of talbiya while others recited the takbīr.⁵⁷ When they arrived at the plain of 'Arafat, the Prophet (saw) stayed in the tent pitched for him in the place called Namira. When the sun passed the meridian, he arrived at the middle of the plain riding his camel named al-Qaswa' and, seated on it, addressed his people. When it was time for the zuhr prayer, Bilal (ra) recited the call for prayer (adhān) and the second call for prayer (iqāma). The Prophet (saw) first led the people in the zuhr prayer under the heat of the noon sun. After concluding the zuhr prayer, the second call for prayer (iqāma) was immediately recited and the Prophet (saw) led the people in the 'asr prayer; no other supererogatory prayers were offered between these two ritual prayers.⁵⁸ He then addressed the people again standing in the stirrups of his red camel.⁵⁹ He is reported to have said in his sermon, "(O people!) Verily! Your blood, property, and honor are sacred (inviolable) to one another like the sanctity of this day ('Arafa) of yours, this month (Dhu al-Hijja) of yours and this city (Mecca) of yours..."60

53 VM3/1099, al-Waqidi, Maghazi, III, 1099-1100. 54 B7367, al-Bukhari, al-I'tisâm, 27; M2943, Muslim, al-Hajj, 141. 55 ZD2/280, Ibn al-Qayyim, Zad al-Ma'ad, II, 280-283; SH957, Ibn Khuzayma, Sahih, II, 76. 56 M2950, Muslim, al-Hajj, 57 N3001, al-Nasa'i, Manasik al-Hajj, 191; M2950, Muslim, al-Hajj, 147. ⁵⁸ M2950, Muslim, al-Hajj, 147; N656, al-Nasa'i, al-Adhān, 18. ⁵⁹ D1916 D1917, Abu Da'ud, al-Manasik, 61; IM3057, Ibn Maja, al-Manasik, 76. 60 B67, al-Bukhari, al-'Ilm, 9; M4384, Muslim, al-Qasama, 30.



When some people of Najd went to the Prophet (saw) in the plain of 'Arafat and told a man to ask him about the Hajj, the Messenger of Allah (saw) replied, "Hajj is (ritual standing in) 'Arafat. Whoever comes on the night of Muzdalifah before the fajr prayer, then he has caught up with the Hajj. One stays in Mina for three days. However, whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him." While the Prophet (saw) was making this statement, a man was transmitting his words *verbatim* and delivering his message to the people.⁶¹ According to some sources, this man who loudly transmitted the Prophet's sermon by the Prophet's order was Rabi'a b. Umayya b. Halaf (ra).⁶²

The Messenger of Allah then mounted his camel and made it stand at one place turning it toward the side where there were rocks. He faced the Qibla and he kept it standing there until the sunset. Allah's Messenger, who had said, The best of prayer is the one made on the Day of Arafat (the eve of E'id), all the following prayer in the evening of Arafat in the place of ritual standing, O Allah to You is the praise like the one You say, and better than what we say. O Allah, for You is all my prayer, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allah, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allah, indeed, I seek refuge in You from the evil of what the wind brings

Moreover, during this ritual standing he said, "This is the plain of 'Arafat and it is a place of ritual standing. And all of the plain of Arafat is a place for standing." Subsequently, when the sun set he departed the valley with Usama b. Zayd (ra) seated behind him. 66 When the Prophet (saw) first set out toward Muzdalifa he proceeded at a slow pace, but whenever he came across an open space he would increase his speed and make the camel walk briskly. 67 Meanwhile the Prophet (saw) heard a great hue and cry and the beating of camels behind him, so he beckoned to the people with his whip, "O people! Be quiet. Hastening is not a sign of righteousness." 68

At times he had to pull the reins of al-Qaswa' so forcefully that its head would touch the saddle. Whenever he happened to pass over a sandy hill, he slightly loosened the reins on his camel so that she could climb it. Finally, he reached Muzdalifa and there he led the maghrib and the 'isha' prayers consecutively with one *adhān* and two *iqāmas*. He did not observe any supererogatory prayer between the maghrib and the 'isha' prayer. The Messenger of Allah then went to sleep until dawn. ⁶⁹

61 N3047, al-Nasa'i, Manasik al-Hajj, 211; T889, al-Tirmidhi, al-Hajj, 57. 62 MK4603, al-Tabarani, al-Mu'jam al-Kabir, V, 67; MK11399, al-Tabarani, al-Mu'jam al-Kabir, XI, 138. 63 M2950, Muslim, al-Haji, 64 MU951, al-Muwatta', al-Hajj, 81; T3585, al-Tirmidhi, al-Da'awat, 122. 65 T3520, al-Tirmidhi, al-Da'awat, 87. 66 T885, al-Tirmidhi, al-Hajj, 67 B1666, al-Bukhari, al-Hajj, 92; N3054, al-Nasa'i, Manasik al-Hajj, 214. 68 B1671, al-Bukhari, al-Hajj, 69 M2950, Muslim, al-Hajj,

When the moon set during that night, Allah's Messenger gave permission to the weak among the people to go to Mina before morning in order to save them from staying in a crowded place.⁷⁰

Saturday the 10th of Dhu al-Hijja, Muzdalifa - Mina - Mecca

At dawn, he performed his fajr prayer and then mounted his camel to ride to the place called Quzah in Mash'ari Haram. There he is reported to have said, "This is Quzah, and this is a place of ritual standing, and the whole of Muzdalifa is a place of ritual standing." He faced the Qibla, supplicating to Him, glorifying Him, and declared His iniqueness ($L\bar{a}$ ilāha illā Allāh) and oneness, and kept standing there until there was clear daylight. He then departed hastily before the sun rose. The supplication of the sun rose.

On the morning of 'Aqaba (the first day of E'id al-Adha in which Jamra al-'Aqaba is stoned), when he was mounted on his she-camel, the Messenger of Allah (saw) said to Ibn 'Abbas (ra), "Pick up some pebbles for me." So he picked up seven pebbles for him big enough to be thrown by the fingers. The Prophet (saw) began to throw them with his hand, saying, "Throw [at the Jamra al-'Aqaba by using] something like these." He then added, "O people, beware of exaggeration in religious matters because those who came before you were doomed because of exaggeration in religious matters."⁷³

When he arrived at the Valley of Muhassir, the place where the army of the elephant had been destroyed, he lightly prodded his she-camel and she trotted until he got beyond the valley.⁷⁴

Then he stopped and took Fadl b. 'Abbas as a riding companion and went to the *Jamra* (the place of stoning the devil) and threw the pebbles.⁷⁵ He then followed the middle road, which came out at the largest *jamra*, and came to the *jamra* which is near the tree. He threw seven small pebbles at this *jamra* from the bottom of the valley. He said *Allāhu Akbar* while throwing each one of them.⁷⁶

Usama (ra), whom the Prophet (saw) loved very much, and his *muazzin* Bilal (ra) were with him. Allah's Messenger threw pebbles at the place of stoning the devil while mounted on the camel. One of them was leading his camel by holding its rein, while the other was shading him by holding a garment over his head to protect him from the sun.⁷⁷

On that day, on the first day of the E'id al-Adha, the Messenger of Allah (saw) halted between the *jamras* and addressed a sermon to the people who were present.⁷⁸

⁷⁰ B1676, al-Bukhari, al-Hajj,
 97.
 ⁷¹ T885, al-Tirmidhi, al-Hajj,
 54; D1935, Abu Da'ud, al-Manasik, 64.
 ⁷² M2950, Muslim, al-Hajj,
 147.
 ⁷³ IM3029, Ibn Maja, al-Manasik, 63; N3059, al-Nasa'i, Manasik al-Hajj,
 ⁷⁴ T885, al-Tirmidhi, al-Hajj,

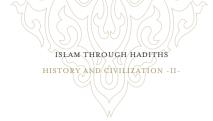
147.

77 M3139, Muslim, al-Hajj,
312; HM27801, Ibn Hanbal,

76 M2950, Muslim, al-Hajj,

75 T885, al-Tirmidhi, al-Haji,

⁷⁸ D1945, Abu Da'ud, al-Manasik, 66; IM3058, Ibn Maja, al-Manasik, 76.



Then, at Mina the Prophet (saw) requested the people to make their place of dwelling according to a certain order. He pointed to the right side of the *Qibla* and said, "Let the Muhajirun stay here," and pointed to the left side of the *Qibla* and said, "Let the Ansar stay here."

He then went to the place where animals were slaughtered, and personally slaughtered his sacrifices. He then gave the knife to 'Ali (ra), who slaughtered the rest of the animals. He made 'Ali a partner in his sacrifice. The Messenger of Allah then ordered that a piece of meat from each of the camels be taken and cooked in a pot. Both of them (Allah's Messenger and 'Ali) ate the camel meat and drank from its broth.⁸⁰

On the first day of the E'id, Allah's Messenger also slaughtered a cow on behalf of his wives in Mina.⁸¹

After slaughtering the animals, he had his hair cut.82

He then delivered a sermon to his Companions (ra). In this sermon, he said, "Learn your rites (by watching me), for I do not know whether I am likely to perform a Hajj after this one,"83 and as if he was saying goodbye to them he said, "This is the place of sacrificing animals. All of Mina is a place for sacrifice."84 Rabi'a b. Umayya again repeated the words of the Prophet's sermon and transmitted it to the people.85

A woman from the tribe of Khath'am came and asked, "O Allah's Messenger! The obligation of the Hajj enjoined by Allah on His servants has become due on my father and he is old and weak, and he cannot sit firm on a mount. May I perform the Hajj on his behalf?" The Prophet (saw) replied, "Yes, you may." 86

After that, the Prophet (saw) left and went to the Ka'ba.

The Prophet (saw) circumambulated the Kaʿba and performed the ritual walk between Safa and Marwa on his camel. The reason for him to be seated at a higher place was so that everyone would be able to see his actions and ask him questions.⁸⁷ He was seen by these same people saluting the Black Stone with a bent-headed stick called a "mihjan."

He then went to the Banu 'Abd al-Muttalib who were the suppliers of the water at well of Zamzam, and said, "Draw water. O Banu 'Abd al-Muttalib! Were it not that people would usurp this right of yours of supplying water, I would draw water along with you." In return, they handed him a bucket of water and he drank from it.⁸⁹

He then returned to Mina and performed the zuhr ritual prayer in Mina^{90}

⁷⁹ D1951, Abu Da'ud, al-Manasik, 69. 80 M2950, Muslim, al-Hajj, 147; T815, al-Tirmidhi, al-Hajj, 6. 81 B2952, al-Bukhari, al-Jihad, 105; M2919, Muslim, al-Hajj, 120. 82 B4411, al-Bukhari, al-Maghazi, 78. 83 M3137, Muslim, al-Hajj, 310; D1970, Abu Da'ud, al-Manasik, 77. 84 T885, al-Tirmidhi, al-Hajj, 54; M2952, Muslim, al-Hajj, 85 HS6/10, Ibn Hisham, Sira, VI, 10. 86 B1513, al-Bukhari, al-Hajj, 87 M3075, Muslim, al-Hajj, 255. 88 B1607, al-Bukhari, al-Hajj, 89 M2950, Muslim, al-Hajj, 90 M3165, Muslim, al-Hajj,

Sunday the 11th of Dhu al-Hijja

The following day, Allah's Messenger went to the places of stoning the devil (jamarāt) in order to pelt the devil. He started from the first jamra on the side of the Mosque of al-Khayf. He stoned the devil with seven small pebbles and said the takbīr while throwing each pebble. Then he proceeded by passing the jamra, faced the Qibla with his hands raised, and invoked (Allah) for a long period. Then he came to the second jamra (the middle one) and similarly threw pebbles at it. Then he proceeded toward the left side of the valley and stood facing the Qibla with raised hands and invoked (Allah) for a long period as he had done earlier. Finally, he came to the third jamra, i.e., jamrat al-'aqaba, and pelted it with seven small pebbles while positioning the Ka'ba to his left and Mina to his right.⁹¹ It was reported that the Prophet (saw) permitted his uncle 'Abbas (ra) to stay in Mecca during the nights of Mina in order to provide the pilgrims with water to drink.92 The Messenger of Allah also told the herdsmen of the camels not to pass the night at Mina and to throw pebbles on the first and third days of sacrifice because of their occupation.⁹³

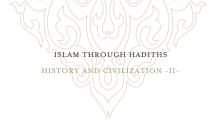
When people inquired from the Prophet (saw) about the things that they had done by error during the days in Mina, he would say to them, "There is no harm in it." Somebody said to him, "I did the slaughtering before stoning the devil." The Prophet (saw) said, "There is no harm in that." Then another person said, "I got my head shaved before offering the sacrifice." The Prophet (saw) again said, "There is no harm in that." Then a man came to him and said, "O Messenger of Allah! I performed the circumambulation of the Hajj (tawāf al-ifāḍa) before shaving." Allah's Messenger said, "Shave or clip your hair and there is no harm." Someone else came and said, "O Messenger of Allah! I did the sacrifice before stoning." So he said, "Stone the devil, and there is no harm."

Monday the 12th of Dhu al-Hijja, Mina

The Prophet (saw) did not make haste and try to squeeze in all the rites of Hajj during the first two days of Hajj but rather he spread them over the three days of E'id and completed the rite of the stoning of the devil.⁹⁶

On the third day of E'id al-Adha at Mina, the Prophet (saw) said, "Tomorrow we shall stay at the district of the Banu Kinana where the pagans

91 B1753, al-Bukhari, al-Hajj, 142; B1751, al-Bukhari, al-Hajj, 140; M3134, Muslim, al-Hajj, 307. 92 B1634, al-Bukhari, al-Hajj, 75, B1745, al-Bukhari, al-Hajj, 133. 93 D1975, Abu Da'ud, al-Manasik, 77; T955, al-Tirmidhi, al-Hajj, 108. 94 B84, al-Bukhari, al-'Ilm, 24; N3069, al-Nasa'i, Manasik al-Hajj, 224. 95 T885, al-Tirmidhi, al-Hajj, 96 ZD2/235, Ibn al-Qayyim, Zad al-Ma'ad, II, 235-236.



had once taken an oath on disbelief." Al-Zuhri said, "This was the alliance made by Banu Kinana with the Quraysh against the Banu Hashim that they would have no marital connections with them, nor would they have any commercial transactions with them, not would they give them any refuge." ⁹⁷

Tuesday the 13th of Dhu al-Hijja, Mina - al-Muhassab

On Tuesday afternoon, the Prophet (saw) arrived in the land of al-Muhassab and al-Abtah, which was the land of the Banu Kinana, and when he saw that Abu Rafi' had set up his tent there, he got down from his mount and decided to stay there. Allah's Messenger had not commanded him to set up a tent there but it was just convenience from Allah (swt).⁹⁸

He performed the zuhr, 'asr, maghrib, and 'isha' prayers there and slept for a while. During that night he went to Mecca on his mount and circumambulated the Ka'ba.⁹⁹

When 'A'isha (ra) expressed her sadness saying, "People are returning to their homes by performing both Hajj and 'Umra, whereas I could only perform the Hajj," the Prophet (saw) sent her with her brother 'Abd al-Rahman (ra) to Tan'im, and let her assume the state of *iḥrām* and complete her 'Umra.¹⁰⁰

Wednesday the 14th of Dhu al-Hijja, Mecca

Allah's Messenger informed his Companions (ra) that it was time to leave. He arrived in Mecca with his Companions before the fajr prayer and circumambulated the Ka'ba. From there he set out for Medina¹⁰¹ travelling through the path that took them via the lower valley called Kuda.¹⁰²

Thursday-Wednesday 15^{th} - 21^{st} of Dhu al-Hijja, Mecca - Dhu al-Hulayfa

After completing his Hajj, Allah's Messenger followed the same route back to Medina. The sources do not provide the details of his trip back to Medina, but only confine themselves to narrating his departure from Mecca and arrival at Medina. According to these reports, Allah's Messenger spent the night in the region called Dhu al-Hulayfa as was his custom.¹⁰³

97 D2910, Abu Da'ud, al-Fara'id, 10; B1590, al-Bukhari, al-Hajj, 45. 98 M3173, Muslim, al-Hajj, 342. 99 B1764, al-Bukhari, al-Hajj, 146. 100 B1786, al-Bukhari, al-'Umra, 7; M2919, Muslim, al-Hajj, 120. 101 B1788, al-Bukhari, al-'Umra, 9; M2922, Muslim, al-Hajj, 123. 102 B1576, al-Bukhari, al-Hajj, 41. 103 B1533, al-Bukhari, al-Hajj, 41. 103 B1533, al-Bukhari, al-Hajj, 15.

Thursday the 22nd of Dhu al-Hijja, Medina

The Messenger of Allah entered Medina in the morning, while reciting the takbīr and praising Allah, from the path of al-Mu'arras as was his custom.¹⁰⁴ He first went to the mosque, made his camel kneel down in front of the gate of his mosque, entered the mosque and offered two rak'as of prayer. Then he returned to his home. 105 Fittingly, this was the end of the sacred journey of the Prophet (saw) known in the sources as the "Farewell Hajj" because of the Prophet's statement in his sermon delivered in the plain of 'Arafat, "I do not know whether I am likely to perform a Hajj after this one,"106 and because of his death two or three months after this Hajj. Throughout this Hajj, the Prophet (saw) delivered the divine revelation sent to him, fulfilled the task entrusted to him, and as always treated his Companions (ra) with sincerity. One hundred thousand of his Companions (ra) were witnesses to this fact. The following verse revealed in the plain of 'Arafat also expresses the same point: "... Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion Islam..."107

The Messenger of Allah (saw) passed away on a couple of months after this Hajj, which was his first and last Hajj. 104 M3278, Muslim, al-Hajj,
428.
105 D2782, Abu Da'ud, al-Jihad, 166.
106 M3137, Muslim, al-Hajj,
310.
107 Al-Ma'ida, 5: 3.



THE PROPHET'S WILL and LEGACY

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيَّ عَلَىٰ قَالَ: "لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ."

According to Abu Hurayra (ra), the Prophet (saw) said, "We (prophets) do not have any heirs; what we leave behind is charity" (M4585, Muslim, al-Jihad, 56)



عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا وَلاَ دِرْهَمًا وَلاَ شَاةً وَلاَ شَاةً وَلاَ شَاةً وَلاَ بَعِيرًا وَلاَ أَوْصَى بِشَيْءٍ.

عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لاَ يَقْتَسِمْ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةٍ نِسَائِي وَمَثُونَةٍ عَامِلِي فَهْوَ صَدَقَةٌ."

عَنْ قَيْسِ بْنِ كَثِيرٍ قَالَ: قَدَمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ: مَا أَقْدَمَكَ يَا أَخِي؟ فَقَالَ: حَدِيثٌ بَلَغَنِي أَنَّكُ تُحَدِّثُهُ عَنْ بِدِمَشْقَ فَقَالَ: مَا أَقْدَمَكَ يَا أَخِي؟ فَقَالَ: حَدِيثٌ بَلَغَنِي أَنَّكُ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ عَلَى يَقُولُ: رَسُولِ اللَّهِ عَلَى يَقُولُ: "...إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ إِنَّ الأَنْبِيَاءَ لَمْ يُورِّثُوا دِينَارًا وَلاَ دِرْهَمًا إِنَّمَا وَرَّثُوا دِينَارًا وَلاَ دِرْهَمًا إِنَّمَا وَرَّثُوا الْعَلْمَ فَمَنْ أَخَذَ بِهِ فَقَدْ أَخَذَ بِحَظِّ وَافِرٍ."

حَدَّنَنَا طَلْحَةُ بْنُ مُصَرِّفٍ قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أُوْفَى اللَّهِ مُنَ أَبِي أُوْفَى اللَّهِ مَلْ كَانَ النَّبِيُ اللَّهِ أَوْصَى؟ فَقَالَ لاَ. فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ.



'A'isha (ra) said, "The Messenger of Allah (saw) did not leave behind a dinar or a dirham, or a sheep or a camel, and he did not leave any will."

(M4229, Muslim, al-Wasiyya, 18; N3651, al-Nasa'i, al-Wasaya, 2)

A.

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "My heirs will not inherit a dinar or a dirham (i.e., money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity."

(B2776, al-Bukhari, al-Wasaya, 32)



According to Qays b. Kathir, a man from Medina came to Abu al-Darda' (ra) when he was in Damascus. Abu al-Darda' asked him, "What brings you here O my brother?" The man replied, "A ḥadīth which you have reported from the Messenger of Allah (saw)." Thereupon Abu al-Darda said, "I heard the Messenger of Allah (saw) say, "... Indeed, the scholars are the heirs of the prophets, and the prophets do not leave behind dinar or dirham. The only legacy of the prophets is knowledge, so whoever takes from it, then he has indeed taken a great share."

(T2682, al-Tirmidhi, al-'Ilm, 19)



Talha b. Musarrif reported, "I asked 'Abd Allah b. Abu 'Awfa (ra) 'Did the Prophet (saw) make a will?' He replied, 'No,' I asked him, 'How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?' He replied, 'The Messenger of Allah bequeathed (to accept the guidance of) Allah's Book."

(B2740, al-Bukhari, al-Wasaya, 1)



Ilah's Messenger (saw) did not make a will for the property he had before his death. Therefore, some of his heirs went to Abu Bakr and 'Umar (ra) to get their share of the inheritance. When the Prophet (saw) passed on, his wives thought to send 'Uthman to Abu Bakr and ask for their share from the Prophet's inheritance. Thereupon 'A'isha (ra) said, "Did not Allah's Messenger say, 'We (prophets) do not have any heirs; what we leave behind is charity,' and objected to their request.\(^1\) According to another report, she said, "Do you not fear Allah? Did you not hear the Messenger of Allah (saw) say, 'We do not have heirs. Whatever we leave is charity. This remaining property belongs to the family of Muhammad for their urgent needs and hosting their guests. When I die, it will go to the person who becomes the ruler after me."\(^2\) Thereupon, they were content with what 'A'isha (ra) had said and ceased their request for an inheritance.\(^3\)

The revenues that the wives of the Prophet (saw) demanded had been attained in the following ways: the Prophet (saw) owned one-fifth of the war booty reserved for him by Allah (swt),⁴ and the immovable property called *fay*' obtained without fighting.⁵ Even though he had the right to dispose of such property, which was his personal property, he offered these plots for the Muslims' benefit. He reserved his land in Fadak for the use of needy wayfarers. As for his land in Khaybar, he divided it into three parts and assigned two-thirds to the benefit of the Muslims and a third for the expenditures of his family.⁶ He would take the year-long needs of his family out of the property of the Banu Nadir and would spend the rest for the sake of Allah.⁷ However, the question that arose was what was going to happen to those properties owned by the Messenger of Allah (saw) after his death? In accordance with the rules of inheritance laid down by the Holy Qur'an—as applied to all Muslims— were they going to be divided among his heirs? Or was his case different because he was a prophet?

¹B6730, al-Bukhari, al-Fara'id 3; M4585, Muslim, al-Jihad wa 'l-siyar, 56.

²D2977, Abu Da'ud, al-Imara, 18, 19; M4579, Muslim, al-Jihad wa 'k-siyar, 51.

³MA9773, 'Abd al-Razzaq, Musannaf, V, 471.

⁴Al-Anfal, 8: 41.

⁵Al-Hashr, 59: 6-7.

⁶D2967, Abu Da'ud, al-Imara, 18, 19.

⁷M4577, Muslim, al-Jihad

wa 'l-siyar, 49; D2963, Abu

Da'ud, al-Imara, 18, 19.

Just like the wives of the Messenger of Allah (saw), his daughter Fatima (ra) also sent a messenger to Abu Bakr demanding from him an inheritance of the Messenger of Allah (saw) from what Allah bestowed on him from the fay' revenues in Fadak. Abu Bakr said, "The Messenger of Allah said, 'We are not inherited. Whatever we leave is charity. The family of Muhammad will eat only from this property." Abu Bakr then continued by saying, "I swear by Allah, I shall not change it from the former condition of its being charity as it was in the time of the Messenger of Allah (saw). I shall deal with it as the Messenger of Allah (saw) dealt with it." Abu Bakr, therefore, refused to give anything to Fatima from the property of the Prophet (saw). When Abu Bakr had a conversation with 'Ali (ra) regarding allegiance to him (Abu Bakr) after 'Ali's wife Fatima's death, he said to 'Ali about this property, "As regards the dispute that has arisen between you and me about this property, I have not deviated from the right course and I have not given up doing what the Messenger of Allah used to do." 10

According to the report of Abu Hurayra (ra), the following conversation took place between Fatima and Abu Bakr, "Fatima went to Abu Bakr and clearly asked him, 'Who will inherit from you?' He said, 'My family and my son.' She said, 'So what about me? Why don't I get an inheritance from my father?' So Abu Bakr said, 'I heard the Messenger of Allah (saw) say, "We are not inherited from," but I will support those whom the Messenger of Allah (saw) used to support, and I spend upon those whom the Messenger of Allah (saw) spent upon."¹¹

The same scene was depicted by the Prophet's cousin Umm Hani (ra) as follows: "When Fatima received the above mentioned response from Abu Bakr, she said to him, 'How can you be an heir to the Prophet (saw) but not us?' Abu Bakr replied, 'By Allah! I did not inherit your father's land, or his gold, or his silver, or his servants, or any of his properties.' Fatima asked again, 'What is the share given to us by Allah from the war booty which is currently under your control?' He said, 'I heard the Messenger of Allah (saw) say, "This (property) is the food with which Allah fed me. When I pass away, it will be distributed among Muslims.""¹²

Fatima's request to Abu Bakr, the conversation which took place between them, and the questions she asked him show that she did not know the ruling in this matter and she thought that the Prophet (saw) was subject to the general rulings of inheritance law just as all other people were.

8 D2968, Abu Da'ud, al-Imara, 18, 19; B3093, al-Bukhari, Fard al-khumus, 1. 9 B4241, al-Bukhari, al-Maghazi, 39; M4580, Muslim, al-Jihad wa 'l-siyar, 52. 10 M4580, Muslim, al-Jihad wa 'l-siyar, 52. 11 T1608, al-Tirmidhi, al-Siyar, 44; B\$13011, al-Bayhaqi, al-Sunan al-Kubra, VI, 494. 12 ST2/314, Ibn Sa'd, *Tabaqat*, II, 314-315.

Allah's Messenger, who was not only a human being but also the leader of Medinan community, preferred a modest life instead of an extravagant life. As other prophets had done, he fulfilled his mission of delivering the divine message without expecting anything in return and did not horde wealth and property as some people did. This was why the wealth left behind by the Prophet (saw) was very modest. As expressed by 'A'isha (ra), "The Messenger of Allah did not leave behind a dinar or a dirham, or a sheep or a camel, and he did not leave any will." According to 'Amr b. al-Harith, the brother of the Prophet's wife Juwayriyya bint al-Harith (ra), Allah's Messenger left a white mule, his arms, and a piece of land which he had been given in charity. In fact Allah's Messenger said, "My heirs will not inherit a dinar or a dirham, for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity." In charity."

In fact, before the revelations regarding inheritance regulations, Allah Almighty prescribed Muslims to make a proper bequest to their close relatives. ¹⁶ Thus, the Prophet (saw) asked them to prepare their bequests. ¹⁷ Whereas he, himself, neither left any inheritance nor a material bequest.

Likewise, Allah's Messenger did not make any political bequest regarding who was going to be caliph after him. Indeed, according to a report of 'A'isha (ra), some people in her presence mentioned that the Prophet (saw) had appointed 'Ali by a will as his successor. 'A'isha (ra) said, "When did he appoint him by a will? Verily when he died he was resting against my chest (or in my lap) and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by a will?" ¹⁸

Allah's Messenger did not leave any financial or political will. However, as the last prophet, he willed many spiritual values to his followers. "Knowledge" comes at the top of such bequests.

According to the report of Qays b. Kathir, a man from Medina came to Abu al-Darda' (ra) when he was in Damascus. When Abu al-Darda' realized that the man had come to learn a hadīth that he had reported from the Prophet (saw), he said to man, "I heard the Messenger of Allah (saw) say, 'If anyone travells on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man.

¹³M4229 Muslim, Wasiyya, 18; N3651 al-Nasa'i, Wasaya,

¹⁴B2739 al-Bukhari, Wasaya,

¹⁵B2776 al-Bukhari, Wasaya, 32; M4583 Muslim, Jihad wa siyar, 55.

¹⁶ Al-Bagara, 2: 180.

¹⁷ B2738 al-Bukhari, Wasaya,

¹⁸B2741 al-Bukhari, Wasaya, 1; M4231 Muslim, Wasiyya, 19.

The superiority of the scholar over the worshipper is like the superiority of the moon over other stars. Indeed, the scholars are the heirs of the prophets, and the prophets do not leave behind dinar or dirham. The only legacy of the prophets is knowledge; so whoever takes from it, then he has indeed taken a great share." ¹⁹

After the death of Allah's Messenger (saw), Abu Sa'id (ra) conveyed to a group of people visiting him the Prophet's following advice: "People will certainly come to you from the regions of the earth to gain understanding in the religion. So when they come to you exhort them with good." Henceforth, what the Prophet (saw) left as a legacy was knowledge and his heirs were the seekers of knowledge and scholars. ²¹

Without a doubt, the most important source of knowledge for Muslims is the Holy Qur'an. One day 'Abd Allah b. Abi 'Awfa (ra) was asked, "'Did the Prophet (saw) make a will?' He replied, 'No,' I asked him, 'How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?' He replied, 'The Messenger of Allah bequeathed (to accept the guidance of) Allah's Book."²²

According to what we have learned from Jabir b. 'Abd Allah (ra) who reported the Farewell Hajj, Allah's Messenger gave the same advice to his Companions (ra), "I have left among you such a thing that if you hold fast to it, you would never go astray: the Book of Allah."²³

Zayd b. Arqam (ra) reported, "One day Allah's Messenger stood up to deliver a sermon to us at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and exhorted us saying, 'Now pay attention O people! I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted us to hold fast to the Book of Allah and then said, 'The second are the members of my household I remind you (of your duties) to the members of my family.""²⁴

If we pay close attention, we see that while the Prophet (saw) commanded us to hold fast to the Book of Allah, after mentioning two weighty trusts that he left to us, he was content with reminding us about his family members three times. Since this sermon was delivered on his way back from the "Farewell Hajj," the Prophet (saw) had with him several wives at

19 T2682, al-Tirmidhi, al-'Ilm, 19; D3641, Abu Da'ud, al-'Ilm, 1.
 20 T2650, al-Tirmidhi, al-'Ilm, 4.
 21 D3641, Abu Da'ud, al-'Ilm, 1; T2682, al-Tirmidhi, al-'Ilm, 19.
 22 B2740, al-Bukhari, al-Wasaya, 1.
 23 M2950, Muslim, al-Hajj, 147.
 24 M6225, Muslim, Fada'il al-sahaba, 36.

the time and he especially referred to them by the phrase "family members." Because as expressed in the Holy Qur'an, family members of the Prophet (saw) were his wives who were the mothers of the believers.²⁵ In this context, the Prophet's warning to his believers regarding them was very meaningful and necessary. His followers should primarily follow the measures laid down by Allah about the wives of His Messenger. Their material needs must be met within the context of the same measures. This was why Allah's Messenger extolled, in other words, willed his Companions (ra) to treat his family members well.²⁶ Of course, the Prophet's first degree relatives, especially the children and grandchildren, were his family members (his ahl al-Bayt). According to some Companions (ra), the expression ahl al-Bayt included all Muslims. All the prophets' lives throughout history were spent in extolling the people around them and guiding them to the straight path. Abraham and Jacob made a bequest to their children by saying, "My sons, Allah has chosen [your] religion for you, so make sure you devote yourselves to Him, to your dying moment."27

Jacob thought about his children even when he was in his death bed and pondered loudly what kind of a path they would follow after his death by asking them, "What will you worship after I am gone?" and he felt the peace and tranquility of leaving the best legacy to his children by receiving from them the response, "We shall worship your Allah and the Allah of your fathers, Abraham, Ishmael, and Isaac, one single Allah: we devote ourselves to Him."²⁸

Allah's Messenger (saw) carried out his mission of prophethood in the best way and dedicated his life to invite people to goodness. The religion was completed and the signs of his departure from this world began to be felt by those who were close to him. When the time of the death of the Prophet (saw), who was going to taste death just like every other living being, approached, his advice to his followers began to be regarded as his bequests. One day after performing the fajr ritual prayer, he turned to his Companions (ra) and made a very moving and touching speech, so much so that a Companion asked, "O Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us?" He then said, "I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunna and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error."²⁹

Al-Ahzab, 33: 6, 53.
 M6225, Muslim, Fada'il al-sahaba, 36.
 Al-Baqara, 2: 132.
 Al-Baqara, 2: 133.
 D4607, Abu Da'ud, al-Sunna, 5; T2676, al-Tirmidhi, al-'Ilm, 16.

Allah's Messenger was concerned about his followers' falling into disagreement with each other concerning the conquered lands, through which they had attained wealth and prosperity, more than them falling into disbelief. On a day which was defined by 'Uqba b. 'Amir as "the last occasion that he saw Allah's Messenger on the pulpit," the Prophet (saw) offered prayer over those who had fallen martyrs at Uhud. He then climbed the pulpit and expressed this concern as if someone was saying good-bye to the living and said, "I shall be there as your predecessor on the cistern before you, and it is as wide as the distance between Ayla and Juhfa. I am not afraid that you would associate anything with Allah after me, but I am afraid that you may be (allured) by the world and (vie) with one another (in possessing material wealth) and begin killing one another, and you would be destroyed as were destroyed those who had gone before you."³⁰

The Prophet (saw) thought that the disagreements that would emerge after his death could be solved if Muslims held on to each other. This was why at times when lying became widespread that people began to take oaths when they were not required, and that they falsely testified when they were not required to do so. Muslims should take as an example the beautiful life taught by the Prophet (saw) to his Companions (ra). The bequest of Allah's Messenger was for them to do this and he reminded them to maintain their unity in order to have this beautiful life be inherited from generation to generation.³¹ In order to not live through such disagreements during chaotic and difficult times, which would deeply disturb society, he asked his followers to fulfill their responsibilities, to not consent to the views that were against Islam, and advised them to follow his example of life and the example of his Companions (ra) who were around him. Most importantly, he expressed that faith could be achieved only by a heart purified from all such ambitions and reminded them especially of being conscious of Allah.32

Moreover, there was some special advice from the Messenger of Mercy given at certain occasions to some of his Companions (ra). One day, the Prophet (saw) was travelling with the son of his uncle Ibn 'Abbas (ra). Allah's Messenger taught Ibn 'Abbas the following statements which he did not forget throughout his life: "O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know

M5977, Muslim, al-Fada'il,
 31; B1344, al-Bukhari, al-Jana'iz, 72.
 ³¹T2165, al-Tirmidhi, al-Fitan, 7; IM2363, Ibn Maja,
 al-Ahkam, 27.
 ³²HM12408, Ibn Hanbal,
 III, 134.

that if the entire creation were to gather together to do something to benefit youyou would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried."³³

This relationship between Allah (swt) and His servant can be established by means of a true consciousness of servitude and worship. Acts of worship which are the manifestations of devotion to Allah bring human conscience to maturity. Because the servant is in need of this relationship, he should remember his Creator greatly in order to reach Him. The Prophet's advice to continue observing prayer and the rights of the slaves and servants even when he was dying and breathing his last³⁴ demonstrates how much he valued his relationship with both his Lord and the people.

Allah's Messenger addressed thousands of Companions (ra) who were with him for the last time at his Farewell Sermon and gave them much wise advice. By his statement, "O people! By Allah I do not know whether I am likely to meet you in this place after today,"³⁵ Allah's Messenger made his Companions (ra) feel that he was going to bequeath to them really important matters. Thousands of believers were attentively awaiting what the Prophet (saw) was going to say to them. On that day when he addressed a group of thousands of believers, he was in fact addressing all Muslims who will live until Judgement Day with a universal message. He commenced his sermon after praising Allah (swt),

"Indeed, your blood, your wealth, your honor, is as sacred for you as the sacredness of this day of yours, this city of yours, and this month of yours. Behold! None commits a crime but against himself, none offends a father for a son, nor a son for a father.

Behold! Indeed, the Muslim is the brother of the Muslim, so the property of his brother is not lawful for the Muslim without his consent.

Behold! All usury from the age of the Jahiliyya is invalid, however the principle of your wealth is yours. You are not to wrong others nor be wronged.

Fear Allah concerning women. Verily you have taken them as the trust of Allah, and you have made being with them lawful to yourselves by remembering the name of Allah."³⁶

Allah's Messenger lived a modest life without valuing the goods, wealth, and property of this world and did not leave any material inheritance to his relatives after his death. However, he left the Holy Qur'an

33 T2516, al-Tirmidhi, Sifat al-Qiyama, 59; HM2763, Ibn Hanbal, I, 303. 34 IM2697, Ibn Maja, al-Wasaya, 1; HM585, Ibn Hanbal, I, 77. 35 DM233, al-Darimi, Muqaddima, 24. 36 T3087, al-Tirmidhi, Tafsir al-Qur'an, 9; M2950, Muslim, al-Hajj, 147.

to all of humankind, which was the greatest bequest, and his exemplary morality, which was the living Qur'an, and his prophetic advice have both illuminated the path of humankind throughout the ages. His advice regarding knowledge, morality, love, mercy, and manners are like unique inheritances, which would help one reach happiness both in this world and in the Hereafter.



THE DEATH OF THE PROPHET (SAW)

THE JOURNEY TO THE EXALTED FRIEND

عَنْ النَّسِ عَنْ قَالَ: لَمَّا ثَقُلَ النَّبِيُّ عَلَى جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلاَمُ: وَا كَرْبَ أَبَاهُ! فَقَالَ: "لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ الْيَوْمِ."

Anas b. Malik (ra) reported,

"When the ailment of the Prophet (saw) became grave, he became

unconscious whereupon Fatima (ra) said,

'Oh, how distressed my father is!' He said, 'Your father will have no more

distress after today.'"

(B4462, al-Bukhari, al-Maghazi, 84)



أَن عَائِشَةَ ﷺ كَانَتْ تَقُولُ: إِنَّ رَسُولَ اللَّهَ ﷺ كَانَ بَيْنَ يَدَيْهِ رَكُوةٌ -أَوْ عُلْبَةٌ فِيهَا مَاءٌ، شَكَّ عُمَرُ- فَجَعَلَ يُدْخِلُ يَدَهُ فِي الْمَاءِ فَيَمْسَحُ بِهَا وَجْهَهُ وَيَقُولُ: "فِي الرَّفِيقِ "لاَ إِلَهَ إِلاَّ اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ." ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: "فِي الرَّفِيقِ "لاَ إِلَهَ إِلاَّ اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ." ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: "فِي الرَّفِيقِ الرَّفِيقِ اللَّهُ إِلاَّ اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ." تُتَى قُبضَ وَمَالَتْ يَدُهُ.

عَنْ ابنِ عَبَّاسٍ: ... فَقَالَ أَبُو بَكْرٍ: أَمَّا بَعْدُ، مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَيْ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ مُحَمَّدًا فَلْ مَعْبُدُ اللَّهَ فَإِنَّ لَا يَمُوتُ...

عَنْ مَالِكِ أَنَّهُ بَلَغَهُ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ فِي كَانَتْ تَقُولُ: مَا صَدَّقْتُ بِمَوْتِ النَّبِيِّ فِي حَتَّى سَمِعْتُ وَقْعَ الْكَرَازِينِ.

عَنْ أَنسِ بْنِ مَالِكِ قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ عَلَى الْمَدِينَةَ اَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا عَنْ رَسُولِ اللَّهِ عَلَى الْأَيْدِي وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا.



'A'isha (ra) used to say, "(During the period of his ailment which caused his death) there was a leather or wood container full of water in front of Allah's Messenger (saw). He would put his hand into the water and rub his face with it, saying, 'None has the right to be worshipped but Allah! No doubt, death has its stupors.' Then he raised his hand and started saying, '(O Allah!) to the highest companion' (and kept on saying it) until he expired and his hand dropped."

(B6510, al-Bukhari, al-Rigag, 42)



According to a report of Ibn 'Abbas, Abu Bakr (ra) said (in his speech that he delivered after the death of the Messenger of Allah (saw)), "Know that whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is alive and shall never die."

(B4454, al-Bukhari, al-Maghazi, 84)



Malik (b. 'Anas) reported that he had heard that Umm Salama (ra), the wife of the Prophet (saw) used to say, "I could not believe that the Messenger of Allah (saw) had died until I heard the sound of pickaxes."

(MU551, al-Muwatta', al-Jana'iz, 10)



'Anas b. Malik (ra) said, "On the day when the Messenger of Allah (saw) entered Medina, everything was lit up, and on the day when he died, everything went dark, and no sooner had we dusted off our hands (after burying him) than we felt that our hearts had changed."

(T3618, al-Tirmidhi, al-Manaqib, 1; IM1631, Ibn Maja, al-Jana'iz, 65)

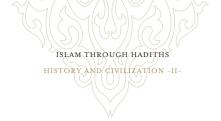


ibril, the Angel of Revelation, recited the Holy Qur'an with the Prophet (saw) twice in the month of Ramadan in the tenth year after the Hijra, unlike every previous year in which they had done it only once. Allah's Messenger (saw), who interpreted this as a sign that his mission was coming to an end,¹ took his wives and his daughter Fatima (ra) to perform the Hajj together with the Muslims during the same year. Furthermore, in the sermon, which Allah's Messenger delivered in the plain of 'Arafat during that Hajj, there was an indication that his mission was soon coming to an end. In fact, after this sermon, the Qur'anic verse, "Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion Islam," was revealed.3

One day, Allah's Messenger told his emancipated slave Abu Muwayhiba (ra) that he was commanded to ask forgiveness for those who were buried in the cemetery of Baqi. Indeed, in order to fulfill this command, the Prophet (saw) used to beg for their forgiveness three times every night. On that fateful day, he went to visit the cemetery together with Abu Muwayhiba. During this visit, he stated that he desired to meet his Lord. After praying for the forgiveness of the martyrs buried there, Allah's Messenger (saw) returned to his home. After this incident, the Prophet's ailment began, which led to his death within seven or eight days. When he returned home from the Baqi Cemetery, he said to his wife 'A'isha (ra) who was complaining about a headache, "Rather, I should say, O my head, O 'A'isha!"

The Prophet's health issues first became apparent during his stay at the home of his wife Maymuna (ra). When the ailment of Allah's Messenger became grave, he requested his wives to permit him to be treated in 'A'isha's house, and they gave him their permission. He came out of the house walking with his feet dragging on the ground between his uncle 'Abbas and 'Ali.⁷ 'A'isha (ra), who said that she had not seen anyone else

¹B3624, al-Bukhari, al-Manaqib, 25.
²Al-Ma'ida, 5: 3.
³M7525, Muslim, al-Tafsir, 3; M2950, Muslim, al-Hajj, 147.
⁴DM79, al-Darimi, al-Muqaddima, 14.
⁵HM16092, Ibn Hanbal, III, 489.
⁶DM81, al-Darimi, al-Muqaddima, 14; IM1465, Ibn Maja, al-Jana'iz, 9.
⁷B4442, al-Bukhari, al-Maghazi, 84; M937, Muslim, al-Salat, 91, M938, Muslim, al-Salat, 92.



being afflicted with a more severe illness than Allah's Messenger,⁸ personally cared for her husband and did everything she could to comfort him. Indeed she continuously prayed and recited invocations for his recovery and held his hand and wiped his blessed body during his illness.⁹

Some details found in the sources regarding the final moments of the Messenger of Allah (saw) reveal that he maintained his sensitivity in certain matters despite the severity of his ailment and he did not cut his ties with life. For example, he did not even neglect to brush his teeth just a short time before his death. During his illness, 'A'isha's brother 'Abd al-Rahman (ra) entered his presence with a $siw\bar{a}k$ (tooth brushing stick) in his hand while 'A'isha (ra) was supporting the Prophet (saw) on her chest. Allah's Messenger looked at the $siw\bar{a}k$ in 'Abd al-Rahman's hand. The mother of the believers, who understood from his gaze that the Prophet (saw) wanted the $siw\bar{a}k$, took it from 'Abd al-Rahman, cut and softened it, and gave it to the Prophet (saw) who cleaned his teeth with it. 'A'isha (ra) said, "I had never seen Allah's Messenger cleaning his teeth in a better way." ¹⁰

The Prophet (saw) who did not cut his ties from life even in the last moments of his life tried to be among his Companions (ra), especially on the occasion of performing prayer, and followed his Companions' prayer even during the days when his illness worsened. In fact, once he asked his wives "Have the people prayed?" His wife 'A'isha (ra) and those who were with her said, "No, they are waiting for you, O Messenger of Allah." He asked for some water to be prepared for him. He then performed the ghusl with the water, and tried to get up but he fainted. When he gained consciousness, he asked again, "Have the people prayed?" This incident was repeated three times. In the meantime, the people were waiting for the Prophet (saw) in the mosque to perform the 'isha' prayer. Bilal al-Habashi (ra) had come to the mosque to call the people to prayer. When the Prophet (saw) could not lead the prayer, he sent a messenger to Abu Bakr (ra) and commanded him to lead the prayer. After that time, Abu Bakr led people in the prayer during the days of the Prophet's illness. At one time Allah's Messenger started to feel better and went out with the help of his uncle 'Abbas and son-in-law 'Ali b. Abi Talib (ra) in order to perform the zuhr prayer. When Abu Bakr, who was getting ready to lead the prayer, saw the arrival of the Prophet (saw) he signaled his wish to step back and leave the prayer niche to the Prophet (saw), but the Messenger of Allah (saw) ges-

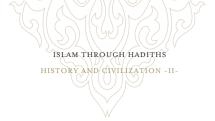
⁸ M6557, Muslim, al-Birr, 44. ⁹ M5715, Muslim, al-Salam, 51. ¹⁰ B4438, al-Bukhari, al-Maghazi, 84.

tured to him not to step back. He told the two Companions (ra) who had helped him get to the mosque from his home to seat him beside Abu Bakr. Abu Bakr started to pray standing as the *imām*; the people were following the prayer of Abu Bakr and the Messenger of Allah (saw) was praying next him in the sitting position.¹¹ During his illness which led to his death, the Prophet (saw) extolled his Companions (ra) to observe their prayers and the rights of their servants who served them,¹² thus he warned them to be careful not only regarding the rights of Allah (swt) but also regarding the rights of people.

All of these are examples showing that the Prophet (saw) did not cut his ties with his Companions (ra) and leave them alone during the time of his fatal illness. Of course his Companions (ra) did not leave him alone, either. We see from the historical sources that his family members and close relatives in particular did not leave him by himself. One day when his wives were gathered around him, his daughter Fatima came to visit. The Prophet (saw) greeted her saying, "You are welcome my daughter," and made her sit by his side. Then Allah's Messenger whispered to Fatima two things; she wept hearing the first one and laughed when she heard the second. After the Prophet's death, 'A'isha (ra) asked her the reason of her behavior that day, and Fatima replied that she wept when her father told her, "Jibril used to recite the Holy Qur'an to me once a year but this year it was twice and so I perceived that my death had drawn near, and that you (Fatima) will be the first among the members of my family who will meet me (in the Hereafter). What a good forerunner I am to you," and she told 'A'isha (ra) that she laughed when he said, "Aren't you pleased that you should be the sovereign among the believing women or the head of the women of this umma?"¹³ Indeed, Fatima (ra) passed away six months after the demise of the Prophet (saw).¹⁴

On that Monday, the Companions (ra) again prayed behind Abu Bakr. Allah's Messenger whom they had not seen for some time because of the severity of his illness began to feel a little better; he lifted the drape from his house and started looking at his Companions (ra). According to 'Anas, the face of the Prophet (saw), who was standing up at the time, was like a page of the Holy Qur'an. Allah's Messenger became so happy to see his Companions (ra) praying in rows that he smiled and then laughed loud enough to be heard. Abu Bakr (ra) retreated to join the row, thinking that Allah's Messenger wanted to come out to lead the prayer. However, Al-

¹¹ N834, N835, al-Nasa'i, al-Imāma, 40. ¹² IM1625, Ibn Maja, al-Jana'iz, 64. ¹³ M6314, Muslim, Fada'il al-sahaba, 99. ¹⁴ ST8/28, Ibn Sa'd, *Tabaqat*, VIII, 28. ¹⁵ B680, al-Bukhari, al-Adhān, 46.



lah's Messenger beckoned Abu Bakr and the congregation with his hand to complete their prayer and then entered his dwelling and let the drape fall down behind him. This was the last time he saw his Companions (ra) in a congregation;¹⁶ during the following hours of the same day he was destined to meet with his Lord. According to a report of 'Anas (ra) who said that this was the last time he saw the Prophet (saw),¹⁷ Allah's Messenger started to faint frequently. Fatima (ra) who became so sad about her father's situation said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today.¹⁸ The death that which no one can avoid until the Day of Resurrection has come for your father."¹⁹

During the period of his ailment, Allah's Messenger had a leather or wood container full of water in front of him. He would put his hand into the water and rub his face with it saying, "None has the right to be worshipped but Allah! No doubt, death has its stupors." When the time of meeting with his Lord came, he raised his hand while his head was leaning on 'A'isha's chest and started saying, "(O Allah!) to the highest companion" (and kept on saying it) until he expired and his hand dropped.²⁰

'A'isha (ra), who was the closest witness of the Prophet's death, reported this incident as follows: "When any person among us fell ill, Allah's Messenger used to rub him with his right hand and then say, "O Lord of the people, grant him health, heal him, for You are a Great Healer. There is no healing, but with Your healing power." When Allah's Messenger (saw) fell ill, and his illness took a serious turn, I took hold of his hand so that I should do with it as he used to do to us. However, he withdrew his hand from my hand and then said, "O Allah, pardon me and make me join the companion." 'A'isha (ra) said, "I was gazing at him and saw that he had passed away." Thus, Allah's Messenger met his Lord and these were his last words. When he died, he was wearing a thick waist wrap and a cloak that looked like a felt because of its excessive patching.

Upon the Prophet's death, his friend of the cave, Abu Bakr (ra) immediately came to the Mosque. He did not speak to the anybody but went directly to 'A'isha's dwelling. He approached Allah's Messenger whose face was covered with a piece of cloth. He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. The death which was written for you has come upon you." ²⁴ It seems

16 B4448, al-Bukhari, al-Maghazi, 84. 17 N1832, al-Nasa'i, al-Jana'iz, 7. 18 B4462, al-Bukhari, al-Maghazi, 84. 19 IM1629, Ibn Maja, al-Jana'iz, 65. ²⁰ B6510, al-Bukhari, al-Rigaq, 42; T978, al-Tirmidhi, al-Jana'iz, 8; N1831, al-Nasa'i, al-Jana'iz, 6. ²¹ M5707, Muslim, al-Salam, ²² B6509, al-Bukhari, al-Rigaq, 41. ²³ IM3551, Ibn Maja, al-Libas, 1; B3108, al-Bukhari, Fard al-khumus, 5. ²⁴ B4452, al-Bukhari, al-Maghazi, 84.

that Abu Bakr had said those words to 'Umar (ra) who was shouting that nothing happened to the Prophet (saw) and Allah would resurrect him. 'Umar was shaken by the Prophet's death so much that he stood up and said, "By Allah, His Messenger did not die." He then continued saying, "By Allah! Nothing occurred to my mind except that he did not die and truely Allah will resurrect him and he will cut the hands and legs of those who say that he died." Abu Bakr who was inside at the time went out and said, "O oath-taker! Don't be hasty," and delivered a speech consoling the Companions (ra). He praised and glorified Allah (swt) and said,25 "Know that whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die."26 Allah Almighty told him, "You [O Muhammad] will certainly die, and so will they."27 Likewise, Allah Almighty said, "Muhammad is only a messenger before whom many messengers have been and gone. If he died or was killed, would you revert to your old ways? If anyone did so, he would not harm Allah in the least. Allah will reward the grateful."28 After this speech, people wept quietly.29 Slowly the believers shook off their shock and began to accept the reality of the situation.

Now it was time to fulfill their final responsibility toward Allah's Messenger (saw) and prepare his body for his eternal resting place. While these events were taking place outside, inside at home 'A'isha (ra) was at a complete loss. Allah's Messenger had breathed his last in her arms and she could not comprehend the situation because of this loss and the grief that followed. When she was able to grasp the reality of the situation, she pulled herself together and proceeded to put a pillow under Allah's Messenger's head. She continued to hold his body and did not take her arms of it until it was taken away for ritual washing.³⁰

Allah's Messenger's body was washed by 'Ali, Fadl the son of 'Abbas, and Usama b. Zayd (ra).³¹ They lifted the cover that the Prophet (saw) had over his face when he passed on.³² However, they did not take off his clothes; they washed his body without undressing him.³³ After that, his body was enshrouded with three pieces of white sheets of cloth without a shirt or a turban.³⁴ On that Tuesday after the completion of the preparations for burial, his body was laid down on his bed in his room. Afterwards, men entered his room in groups and performed the funeral prayer. After the men's funeral prayer, women began to enter the room in groups and

²⁵ B3667-B3668, al-Bukhari, Fada'il ashab al-nabi, 5. ²⁶ B4454, al-Bukhari, al-Maghazi, 84. ²⁷ Al-Zumar, 39: 30. 28 Al 'Imran, 3: 144. ²⁹ B3667-B3668, al-Bukhari, Fada'il ashab al-nabi, 5. 30 ST2/261, Ibn Sa'd, Tabagat, II, 261. 31 D3209, Abu Da'ud, al-Jana'iz, 60, 62. 32 D3149, Abu Da'ud, al-Jana'iz, 29, 30. 33 D3141, Abu Da'ud, al-Jana'iz, 27, 28. 34 B1264, al-Bukhari, al-Jana'iz, 18.

performed the funeral prayer. After the women, children entered the room and performed their funeral prayer. It was reported that people prayed the funeral prayer for the Messenger of Allah (saw) individually without any one person leading the prayer.

After brief indecision about how and where to dig the Prophet's grave, a messenger was sent to Abu 'Ubayda b. Jarrah and Abu Talha (ra). Abu Talha came, but they could not find Abu 'Ubayda b. Jarrah. Some Companions (ra) suggested burying him in the Medina Mosque and others in the Baqi Cemetery. Then Abu Bakr said, "I heard the Messenger of Allah (saw) say, 'No Prophet ever passed away but he was buried where he died." So they lifted up the bed of the Messenger of Allah (saw) on which he had died, and dug the grave for him. He was buried in the middle of Wednesday night. 'Ali b. Abi Talib, Fadl b. 'Abbas and his brother Qutham, and Shuqran (ra) the freed slave of the Messenger of Allah (saw) went down in his grave. Aws b. Khawli (ra) said to 'Ali b. Abi Talib, "I abdjure you by Allah! Give us our share of the Messenger of Allah (saw)." So 'Ali said to him, "Come down." Shuqran, his freed slave, had taken the piece of velvet which the Messenger of Allah (saw) used to wear. He laid it in his grave and said, "By Allah, no one will ever wear this after you." So it was buried with the Messenger of Allah (saw).³⁵

The Prophet's death had unnerved everybody, but his daughter Fatima (ra) was perhaps the one who was touched most by his death. She expressed her sadness by saying, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise! O Father the news of whose death was conveyed by Jibril." After he was buried, she expressed the pain in her heart by telling Anas, "O Anas! How could you feel pleased by throwing earth over Allah's Messenger?"³⁶ As for Umm Salama, the wife of the Prophet (saw), she expressed her grief by saying, "I could not believe that the Messenger of Allah (saw) had died until I heard the sound of pickaxes."³⁷

The fact that every soul will taste death³⁸ did not change in the case of the last Prophet. Allah Almighty did not bestow immortality on anybody including His messengers. In fact, when Allah Almighty mentioned the characteristics of the prophets He sent, He said that they were not bodies that ate no food, nor were they immortal.³⁹ Likewise, in the same Sura of the Holy Qur'an, the Prophet (saw) was addressed by the following words:

35 IM1628, Ibn Maja, al-Jana'iz, 65; MU549, al-Muwatta', al-Jana'iz, 10. 36 B4462, al-Bukhari, al-Maghazi, 84. 37 MU551, al-Muwatta', al-Jana'iz, 10. 38 Al 'Imran, 3: 185. 39 Al-Anbiya', 21: 8.

"We have not granted everlasting life to any other human being before you either [Muhammad]," and thus emphasized the falsity of the claims of immortality attributed to some prophets as well as to other historical figures.

Thus, the Prophet Muhammad (saw) fell ill, which led to his death and he submitted himself to divine destiny. Of course, his death had another meaning, which was the end of divine revelation. In fact, some tears were shed because it meant the cessation of revelation. This was the reason why the believers had such difficulty in adapting themselves to a life after the Prophet's death. The political and social turmoil in which Muslims fell soon (ra) after his death should be the manifestations of this reality. Anas b. Malik described this situation as follows: "On the day when the Messenger of Allah (saw) entered Medina, everything was lit up, and on the day when he died, everything went dark, and no sooner had we dusted off our hands (after burying him) than we felt that our hearts had changed."

⁴⁰ Al-Anbiya', 21:34. ⁴¹ M6318, Muslim, Fada'il al-sahaba, 103. ⁴² T3618, al-Tirmidhi, al-Manaqib, 1; IM1631, Ibn Maja, al-Jana'iz, 65.



FALSE PROPHETS IMPOSTORS WHO CLAIMED THE STATUS OF PROPHETHOOD

عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : ' ... وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلاَثُونَ كَذَّابُونَ كُلُّهُمْ يَرْعُمُ أَنَّهُ نَبِيُّ وَأَنَا خَاتَمُ النَّبِيِّينَ لاَ نَبِيِّ بَعْدِي.' ' النَّبِيِّينَ لاَ نَبِيِّ بَعْدِي.'

According to a report of Thawban (ra), Allah's Messenger (saw) said, "... Indeed there shall be thirty imposters in my umma, each of them claiming that he is a prophet. Whereas I am the last of the prophets, there is no prophet after me."

(T2219, al-Tirmidhi, al-Fitan, 43)



قَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللَّهِ ﴿

'إِنَّكَ أُرَى الَّذِى أُرِيتُ فِيهِ مَا أُرِيتُ''، فَأَخْبَرَنِى أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﴿

قَالَ: ''يَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبِ فَأَهُمَّنِي شَأْنُهُمَا، فَأُوحِي وَالْدَيْ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي، وَالآخَرُ مُسَيْلِمَةُ.''

الْكِيَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا الْعَنْسِيُّ، وَالآخَرُ مُسَيْلِمَةُ.''

عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَفَ النَّبِيُّ عَلَى مُسَيْلَمَةً فِي أَصْحَابِهِ فَقَالَ: "لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ."

عَنْ البِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى يَيْتًا فَأَحْسَنَهُ وَأَجْمَلُهُ إِلَّا مَوْضِعَ لَبِنَة مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا للَّبِنَةُ، وَأَنَا للَّبِنَةُ، وَأَنَا للَّبِنَةُ، وَأَنَا للَّبِنَةُ وَتَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّ وُضِعَتْ هَذِهِ اللَّبِينَةُ؟



Ibn 'Abbas (ra) said, "I asked about the statement of Allah's Messenger (saw) (concerning Musaylima), "You seem to be the same person who was shown to me in my dream," Thereupon Abu Hurayra (ra) informed me that Allah's Messenger (saw) said, "When I was sleeping, I saw (in my dream) two bangles of gold on my hands and that worried me. And then I was inspired divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it to mean that two liars (who would claim to be prophets) would appear after me. One of them has proved to be (Aswad) al-Ansi and the other, Musaylima."

(B4374, al-Bukhari, al-Maghazi, 71)



According Ibn 'Abbas (ra), (when Musaylima al-Kadhdhab, with a delegation, visited the Prophet in Medina and said, "If you appoint me as your successor, I will accept your religion") the Prophet (saw) stood before Musaylima, who was sitting with his companions, and said to him, "If you ask me for this piece of palm-leaf stalk, even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you!"

(B7461, al-Bukhari, al-Tawhid, 29)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "My similarity to the other prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say, 'Would that this brick be put in its place!' So I am that brick, and I am the last of the prophets."

(B3535, al-Bukhari, al-Manaqib, 18)



n the tenth year after the Hijra, Medina was filled with tribes and envoys coming from all over the Arabian Peninsula to embrace Islam. Many tribes from Yemen to Bahrein that had recently embraced Islam¹ sent their envoys to Medina to express their allegiance. During those days when the Prophet (saw) was getting ready for his Farewell Hajj there were many tribes loyal to Medina over most of the Arabian Peninsula. In addition to Jews and Christians, even some other religious groups such as, Zoroastrians and Magians, had accepted the Muslims' patronage in return for the payment of poll tax (jizya).²

Medina had become a religious, political, and military power center because the Prophet (saw) lived there; the war booty obtained in battle was sent there; and the revenue from the alms and poll tax were collected there. From there governors and envoys were sent all over Arabia and such oficials often requested help from Medina to solve their problems. The political and economic attachment of the major part of the Arabian Peninsula to the Prophet (saw) naturally led to some resentment and jealousy among certain tribal leaders.

Allah's Messenger, who was very exhausted when he returned from the Farewell Hajj, spent the months of Safar and Muharram resting but then he began to suffer from an illness which led to his death. The news that the Prophet (saw) had fallen ill quickly spread all over the Arabian Peninsula. Many among the communities of the Christians and the Jews took advantage of this situation and started to encourage the new Muslim converts to leave Islam. This stimulated the political ambitions of some tribal leaders. They clearly showed their ambitions by refusing to send the required revenue of alms and the poll tax to Medina, which they had regularly sent on time. They did this not only to distance themselves from the authority of Medina but also to protect their personal and tribal interests.

¹B87, al-Bukhari, al-Ilm, 25; IN1/10, al-Dhahabi, *'Ibar*, I, 10.

² BFS92, al-Baladhuri, *Futuh al-Buldan*, 92-93.

Because of the political changes in the Arabian Peninsula, some of these leaders were very aware of the fact that to obtain any real political success they would have to use the inspiration of prophethood as a tool. Thus, in order to gain political power and wealth they aspired to the status of prophethood through false claims.

In fact, Allah's Messenger had informed his followers that two men in particular, al-Aswad al-Ansi and Musaylima al-Kadhdhab, would appear with the claim of false prophethood. Ibn 'Abbas once asked Abu Hurayra (ra) concerning the statement that Allah's Messenger said to Musaylima, which was, "You seem to be the same person who was shown to me in my dream," and Abu Hurayra (ra) informed him that Allah's Messenger said, "When I was sleeping, I saw (in my dream) two bangles of gold on my hands and that worried me. And then I was inspired divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it to mean that two liars (who would claim to be prophets) would appear after me. One of them has proved to be (Aswad) al-Ansi and the other, Musaylima."³

The first person to claim prophethood falsely in Islamic history was Aswad al-Ansi. Aswad al-Ansi, whose real name was Abhala b. Qays, used to be known by the nickname "dhū al-ḥimār" meaning "someone with a veil or a turban, or owner of a donkey."5 Aswad, who was also known to have been a soothsayer, which was a very common profession among the Arabs during the period of the Jahiliyya, had the ability to influence people with his impressive figure and captivating discourse. Aswad, who cunningly called himself "the most merciful of Yemen," falsely claimed the status of prophethood in Yemen in the tenth year after the Hijra as soon as he heard that the Prophet (saw) had fallen ill in Medina. Aswad first got the support of his tribes 'Ans and Madhhij and attempted to bring Yemen under his control.8 With the new manpower that he gathered in the region of Najran he moved toward the city of San'a' and captured it. The Muslim governor of Yemen Shahr b. Bazan (ra) was martyred by his force. He had earlier been the Persian Empire's governor of Yemen, and when he converted to Islam he was appointed to San'a' as a governor by the Prophet (saw). After Aswad killed Shahr, he forcefully married his widow Azad. 10 On the one hand, Aswad fought with the governor in Yemen and, on the other hand, he skillfully used the intra-tribal conflicts in the region and successfully established influence among the people called "al-Abna" who

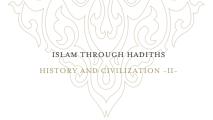
³B4374, al-Bukhari, al-Maghazi, 71; M5935, Muslim, al-Ru'ya, 21. ⁴BS17194, al-Bayhaqi, al-Sunan al-Kubra, VIII, 281. ⁵ BFS146, al-Baladhuri, Futuh al-Buldan, p. 146; KF2/201, Ibn al-Athir, Kamil, II, 201. 6 BFS146, al-Baladhuri, Futuh al-Buldan, p. 146; KVS879, Ibn al-Jawzi, Kashf al-Mushkil, p. 879. 7 IN1/10, al-Dhahabi, 'Ibar, I, 10. 8 TB2/298, al-Tabari, Ta'rikh, II, 298; BFS147, al-Baladhuri, Futuh al-Buldan, p. 147. 9 KF2/201, Ibn al-Athir, Kamil, II, 201; BN6/339, Ibn Kathir, Bidaya, VI, 339. ¹⁰ TB2/251, al-Tabari, Ta'rikh, II, 251; IF8/93, Ibn Hajar, Fath al-bari, VIII, 93; EU2/643, Ibn al-Athir, 'Usd al-ghaba, II, 643. 11 BFS146, al-Baladhuri, Futuh al-Buldan, p. 146.

were born from the marriages of Arabs and Persian soldiers to Yemenite women. Soon after al-Aswad's false claim of prophethood, he took control of Yemen. Even though Allah's Messenger sent Jarir b. 'Abd Allah (ra) to al-Aswad to call him to Islam, he refused it.¹² After al-Aswad took control of Yemen, some of the Muslim administrators returned to Medina, while others dispersed to other lands in order to escape Aswad's control. Allah's Messenger sent letters to the governors and the prominent people of the region to kill him by any means necessary.¹³ Governors called upon the local people to co-operate against him. Finally, with the help of Azad, whom he had forcefully married, Aswad was killed in an assassination organized by prominent members of the region.¹⁴ The one who killed him was the son of Azad's uncle¹⁵ Fayruz al-Daylami.¹⁶

The second person who appeared in Islamic history with the false claim prophethood was Tulayha b. Khuwaylid of the tribe of Asad. An envoy, accompanied by this man whose real name was Talha, came to Medina in the ninth year after the Hijra to convert to Islam and they are reported to have said, "O Messenger of Allah! we are representatives of the Banu Asad. We came to you to bear witness that Allah is one and that you are His Messenger." However, the Prophet's long illness after his Farewell Hajj led Tulayha to take advantage of the situation because it seems that faith had not established itself in his heart. As al-Aswad al-Ansi before, he began to claim prophethood falsely by using soothsaying.¹⁸ Many Jews helped him and his number of adherents increased in a short time; he set up his headquarters in a region called Samira. Subsequently, he even had the impudence to send his nephew al-Habbal to the Prophet (saw) in order to sign an agreement. When al-Habbal met the Prophet (saw) he claimed that an angel called Dhunnun had been bringing revelation to his uncle Tulayha.¹⁹ When al-Habbal returned to his homeland, the Prophet (saw) immediately appointed Dirar b. al-Azwar as the governor to the tribe of Asad and asked him to take all necessary precautions regarding the apostates.²⁰ Even though Tulayha was weakened as a result of Dirar's efforts, the news of the Prophet's death in those days was to Tulayha's benefit.

Afterwards, Tulayha's aspirations grew and he felt he could fill the gap left by the Prophet (saw). He claimed that he received revelation in rhymed words, which he had fabricated, and he told people that these were the revelations brought to him by the angel of revelation. He also commanded

12 BFS146, al-Baladhuri, Futuh al-Buldan, p. 146. 13 KF2/201, Ibn al-Athir, Kamil, II, 202. ¹⁴ BN6/340, Ibn Kathir, Bidaya, VI, 340-341. 15 KF2/201, Ibn al-Athir, Kamil, II, 202; BN6/339, Ibn Kathir, Bidaya, VI, 339. 16 B7034, al-Bukhari, al-Ta'bir, 38; HM2373, Ibn Hanbal, I, 263. 17 EU/94, Ibn al-Athir, 'Usd al-ghaba, III, 94. 18 BN6/344, Ibn Kathir, Bidaya, VI, 344; TL2/320, Ibn Haldun, Ta'rikh, II, 320. ¹⁹ TB2/225, al-Tabari, Ta'rikh, II, 225. ²⁰ KF2/206, Ibn al-Athir, Kamil, II, 206.



people to not prostrate in prayer.²¹ Seeing that the number of Tulayha's adherents began to increase, 'Uyayna b. Hisn, who had converted to Islam, became the leader of the Banu Ghatafan and surprisingly declared that he was going to support Tulayha. Some Arab tribes which had gained confidence by the increase in Tulayha's followers sent envoys to Medina after the Prophet's death and informed Abu Bakr (ra) that they would be willing to perform ritual prayers but would not pay alms any more.²²

Even though there was no disagreement among the Companions (ra) about fighting against the false prophets, there emerged some disputes among them about fighting against those who refused to pay alms. While 'Umar (ra) questioned whether fighting against those who said "Lā ilāha illā Allāh (there is no god but Allah)" would be right or wrong, some Companions (ra) suggested not collecting alms during that year.²³ Abu Bakr (ra), who was ready to fight against those who rebelled no matter what their reasons, stated that it would not be right to distinguish between the ritual prayer and the ritual alms. Moreover, he took an oath stating that he would fight against anyone who refused to pay the ritual alms. The following words constitute his famous declaration: "I swear by Allah that I will certainly fight against those who make a distinction between ritual prayer and ritual alms, for ritual alms are what is due from property. I swear by Allah that if they were to refuse me a camel rope (used to tie their legs) which they used to pay the Messenger of Allah (saw), I will fight against them over the refusal of it."24 This statement of Abu Bakr (ra) primarily meant that he wanted his sovereignty to be accepted after the Prophet's death based upon the people's covenant with the Prophet (saw). Moreover, these actions of Abu Bakr were significant in respect to preventing movements of apostasy, whose number of followers had begun to increase under false prophets, and rebellions of the newly converted Arab tribes.

Many separatist elements in the region and the Tulayha rebellion, which provoked the Arab tribes to seek out their personal interests, began to threaten Medina. Thereupon, Abu Bakr appointed Khalid b. al-Walid (ra) as the commander of the unit that he sent to face Tulayha and his army. A hard battle was fought between Khalid b. al-Walid and Tulayha. In the end, 'Uyayna b. Hisn, Tulayha's commander whom he had trusted the most, left Tulayha by himself at the most critical time of the battle and withdrew from the battlefield with his seven hundred horsemen.²⁵ At that

21 KF2/206, Ibn al-Athir, Kamil, II, 206.
 22 BN6/344, Ibn Kathir, Bidaya, VI, 344.
 23 BN6/342, Ibn Kathir, Bidaya, VI, 342.
 24 M124, Muslim, al-Iman, 32; D1556, Abu Da'ud, al-Zakat, 1.
 25 TB2/261, al-Tabari, Ta'rikh, II, 261; BFS133, al-Baladhuri, Futuh al-Buldan, 133.

juncture Tulayha knew he had to escape, so he ran away. According to the sources, Tulayha later pledged allegiance to 'Umar and joined the Muslim army in the battles of Qadisiyya and Nihawand.²⁶

According to the historical sources, another person in Islamic history to have falsely claimed the status of prophethood was a woman named Sajah bint Harith of the tribe of Tamim. She was a soothsayer like those before her.²⁷ This woman, who was from the tribe of Taghlib, had been raised as a Christian in her tribe.²⁸ In the ninth year after the Hijra, a group from the tribe of Tamim went to the Prophet (saw) and embrace Islam.²⁹ However, when they heard the news of the Prophet's death, some of these people left Islam, even though some remained as Muslims.³⁰ In this environment, Sajah announced her prophethood and declared war against Abu Bakr (ra).³¹

Sajah's intention was to capture fertile lands in the region before declaring war on Abu Bakr and to that end she headed toward Yamama. In the interim she heard that Musaylima, the leader in Yamama, had declared himself a prophet. Her aim was to eliminate him and dominate Yamama before fighting the Muslims; thus she commanded her soldiers to march toward Yamama and destroy everything there. 32 Musaylima, who immediately heard of these plans, looked for peaceful ways to send Sajah away from Yamama. Just as he had earlier offered the Prophet (saw), he offered Sajah a share in both the lands of Yamama and the prophethood and said to her, "Half of these lands are ours. If they had acted justly, the other half would have been land owned by the tribe of Quraysh (the Prophet's tribe). Nevertheless, Allah has given to you the half that Quraysh did not accept."33 Musaylima chose to maneuver politically and also offered to marry Sajah. She accepted the offer and returned to her homeland after staying with Musaylima for three days.³⁴ According to the historical sources, Sajah later gave up her claims of prophethood, became a sincere believer, and in her funeral prayer, people were led by the Companion Samura b. Jundab (ra), the governor of Basra.35

As stated earlier another person who came forth with the claim of false prophethood was Musaylima al-Kadhdhab. The fertile land of Yamama located east of the Hijaz was in the hands of the tribe of Hanifa and the leadership of this tribe was assumed by Musaylima, who was known as "the most merciful of Yamama" during the eighth year of the Hijra.³⁶

Bidaya, VII, 133; TB2/264, al-Tabari, Ta'rikh, II, 264. ²⁷ ZR1/310, al-Mas'udi, Muruj al-dhahab, I, 310. ²⁸ BN6/352, Ibn Kathir, Bidaya, VI, 352. ²⁹ B7302, al-Bukhari, al-İ'tisam, 5. 30 BN6/344, Ibn Kathir, Bidaya, VI, 344. ³¹ BN6/352, Ibn Kathir, Bidaya, VI, 352. 32 EG21/38, Abu al-Faraj al-Isbahani, Kitab al-aghani, 33 TB2/270, al-Tabari, Ta'rikh, II, 270; KF2/214, Ibn al-Athir, Kamil, II, 214-215. ³⁴ TB2/270, al-Tabari, Ta'rikh, II, 270-271. 35 BFS138, al-Baladhuri, Futuh al-Buldan, 138-139. ³⁶ BN5/61, Ibn Kathir, Bidaya, V, 61.

²⁶ BN7/133, Ibn Kathir,

Musaylima was primarily in competition for this leadership role with Thumama b. Uthal of the same tribe, who had converted to Islam before the conquest of Mecca.³⁷ Therefore, when Muslims from the tribe of Hanifa started to gather around Thumama b. Uthal, the likelihood that he would assume leadership increased every day. Musaylima, who regarded this situation as a threat against his aspirations, went to Medina to meet with the Messenger of Allah (saw), in order to protect his leadership.³⁸ According to a report from Ibn 'Abbas, when, Musaylima came to Medina together with a group to visit the Prophet (saw), he said "if you appoint me as your successor, I will accept your religion." The Prophet (saw) stood before Musaylima (the liar) who was sitting with his companions, and said to him pointing at the palm stick in his hand, "If you ask me for this piece of palmleaf stalk, even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you!"³⁹

According to other sources, Musaylima stayed with the camels and horses of the tribe when the members of the tribe of Hanifa met in person with the Prophet (saw). 40 Furthermore these sources report that in the tenth year of Hijra Musaylima sent the Prophet (saw) a letter stating, "I offer you a partnership in prophethood. Let the half of these lands be ours and the other half be the Quraysh's." The Prophet's response to that letter read as follows: "...Your letter filled with lies and slanders reached me. The earth belongs to Allah. He makes from His servants the one whom He wants to inherit it. The end is for those who fear Allah. May peace be upon those who find the right path." 42

Musaylima, who could not achieve his goal from his visit or his letter to Medina, went on to declare his prophethood. He began to make some rhymed statements and claimed that they were verses revealed to him by Allah. He did not deem ritual prayer obligatory, accepted adultery and the consumption of alcohol. Yet, he also said that he bore witness to the prophethood of the Prophet Muhammad (saw).⁴³ Abu Bakr (ra), who was the elected caliph after the death of Allah's Messenger, sent troops to eliminate the mischief created by Musaylima. However, Musaylima defeated them. Thereupon, Abu Bakr sent a new army under the command of Khalid b. al-Walid (ra). The two armies met in a place called 'Aqraba'. Musaylima's very large army demonstrated strong resistance against the Muslim army, which was formed from the Muhajirun and the Ansar. Even Khalid b. al-Walid's wife Umm Tamim barely escaped from death.⁴⁴ After

37 M4589, Muslim, al-Jihad wa 'l-siyar, 59; B4372, al-Bukhari, al-Maghazi, 71. ³⁸ "Müseylimetülkezzab," DİA, XXXII, 90. ³⁹ B7461, al-Bukhari, al-Tawhid, 29; M5935, Muslim, al-Ru'ya, 21. 40 ST1/316, Ibn Sa'd, Tabagat, I, 316-317. 41 HS5/303, Ibn Hisham, Sira, V, 303. ⁴² ST1/273, Ibn Sa'd, Tabagat, I, 273. 43 BD5/331, al-Bayhaqi, Dala'il al-nubuwwa, V, 331. 44 KF2/218, Ibn al-Athir, Kamil, II, 219-220.

such fierce fighting, it is said that Musaylima was killed either by the spear of Wahshi b. Harb⁴⁵ or by a sword strike from one of the Ansar.⁴⁶ Wahshi's statement, "Our Lord knows which of us killed Musaylima. If I killed him, then I am the one who killed both the best of people (Hamza) and the worst of them,"⁴⁷ shows that he was not sure that he was the one who killed Musaylima. It is recorded that the Muslims had about six hundred martyrs and Musaylima's army lost about ten thousand men.⁴⁸

Thus, not only their claims of prophethood but also their successes were false and temporary. This was because these person's influence and sway were nothing but cunning exploitation of the milieu and circumstances using the most effective weapons of the time, such as "tribal rivalry, material interest, and soothsaying," in places where Islam had still not taken root in the hearts of men. Tribal rivalries were sometimes considered the status quo by Arab society. The Arabs seem to have regarded it better to walk on the path shown by someone from their own tribe, who claimed false prophethood, than to be an adherent of the Prophet (saw) from the tribe of Quraysh. When Khalid b. al-Walid (ra) asked some of the captives from the Battle of Yamama why they had followed Musaylima, their answer, which was, "We thought that there was a prophet from you, we wanted to have a prophet from us,"49 gives us an adequate idea in this respect. Furthermore, Talha al-Namri stated that he had asked Musaylima numerous questions regarding prophethood and when he realized that he was a false prophet he still said, "I bear witness that you are a liar, while Muhammad tells the truth. However, a liar from the Banu Rabi'a is better than the truthful prophet from Mudar."50 This is a good example demonstrating the degree of their tribal rivalry and fanaticism.

When Tulayha saw that his forces were in a difficult position before the army under the command of Khalid b. al-Walid, he said to them, "Pity on you! What kind of force has defeated you?" but one of his men replied, "There is no one among us who would like to be killed before his commander. Whereas we fight with a group whose men, every one of them, would like to die before his commander." This reply demonstrated that these false prophets fought only to strengthen their individual power, authority, and tribal solidarity. The only legacy left by the claims of the false prophets to mankind was death, oppression, and tears. They could not save themselves from the same sad end. Allah left them alone with the things they fabricated. How nicely the Holy Qur'an expresses this situation, "Who could be more wicked than someone who invents a lie against Allah,

⁴⁵B4072, al-Bukhari, al-Maghazi, 24; BS17195, al-Bayhaqi, *al-Sunan al-kubra*, VIII, 282.

47 BS18698, al-Bayhaqi, al-Sunan al-kubra, IX, 164.

⁴⁸ BN6/357, Ibn Kathir, *Bidaya*, VI, 357.

⁴⁹ TB2/277, al-Tabari, *Ta'rikh*, II, 278.

⁵⁰ TB2/277, al-Tabari, *Ta'rikh*, II, 277.

⁵¹ BS17195, al-Bayhaqi, *al-Sunan al-kubra*, VIII, 282.

or claims, 'A revelation has come to me,' when no revelation has been sent to him, or says, 'I too can reveal something equal to Allah's revelation'? ..."⁵²

In fact, none of these false prophets ever said that they did not recognize Allah (swt), His Messenger, and Islam. On the contrary, the aim of every one of them was to use his power for his own benefit. In a way, every one of them manifested Satan's deceptions in their effort to add to or abolish rules and regulations of Islam. The claims of false prophethood, which started during the lifetime of the Prophet (saw), have appeared throughout history up to today and will more likely continue even in the future. In this respect, according to a report from Thawban, the Prophet's servant and a Companion from the Suffa, Allah's Messenger said, "... Indeed there shall be thirty imposters in my umma, each of them claiming that he is a prophet."53 By this statement, Allah's Messenger pointed out that the number of people who will make such claims will increase over time. The Prophet's admonition expressed at the end of the above mentioned hadīth, "Whereas I am the last of the prophets, there is no prophet after me," is very important. This admonition negates all the claims which might emerge today or in the future in this regard and postulates that they will always be doomed to failure. In fact, by informing us that Allah's Messenger is the seal of the prophets,⁵⁴ that the religion has been completed and no religion except Islam will be accepted as a religion for humankind,55 that those who seek a religion other than Islam will be among the losers in the Hereafter and their requests will never be accepted, 56 that the Holy Qur'an will be protected from distortion,⁵⁷ and that Allah's Messenger (saw) has been sent as a prophet to all of humankind,⁵⁸ the Holy Qur'an has given the last words in this matter.

52 Al-An'am, 6: 93.
53 T2219, al-Tirmidhi, al-Fitan, 43; D4252, Abu Da'ud, al-Malahim, 1.
54 Al-Ahzab, 33: 40.
55 Al-Ma'ida, 5: 3.
56 Al 'Imran, 3: 85.
57 Al-Hijr, 15: 9.
58 Al-Saba', 34: 28; al-A'raf, 7: 158.
59 B3535, al-Bukhari, al-Manaqib, 18.

The following comparison of Allah's Messenger who humbly stated that he was the last prophet nicely summarizes this fact, "My similarity to the other prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say, 'Would that this brick be put in its place!'" The Messenger of Allah finished his sayings, "So I am that brick, and I am the last of the prophets."⁵⁹



THE PROPHET (SAW) and MANAGEMENT TRUST, COMPETENCY, AND JUSTICE

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: كَانَ رَسُولُ اللَّهِ ﴿ يَسْمُرُ مَعَ أَبِي بَكْرٍ فِي عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: كَانَ رَسُولُ اللَّهِ ﴿ يَسْمُرُ مَعَ أَبِي بَكْرٍ فِي اللَّمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ وَأَنَا مَعَهُمَا.

'Umar b. al-Khattab (ra) reported,

"Allah's Messenger (saw) would talk during the night with Abu Bakr
about matters concerning the Muslims while I was with them."

(T169, al-Tirmidhi, al-Salat, 12)



عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ ﷺ.

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﴿ النَّبِيِّ النَّبِيِّ النَّبِيِّ النَّبِيِّ النَّبِيِّ النَّبِيِّ النَّهُ قَالَ: "عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أَخَبَ وَكَرِهَ إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أَرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةً."

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﴿ قَالَ: "إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ [عَزَّ وَجَلَّ] وَعَدَلَ كَانَ مَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ [عَزَّ وَجَلَّ] وَعَدَلَ كَانَمَ الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ يَأْمُرْ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ."
كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرْ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ."

أَنَ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ فَقَالَ لَهُ مَعْقِلُ... سَمِعْتُ رَسُولَ اللَّهِ عَلَىٰ يَقُولُ: "مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لاَ يَجْهَدُ لَهُمْ وَيَنْصَحُ رَسُولَ اللَّهِ عَلَىٰ يَقُولُ: "مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لاَ يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلاَّ لَمْ يَدُّخُلْ مَعَهُمُ الْجَنَّةَ."

عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِى تُحَدِّثُ أَنَّهَا سَمِعَتِ النَّبِيَّ عَلَيْ عَنْ يَحُودُكُمْ بِكِتَابِ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَقُولُ: "وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا."

اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا."



Abu Hurayra (ra) reported, "I have never seen anybody who was more apt to seek the council of his Companions than the Messenger of Allah (saw)."

(T1714, al-Tirmidhi, al-Jihad, 35)



According to a report from Ibn 'Umar (ra), the Prophet (saw) said, "It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except when he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders."

(M4763, Muslim, al-Imara, 38)



According to a report from Abu Hurayra (ra), the Prophet (saw) said, "A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from dangers). If he enjoins fear of Allah, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him."

(M4772, Muslim, al-Imara, 43)



'Ubayd Allah b. Ziyad visited Ma'qil b. Yasar (ra) when he fell ill. Ma'qil said, "... I heard Allah's Messenger (saw) say, "The ruler who was entrusted with the affairs of the Muslims but did not worked for them and was not sincere in his dealings with them cannot enter Paradise with them."

(M366, Muslim, al-Iman, 229)



Yahya b. Husayn heard his grandmother (ra) say, "I heard Allah's Messenger (saw) say when delivering a sermon on his Farewell Hajj, "If a slave is appointed over you and he conducts your affairs according to the Book of Allah, you must listen to him and obey (his orders)."

(M4758, Muslim, al-Imara, 37)



he Messenger of Allah (saw) was sent to deliver the divine message to a region where society lived according to tribal principles. Most of the decisions used to be made by a "council (nadwa)" formed from the representatives of the leading tribes. Even though this council would sometimes make decisions respecting human values and defending human rights, most of the time it would take decisions of war, revenge, and raids based on the fanaticism of the ignorance established in their hearts. Even though the members of this council were of the same race and belief, they were in continuous struggle with each other. The only thing that prevented the tribes from attacking each other was their strength and power. Because the weak in such a society could be subjected to all kinds of injustice, their existence was always under threat. Their property and goods could be looted at any time. They or their children could be enslaved. Even though there were some minor sacred values that this society depended upon, the application of those values differed in accordance with the interests of the powerful tribes. Thus, in almost all aspects of social and individual life, there was an intensive darkness and deep ignorance.

Under these circumstances, Allah's Messenger (saw) struggled for his existence in Mecca and taught mostly the creed of the tawhid to those who were willing to follow him. From the first day he preached his message to all members of his society without making any discrimination between the rich and the poor, the Arab and the non-Arab, and the people of black or white skin. His message was so successful that both members of the most respected families of Mecca, such as Sa'd b. Abi Waqqas, 'Uthman b. 'Affan, Talha b. 'Ubayd Allah, and Mus'ab b. 'Umayr (ra), stood side by side in rows with slaves, such as Bilal b. Rabah, and Khabbab b. al-Arat (ra), who were regarded as the lowest class of society. The Prophet (saw) also gave value to women, who at that time had almost no rights in society, and

accepted them together with men as equal members of the same belief. The Prophet's leadership and guidance of the Companions (ra) who believed in him during the Meccan period was in the form of community leadership based upon his attribute of prophethood. However, when allegiance was received from the people of Medina, along with its religious component, the Prophet (saw) took the first steps toward becoming a political leader, who stood as the guarantor for all the believers, by governing and administration.

After the Hijra, in addition to the requirement of solidarity and cooperation among themselves, the Muslims in Medina, who began to think of themselves as "we," felt the need for security from potential attacks from the Meccan polytheists, other Arab tribes, and the Jews. At this point, the best thing for the Medinan residents, who were raised in a warring tribal society and lived as divided rival groups, would be to establish a strong and central administrative system in which they could continue to live an orderly life. In fact, without making any discrimination based upon color, belief, language, and ethnicity, the Prophet (saw) adopted just such an administrative system which offered equality and justice to all segments of society and warranted this for everyone as long as they were the part of that society. To this end, he first made peace between the rival Arab tribes who use to fight each other. Then he made an agreement with the Jewish tribes. In this way, he established the principles that gave Medina the characteristics of "a city state." Thus, important decisions at the social and individual level were taken. First of all, the groups which constituted this small state, their relationships with each other and with foreigners, and their administrative and judicial structures were organized based upon on certain principles. Subsequently, everybody's religious freedom and liberty of conscience were protected. All the principles which were agreed upon were put in writing;. This was the political document of Medina, which was perhaps the first written constitution in history... The Messenger had become a leader who governed, managed, made treaties, and even decided to declare war when necessary. Thus, he was not only a prophet receiving revelation from Allah but also a head of the state and an army commander when required. In fact, leadership was a common characteristic of all the prophets. Indeed, the Prophet (saw) stated that the Isra'elites were always led by their prophets.²

¹ BN3/275, Ibn Kathir, Bidaya, III, 275; HS3/31, Ibn Hisham, *Sira*, III, 31-35. ² B3455, al-Bukhari, al-Anbiya', 50.

As in all the practices of Allah's Messenger (saw), the fundamental factor dominating social administration was the guidance of divine revelation. He accepted this as his foundation and acted accordingly. This principle was clearly outlined in the Holy Qur'an in several places: "Follow what has been revealed to you from your Lord, there is no god but Him. Turn away from those who join other gods with Him," "[Prophet], follow what is being revealed to you, and be steadfast until Allah gives His judgement, for He is the Best of Judges," and "Follow what your Lord reveals to you: Allah is well aware of all your actions."

Another factor that shaped the Prophet's decisions in administrative matters was consultation. Through consultation, he would benefit from the accumulation of knowledge from experienced people and thus ensure their acceptance of various matters. And as a result, the matter in question would then be accepted by the whole of society. At every stage of the Battle of Badr, which was one of the most important challenges that the Muslims faced, the Messenger consulted his Companions (ra). He asked them their opinions when deciding to go to war, determining the place of encampment, and determining how to treat war captives. 6 Just as he sought counsel in matters related to this world, such as the status of war captives or how to fight a war, he also consulted to his friends regarding certain religious matters about which no revelation was sent, such as sanctioning the call to prayer.⁷ Despite the fact that he was equipped with knowledge and received revelation as a prophet, he was still ordered by Allah (swt) to consult his Companions (ra).8 In fact, 'Umar said in this regard, "Allah's Messenger would talk during the night with Abu Bakr about matters concerning the Muslims while I was with them."9 Allah's Messenger would attach so much importance to consultation that Abu Hurayra (ra) described this characteristic of the Prophet (saw) as follows: "I have never seen anybody who was more apt to seek the council of his Companions than the Messenger of Allah."10

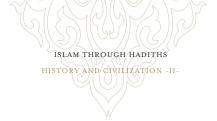
Allah Almighty praised this characteristic with the verse, "[They] conduct their affairs by mutual consultation." Allah's Messenger said regarding the significance of consultation in society, "When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is better for you than its belly..." The great scholar Hasan al-Basri, who was known for his piety, said in this

6 NM5801, Hakim, *Mustadrak*, VI, 2121 (3/427); M4588, Muslim, al-Jihad wa '1-siyar, 58; WM1/52, al-Waqidi, *Maghazi*, 1, 52-54. ⁷ M837, Muslim, al-Salat, 1; D498, Abu Da'ud, al-Salat, 27. ⁸ Al 'Imran, 3: 159. ⁹ T169, al-Tirmidhi, al-Salat, 12. ¹⁰ T1714, al-Tirmidhi, al-Jihad, 35. ¹¹ Al-Shura, 42: 38. ¹² T2266, al-Tirmidhi, al-Fitan, 78.

³ Al-An'am, 6: 106.

⁴ Yunus, 10: 109.

⁵ Al-Ahzab, 33: 2.



regard, "When a community consults over its affairs, it is guided to the most appropriate decision regarding the affair in question," and afterwards recited the verse, "[They] conduct their affairs by mutual consultation." ¹³

One of the most important issues in the administration of society is the use of authority. After commanding justice to the administrators, ¹⁴ Allah Almighty drew attention to the people's responsibilities toward them: "You who believe, obey Allah and the Messenger, and those in authority among you…"¹⁵ In verses of the Holy Qur'an, obedience to the Prophet (saw), who had both the mission of prophethood and the task of head of the state, was accepted as obedience to Allah. ¹⁶ Considering that here obedience was related to faith, it is understood that one of the characteristics of the perfect believer is obedience to the Messenger of Allah (saw), who was also an administrator. It is also remarkable that obedience to the authorities is mentioned after the obedience to Allah (swt) and His Messenger and is linked to both of them.

However, what are the limits of such obedience? Of course, Islam, which attaches so much attention to obedience, also clearly draws its limits. The Messenger of Allah said, "It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except when he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders."17 "There is no obedience in matters involving disobedience to Allah. Obedience is in matters which are good and universally recognized."18 The following words of the Companion 'Ubada b. Samit (ra) are very important for showing the measure and limits of obedience: "The Messenger of Allah took an oath of allegiance from us concerning our heeding and obeying the orders of our commander in adversity and prosperity, in pleasure and displeasure (even) when somebody is given preference over us. We should steer clear of disputing with the delegation of power given to a person deemed to be a fit recipient thereof (in the eye of one who delegates it) and we should tell the truth in whatever position we be without fearing the reproach of the one who reproaches."19

In this respect, additional advice was made to society by the Messenger of Allah (saw), "...If you are in dispute over any matter, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day: that is better and fairer in the end."²⁰ As an extension of the command of obedience, believers

Al-Shura, 42: 38.
 Al-Nisa', 4: 58.
 Al-Nisa', 4: 59.
 Al-Nisa', 4: 80.
 M4763, Muslim, al-Imara, 38.
 B7257, al-Bukhari, Akhbar al-ahad, 1; D2625, Abu Da'ud, al-Jihad, 87.
 M4768, Muslim, al-Imara, 41; N4154, al-Nasa'i, al-Bi'a,

²⁰ Al-Nisa', 4: 59.

should have recourse to the Prophet (saw) for the resolution of disputes that might emerge in society. This attribute of the Prophet (saw) was so important that the slightest doubt or complaint in this respect was considered as an objection to the whole system and as "taking sides" in decision making: "By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally"²¹

Another issue which frequently appeared under the administration of Allah's Messenger was the task of commanding right and forbidding wrong (al-amr bi 'l-ma'rūf wa 'l-nahy 'an al-munkar) which meant social self-criticism and self-control. In this practice, everybody was given the responsibility of encouraging each other in doing good and discouraging each other from committing wrong. According to this principle, in a way, every individual was a natural member and participant in the administration of society. It was stated in the Holy Qur'an that "ordering what is right and forbidding what is wrong"22 was one of the most important characteristics of believers. There is a continuous call in this regard in the following verse: "[Believers], you are the best umma singled out for people: you order what is right, forbid what is wrong, and believe in Allah."23 Allah's Messenger warned his Companions (ra) saying, "By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you."24 Even though the Prophet (saw) himself fulfilled this task, he also stated that there was a responsibility for Muslims as follows: "Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart and that is the weakest of faith."25 This was necessary for the formation of the structure of a sensitive and participatory society. Allah's Messenger said about those who did not strive for the reformation of society and the spread of goodness, "He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil."26

Under the administration of Allah's Messenger, it was essential to treat people within righteousness and justice. The Prophet (saw) was commanded in the Holy Qur'an to fulfill what was required by justice,²⁷ and all believers were addressed by the verse, "Allah commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between

²¹ Al-Nisa', 4: 65.
 ²² Al-Tawba, 9: 71, 111-112.
 ²³ Al 'Imran, 3: 110.
 ²⁴ T2169, al-Tirmidhi, al-Fitan, 9.
 ²⁵ N5011, al-Nasa'i, al-Iman, 17.
 ²⁶ T1921, al-Tirmidhi, al-Birr, 15.
 ²⁷ Al-Shura, 42: 15.

people, to do so with justice: Allah's instructions to you are excellent, for He hears and sees everything."²⁸ As for the administrators, they needed to be worthy of obedience and earn the trust of the people who were under their rule. In one of his sayings, Allah's Messenger stated, "A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from dangers). If he enjoins fear of Allah, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him."²⁹

The message given by the Prophet (saw) toward the end of his life in the statement, "O People! Know that your Lord is One, your father is one. There is no superiority of Arab to non-Arab or non-Arab to Arab, white to black, black to white except the fear of Allah," ³⁰ shows how much significance he attached to the principle of equality in administration and social life. In his teachings, people were treated equally within the measures of justice and equity without discriminating among them based on their ethnic roots, color, and social privilege. All people were accepted as "equal like the teeth of a comb." ³¹

Another remarkable element in the administration of Allah's Messenger was the system of deputyship. When the Messenger left Medina for such reasons as military expeditions or Hajj, he would leave someone in Medina in his place. For example, he appointed Abu Bakr (ra) as his deputy during his Hajj in the eight year after the Hijra. Competence was his only measure in choosing his deputies. Sometimes the person who was chosen as deputy was a man from the Quraysh like al-Sa'ib b. 'Uthman b. Maz'un, sometimes a Medinan like Sa'd b. 'Ubada, sometimes a freed slave like Zayd b. Haritha, and sometimes a blind Companion like Ibn Umm Maktum (ra).

Allah's Messenger would appoint some of his Companions (ra) to do certain jobs, such as teaching Islam to the people outside Medina, collecting alms, and solving legal disputes. In that period, those who carried out such tasks were usually called "āmil (worker)." Because they were sent with comprehensive authority, they would solve many problems at the places where they were sent. Still, when they did not know the answer concerning various religious and legal matters they would consult the Prophet (saw) because this was his advice to them.³⁷ At certain time the Prophet (saw) appointed certain Companions (ra) in Medina to solve legal disputes. 'Umar, who was trained by Allah's Messenger, who was known for his ad-

28 Al-Nisa', 4: 58. ²⁹ M4772 Muslim, al-Imara, 30 HM23885, Ibn Hanbal, V, 411. 31 MB195, al-Quda'i, Musnad al-shihab, 1/145. 32 T3091, al-Tirmidhi, Tafsir al-Qur'an, 9; N2996, al-Nasa'i, Manasik al-hajj, 187. 33 HS3/142, Ibn Hisham, Sira, III, 142. 34 HS3/135, Ibn Hisham, Sira, III, 135. 35 ZE2/258, al-Dhahabi, Ta'rikh al-Islam, II, 258. ³⁶ D2931, Abu Da'ud, al-Imara, 3. ³⁷ IM55, Ibn Maja, al-Sunna,

herence to the principle of justice, and who knew how the Prophet (saw) issued his opinions in legal matters, was one of those Companions (ra). In addition, it is understood from various examples, such as his appointment of Hudhayfa b. Yaman to solve a legal dispute between two brothers about dividing a house left by their father,³⁸ his depiction of 'Ali b. Abi Talib as the best judge and Zayd b. Thabit (ra) as the most knowledgeable of the rules of inheritance (*farā'id*),³⁹ that he gave authority to some of his competent Companions (ra) who were knowledgeable and gifted in legal issues.

Those who were appointed by the Messenger of Allah (saw) were not just governors and deputies. In addition, he appointed instructors, commanders, tax officials, ambassadors, and imāms to various regions of the lands of Islam. Among those officials were not only Arabs like Mu'adh b. Jabal but also some Companions of Persian origin such as Badhān al-Farisi.40 There were not only free born Companions but also freed slaves like Zayd b. Haritha (ra).⁴¹ Furthermore there were not only respected elders but also young Companions, such as Usama b. Zayd (ra).42 The basic factors that concerned Allah's Messenger were trustworthiness and competence when he appointed people to positions of authority and related tasks, which are the most important features of any society. This was because these Companions (ra) were put in charge of introducing Islamic values to the places where they went, applying justice in cases on which they ruled, and ensuring safety and security in the places in which they resided. Consequently, with such Companions (ra), Islamic values were introduced in the best manner and spread over a wide area.

Because trustworthiness, competence, and ability were essential in the Prophet's administration, those who did not have such qualities were not appointed to administrative positions. One day, the Companion Abu Dharr (ra), who was known for speaking up for the truth, asked the Prophet (saw), "O Messenger of Allah! Aren't you going to appoint me as an 'āmil?" Allah's Messenger, who knew Abu Dharr's capabilities very well, touched his shoulder and told him, "O Abu Dharr, you are weak and authority is a trust and on the Day of Judgement it is a cause of humiliation and repentance except for the one who fulfills its obligations and (properly) discharges the duties attendant thereon." Likewise, the Prophet's hadith, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection," addresses those who are not competent and able in this regard.

38 BS11556, al-Bayhaqi, *al-Sunan al-Kubra*, VI, 106.
39 IM154, Ibn Maja, al-Sunna, 11; T3790, al-Tirmidhi, al-Manaqib, 32.
40 CVS23, Ibn Hazm, *Jawami' al-sira*, p. 23.
41 ZE2/258, al-Dhahabi, *Ta'rikh al-Islam*, II, 258.
42 M6264, Muslim, Fada'il al-sahaba, 63.
43 M4719, Muslim, al-Imara,

44 B7148, al-Bukhari, al-

Ahkam, 7.

In the understanding of the Prophet (saw), there was no place for those who were ambitious in getting positions. Abu Musa al-Ashʿari (ra) reported, "Together with two of my cousins, I went to see the Prophet (saw). One of them said "O Messenger of Allah! Appoint us as governor to some of the lands that Allah has made you rule." The other one made a similar demand. Thereupon, the Prophet (saw) said, "By Allah! We do not give this authority to those who demand it and are ambitious."

What is understood from these traditions? In simple terms the features looked for in the appointment of administrators were not the lineage and social status of an individual, but rather justice and equity that was established in the Book of Allah. However, it did not stop there and an actual warning was made to those who had administrative authority. In fact, when Mu'adh b. Jabal (ra), who was appointed to Yemen as a governor, set out for his place of duty, Allah's Messenger warned him saying, "O Mu'adh b. Jabal! Treat people nicely."46

After this speech, Mu'adh set out, but the Prophet (saw) sent a messenger, called him back, and said to him, "Do you know why I sent a message to you? Do not take anything without my permission, for that will be ghulūl, and whoever commits ghulūl, he comes with what he took on the Day of Judgement. This is why I called you, so now go and do your job."⁴⁷

No matter if it was the role of executive leadership, governorship, commander, teacher, or tax collection ... because the administrator is authorized to serve people in the name of administration, he has to prioritize "people" throughout his administration. In other words, the person who acts with the authority of administration has to be "the guardian of those who do not have a guardian."⁴⁸

In front of Mu'adh (ra), Allah's Messenger made the following warning to all those who represented the state, "...Beware of the curse of the oppressed, for there is no curtain between it and Allah."⁴⁹

All officers start from the head of the state, who acts in the name of the state, no matter what their positions and duties, the first addressees of all regulations are related to the administration. This is why Allah Almighty gave various admonitions to this part of society through the role given to the Prophet (saw) and commanded them to be gentle in their dealings with the people,⁵⁰ and pay attention, be tolerant and advise what was true.⁵¹

45 M4717, Muslim, al-Imara, 14. 46 MU1636, al-Muwatta', Husn al-khulq, 1. 47 T1335, al-Tirmidhi, al-Ahkam, 8. 48 IM1880, Ibn Maja, al-Nikah, 15; D2083, Abu Da'ud, al-Nikah, 18, 19. 49 D1584, Abu Da'ud, al-Zakat, 5; DM1648, Darimi, al-Zakat, 1.

⁵¹ Al-A'raf, 7: 199.

Being aware of the fact that his position was a trust to him, the administrator should try to be a just ruler without abusing his power, and oppressing those who are under his rule. Let alone taking bribe, he should avoid accepting the gifts presented to him.⁵² An officer of the state should act not for himself but prioritize the values he represents. An officer of the state should know the importance of the values he represents and should not turn them into a source of pride for himself and be overwhelmed by arrogance. In fact, when Allah's Messenger was asked which one he would prefer to be —a king, prophet, or a servant prophet—he showed modesty and answered that he would prefer being a servant prophet to being a king prophet.⁵³

No matter what positions they occupy, Muslims should fulfill their responsibilities and be faithful to their trusts and pledges.⁵⁴ In the Prophet's understanding of administration, the officer tends to and solves the problems of the people, and serves them without oppression. Indeed, in one of his sayings, the Prophet (saw) stated, "the worst of guardians is the cruel ruler."55 When the Prophet (saw) said in another tradition, "The ruler who was entrusted with the affairs of the Muslims but did not worked for them and was not sincere in his dealings with them cannot enter Paradise with them,"56 he again pointed toward the fact that being an administrator entailed additional responsibilities. He explained the situation of the administrators in the Hereafter as follows: "If Allah puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs, wants, and poverty, then Allah will keep Himself away from him, not fulfilling his need, want, and poverty."57 The Prophet (saw) prayed in favor of the administrators who fulfilled such a hard task as follows: "O Allah! Whoever happens to acquire some kind of control over the affairs of my people and is hard upon them, be You hard upon him; and whoever happens to acquire some kind of control over the affairs of my people and is kind to them, be You kind to him."58

Those who have the authority and those who are under authority are pieces of a whole connected to each other. Society should protect the administrators for "the state," and in the name of "the state" the administrators should try to establish justice, equity, and equality. In this respect, Allah's Messenger primarily counseled people to favor the officers that he chose to represent Islam and him, "If a slave is appointed over you and he

Ahkam, 41; M4739, Muslim, al-Imara, 26.

⁵³ MK10686, al-Tabarani, *al-Mu'jam al-kabir*, X, 288.

⁵⁴ Al-Mu'minun, 23: 8.

⁵⁵ M4733, Muslim, al-Imara, 23.

⁵⁶ M366, Muslim, al-Iman, 229.

⁵⁷ D2948, Abu Da'ud, al-Imara, 12.

⁵⁸ M4722, Muslim, al-Imara,

52 B7197, al-Bukhari, al-

conducts your affairs according to the Book of Allah, you must listen to him and obey (his orders)."59

The relationships with other nations, religions, and tribes were among the administrative activities that occupied a significant portion of the Prophet's time. He corresponded with almost all of the above mentioned constituents, 60 and signed treaties with them. 61 In fact, the foundation of the City State of Medina was built upon such negotations and treaties. Of course, such negotiations of the state were carried out by envoys. 62 In the sixth and seventh years after the Hijra, Allah's Messenger sent envoys and letters to the rulers of the neighboring great states, such as the emperors of Byzantium and Persia, the king of Egypt, the ruler of Yamama and 'Uman, the kings of Ghassan and Busra, and the governors of Balqa and Bahrein, and he invited them all and their people to Islam. 63

Another dimension of such a relationship was the acceptance of foreign envoys.⁶⁴ In fact, the ninth year after the Hijra is called "the year of envoys" because of the envoys which came to Medina in crowds to declare their conversion to Islam. Allah's Messenger kindly welcomed them and tried to host them in the best way.⁶⁵ Even if he saw situations that contradicted the principles of the religion and the state he represented, there was no change in the Prophet's relationship with foreign ambassadors. In fact, when the envoys of Musaylima, the false prophet, came to the Prophet (saw) and read Musaylima's letter, the Prophet (saw) asked them, "Do you believe that I am the Messenger of Allah?" They said, "We bear witness that Musaylima is the messenger of Allah." Thereupon, Allah's Messenger said, "I swear by Allah that were it not that envoys were not to be killed, I would cut off your heads." 'Abd Allah b. Mas'ud (ra) who reported this hadīth said, "The custom of not killing envoys continued from that time onwards."

In conclusion, another mission of the Prophet (saw) who delivered the divine message was to govern and guide people. He was not only a prophet of Allah but also the head administrator of the state. He was not just an *imām* in the mosque but also a commander in the battlefield. He continued to be a part of social and political life until the end of his own life. The mosque where he worshipped was also an assembly place where important decisions related to the community he governed were made. The Companions (ra) who believed in him were also the people whom he consulted and conversed with in order to come to a final decision on any

⁵⁹ M4758, Muslim, al-Imara, 60 B5875, al-Bukhari, al-Libas, 52. 61 B3161, al-Bukhari, al-Jizya wa 'l-muwada'a, 2. 62 WM2/755, al-Waqidi, Maghazi, II,755. 63 M4609, Muslim, al-Jihad wa 'l-siyar, 75. 64 D2758, Abu Da'ud, al-Jihad, 151. 65 D142, Abu Da'ud, al-Tahara, 55. 66 HM3708, Ibn Hanbal, I, 391; D2761, Abu Da'ud, al-Jihad, 154.

state affair. Revelation was the starting point in his administration. It was his custom to make decisions about issues for which he had received no guidance through revelation by consulting his Companions (ra). Although he advised obedience to the leader, he also taught them to object when necessary and to raise their voices to speak for the truth. Just as he governed those who were close to him, he also appointed officials to administer far away lands. He selected officials not based on their race, color, or wealth but rather on their merit and according to the principle of equity. In addition to all these characteristics, he never ceased to be a humble, simple, and virtuous servant of Allah (swt).

It is not possible to say if, at that time, there was a well-established and mature structure of state with all the necessary institutions. However, what can be said is that the main principles of such a structure, such as allegiance, consultancy, equity, just sharing, and competence, existed. The administration gained a formal organized structure only after the caliphate of 'Umar (ra).



THE ARAB TRIBES DURING THE PERIOD OF THE PROPHET (SAW) ALLAH'S PROHIBITION OF ANCESTRAL PRIDE

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ فَقَ قَالَ: قَالَ رَسُولُ اللَّهِ فَيْ: " إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ بَنِي كَنَانَةَ وَرَيْشًا وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ."

According to Wathila b. al-Asqaʿ (ra), the Messenger of Allah (saw) said, "Indeed Allah has chosen Ismaʿil from the children of Ibrahim, and He chose the Banu Kinana from the children of Ismaʿil, and He chose the Quraysh from the Banu Kinana, and He chose the Banu Hashim from the Quraysh, and He chose me from the Banu Hashim."

(T3605, al-Tirmidhi, al-Manaqib, 1)



عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ عَلَىٰ قَالَ: " إِنَّ خَيْرَ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ عَبْدِ الأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ، ثُمَّ عَبْدِ الأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ. " بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ. "

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ رَسُولُ اللّهِ ﷺ: "ثُورَيْشٌ وَالأَّنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَأَشْجَعُ وَغِفَارُ مَوَالِيَّ لَيْسَ لَهُمْ مَوْلِي، دُونَ اللّهِ وَرَسُولِهِ."

قَالَ أَبُو ذَرِّ: قَالَ رَسُولُ اللَّهِ ﴿ : "غِفَارُ غَفَرَ اللَّهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللَّهُ."

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﴿ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ: "يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبِيَّةَ الْجَاهِلِيَّةِ وَتَعَاظُمَهَا بِآبَائِهَا فَالنَّاسُ رَجُلاَنِ: رَجُلٌ بَرُ تَقِيُّ كَرِيمٌ عَلَى اللَّهِ وَفَاجِرٌ شَقِيًٰ هَيِّنُ عَلَى اللَّهِ وَالنَّاسُ بَنُو آدَمَ وَرُجُلاَنِ: رَجُلٌ بَرُ تَقِيُّ كَرِيمٌ عَلَى اللَّهِ وَفَاجِرٌ شَقِيًٰ هَيِّنُ عَلَى اللَّهِ وَالنَّاسُ بَنُو آدَمَ مِنْ تُرَابِ..."



According to Abu Humayd (ra), the Prophet (saw) said, "The best of the Ansar' families are the families of the Banu al-Najjar (because of their early conversion and services to Islam), and then that of the Banu 'Abd al-Ashhal, and then that of the Banu al-Harith, and then that of the Banu Sa'ida; and there is good in all the families of the Ansar."

(B3791, al-Bukhari, Manaqib al-Ansar, 7)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "The tribe of Quraysh, the Ansar, the (people of the tribe of) Juhayna, Muzayna, Aslam, Ashja', and Ghifar are my assistants and have no protectors except Allah and His Messenger."

(B3504, al-Bukhari, al-Manaqib, 2; M6439 Muslim, Fada'il al-sahaba, 189)



According to Abu Dharr (ra), the Messenger of Allah (saw) said, "Ghifar (is a tribe) to whom Allah granted pardon, and Aslam (is the tribe) to whom Allah granted safety."

(M6429, Muslim, Fada'il al-sahaba, 182)



According to Ibn 'Umar (ra), the Messenger of Allah (saw) gave a sermon to the people on the day of the conquest of Mecca and said, "O people! Verily Allah has removed the slogans of the Jahiliyya from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, pious and honorable before Allah, and a wicked man who is miserable and insignificant in the presence of Allah. People are children of Adam and Allah created Adam from the dust..."

(T3270, al-Tirmidhi, Tafsir al-Qur'an, 49)



ccording to Anas b. Malik (ra), who was honored to be brought up by the Messenger of Allah (saw), one day Allah's Messenger was sitting and conversing with his Companions (ra). In his conversation, he made the following eloquent statement: "Help your brother, whether he is an oppressor or an oppressed one." His Companions (ra) were surprised by the Prophet's statement because they were not unfamiliar with it, for it had been first said by Jundub b. Anbar. How could they not be astonished? This saying, which was very well known among the Arabs and had been implemented to emphasize tribal solidarity, was literally being preached by the Prophet (saw) to his Companions. The Companions (ra) who heard the Prophet (saw) make this statement, whose meaning had occupied an important place in the Jahiliyya, understood it literally as had been the case in the past and asked, "O Allah's Messenger! It is understandable to help the one who is oppressed, but how should we help the one who is an oppressor?"2 Thereupon, the Prophet (saw) said, "By preventing him from oppressing (others), for that is how one can help him"³

In some reports, the following incident was related as a context concerning this <code>hadīth</code>: for some reason, a young man from the Ansar and another from the Muhajirun fell into a dispute. The dispute became heated and the Muhajir called his fellow Muhajirun, and the young man from the Ansar called the Ansar for help. If not for the Prophet's intervention, the two Muslim groups may have gotten involved in a major fight. Fortunately, at that juncture Allah's Messenger appeared and said, "What is this shouting of the days of the Jahiliyya (ignorance)?" After they told him about the two young men's dispute, Allah's Messenger uttered the above mentioned wise statement.⁴

From the above *ḥadīth*, it is clear that the statement concerning the racism and tribal solidarity of the Jahiliyya gained a new meaning based

¹ AU12/407, al-'Ayni, '*Umdat al-Qari*', XII, 407.

² B2444, al-Bukhari, al-Mazalim, 4.

³B6952, al-Bukhari, al-Ikrah, 7.

⁴ M6582, Muslim, al-Birr, 62.

upon the values of Islam through the tradition of the Prophet (saw).

What was meant by the above-mentioned statement during the age of the Jahiliyya was the unqualified help and support for anyone from the same tribe no matter whether he was the oppressor or the oppressed.⁵ In other words, the idea of supporting a tyrannizing fellow tribesman in his oppression of someone was a typical manifestation of the Jahiliyya patriotism based on tribal solidarity.

The life-style based on tribalism and ethnic group was a custom which had continued for centuries in the Arabian Peninsula. The Arabs, who were originally divided into two groups as 'Adnanis (Northern Arabs) and Qahtanis (Southern Arabs), were further divided into small nomadic or urban tribes. Because of the harsh physical conditions of the Peninsula, the Arabs were led to live in such a number of groups. The Arab tribes, which lacked a central government and lived independent from each other, were in a continuous rivalry among themselves. Simply being powerful through economic, military, or political means was a sufficient reason to declare war to establish authority over those who were weaker. However, the real reason for the wars during the age of the Jahiliyya was 'aṣabiyya or the sense of tribal superiority and solidarity; a person was bound to the tribe he belonged to by a sense of unconditional loyalty and attachment.

Even though the Arab tribes before Islam were in continuous conflict with each other, they were still able to establish a legal code peculiar to themselves by concluding certain agreements and treaties among themselves as a result of certain political and commercial necessities. Thus, they would show the utmost respect to those agreements and treaties which were determinative in inter-tribal relations and which created an environment of safety by preventing injustice.⁸ For example, before he was given the mission of prophethood, Allah's Messenger joined an agreement called "Hilf al-Fudul" (The Oath of the Virtuous), which was established among the tribes of the Quraysh to protect the weak and prevent injustices.⁹

Years later, the Arabian Peninsula was destined to encounter Islam. Allah Almighty chose His Messenger from the tribe of Quraysh which resided in Mecca and was known as the most reputable of Arab tribes. Allah's Messenger (saw) expressed this fact as follows: "Indeed Allah has chosen Isma'il from the children of Ibrahim, and He chose the Banu Kinana from the children of Isma'il, and He chose the Quraysh from the Banu Kinana, and

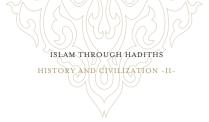
⁵ AU12/407, al- 'Ayni, 'Umdat al-Qari', XII, 407. 6 "Bedevi," DIA, V, 312. 7 "Kabile," DIA, XXIV, 31. 8 "Hilf," DIA, XVIII, 29-30. 9 HM1655, Ibn Hanbal, I, 191; BN2/355, Ibn Kathir, Bidaya, II, 355-356.

He chose the Banu Hashim from the Quraysh, and He chose me from the Banu Hashim."10 However, the polytheist people of the Quraysh did not want to accept Islam despite the fact that the Prophet (saw) was from the Banu Hashim, one of their own tribes. Even though they all belonged to the larger tribe of Quraysh, the spirit of tribalism had spread among them so much that they were in continuous rivalry with each other. Therefore, they opposed Allah's Messenger just because of their tribal solidarity and in this way, they argued, the Banu Hashim could gain superiority over all the other tribes. Indeed, the answer given by Abu Jahl, who was from the Banu Makhzum, to a question asked by al-Akhnas b. Shariq about what he had heard the Prophet (saw) say clearly demonstrates this point, "We and the Banu 'Abd Manaf competed with each other about glory. They fed people, we fed people as well. They undertook blood money (by mediating), we did as well. They gave charity, we gave charity as well. When we were (in our rivalry) just side by side as racing horses, they said, 'There is a prophet among us who receives revelation from the heavens.' How could we be equal to them? By Allah! We will never believe in and accept him."11 Nevertheless, the same tribal mentality also saved the Prophet (saw) from the tortures and oppressions of the polytheists. When the Prophet's uncle Abu Talib witnessed the tortures of other Muslims, he met with the Banu Hashim and Banu Muttalib and invited them to protect his nephew out of tribal loyalty. His request was accepted by all except Abu Lahab.¹²

Allah's Messenger (saw), who attracted the strongest opposition from the larger tribe of Quraysh, started to deliver the message of Islam to other tribes who came to Mecca every year for Hajj.¹³ One of those tribes was the tribe of al-Khazraj coming from Medina. In the extensive battles between them and the tribe of Aws, which had started because of the Battle of Bu'ath, both tribes lost many of their prominent members and thus a gap in authority arose in Medina. They desperately needed a leader who could reunite them. In this context, as expressed by 'A'isha (ra), the Battle of Bu'ath was like a day that was specifically prepared by Allah for His Messenger.

It is argued that Allah (swt) caused the Battle of Bu'ath to take place just before Allah's Messenger was sent (as an Apostle) so that when Allah's Messenger reached Medina, the people of Medina would already be divided (in different groups) because of the injury or death of their chiefs.

¹⁰ T3605, al-Tirmidhi, al-Manaqib, 1; M5938, Muslim, al-Fada'il, 1.
 ¹¹ HS2/157, Ibn Hisham, *Sira*, II, 157.
 ¹² HS2/104, Ibn Hisham, *Sira*, II, 104.
 ¹³ HS2/270, Ibn Hisham, *Sira*, II, 270.



Thus, Allah made that day precede Allah's Messenger so that they (i.e., the Ansar) might embrace Islam.¹⁴ In this way, the tribes of Aws and al-Khazraj were saved from falling into a pit of fire at the edge of which they had been standing,¹⁵ and Allah's Messenger gained a safe haven in which to deliver his religion. The Prophet (saw) praised Aws and al-Khazraj who opened their homes, protected the Muhajirun, and thus were called by Allah Almighty as "Ansar,"¹⁶ and he remembered them well with the following words: "Certainly the best of the Ansar' families are the families of the Banu al-Najjar, and then that of the Banu 'Abd al-Ashhal, and then that of the Banu al-Harith, and then that of the Banu Sa'ida; and there is good in all the families of the Ansar."¹⁷

Despite the significant number of Jews living in Medina, Muslims soon had a majority voice in the city.¹⁸ With the conversion of various tribes living around the city and with the support of some of those who did not convert, the Muslims soon became the dominant community in the city. Juhayna was the first tribe with which an alliance was established.¹⁹ The Prophet (saw) praised the tribes which converted to Islam first²⁰ and supported him against the polytheists with the following words: "The tribe of Quraysh, the Ansar, the people of the tribe of Juhayna, Muzayna, Aslam, Ashja', and Ghifar are my companions and have no protectors except Allah and His Apostle."21 Once the leader of the tribe of Tamim, al-Agra' b. Habis even belittled the Prophet (saw) and the tribes that supported him by saying, "Only the thieves, who rob the pilgrims, from the tribes of Aslam, Ghifar, Muzayna, and Juhayna pledged allegiance to you."22 As a response to this insult, the Prophet (saw) championed those who supported him by saying, "By Him in Whose Hand is the life of Muhammad, the tribes of Ghifar, Aslam, Muzayna, and Juhayna are better in the presence of Allah than the Banu Tamim, Banu Amir and the two allies Asad, and Ghatafan on the Day of Resurrection."23 This is because what was important in the eyes of Allah's Messenger was not the past sins and mistakes of those tribes, but rather their early conversion to Islam and their loyalty to the Prophet (saw) despite the many tribes that showed hostility to them. This was why he prayed to Allah for the tribes of Ghifar and Aslam as follows: "Ghifar! May Allah grant them pardon, and Aslam! May Allah grant them safety."24

The Meccan polytheists began to unite with the tribes around them against the alliance between the Prophet (saw) and the tribes around Medi-

14 B3846, al-Bukhari, Managib al-Ansar, 27. 15 Al 'Imran, 3: 103; TT7/85, al-Tabari, Jami' al-bayan, VII, 16 B3776, al-Bukhari, Manaqib al-Ansar, 1; al-Tawba, 9: 100, 117. 17 B3791, al-Bukhari, Managib al-Ansar, 7; M6425, Muslim, Fada'il al-sahaba, 18 "Medine", DİA, XXVIII, 19 MS35757, Ibn Abi Shayba, Musannaf, Awa'il, 1. ²⁰ IF6/543, Ibn Hajar, Fath al-bari, VI, 543. ²¹ B3504, al-Bukhari, al-Manaqib, 2; M6439, Muslim, Fada'il al-sahaba,189. ²² M6444, Muslim, Fada'il al-sahaba, 193. 23 M6441, Muslim, Fada'il al-sahaba, 190. ²⁴ M6429, Muslim, Fada'il

al-sahaba, 182; B1006, al-

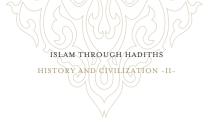
Bukhari, al-Istisqa', 2.

na. Above all, after the great defeat they had suffered in the Battle of Badr, they started to let Arab tribes join in their ranks in their battles. In fact, many Arab tribes such as the Banu Ghatafan, Banu Sulaym, Banu Asad, Banu Fazara, and Banu Murra united with them against the Muslims.²⁵ Allah's Messenger, who was concerned about this great alliance, invoked Allah (swt) saying, "O Allah! The Revealer of the Book, the Mover of the clouds, and Defeater of al-Ahzab (i.e., the clans of polytheists), defeat them and bestow victory upon us against them."²⁶ There were some tribes around Mecca which had good relations with the Prophet (saw) against the enemy coalition. For example, the tribe of Khuza'a, which had very close relations with Mecca, was the Prophet's confidant. They delivered very important information to the Prophet (saw) during the Battle of the Khandaq and during the writing down of the Treaty of Hudaybiyya.²⁷

Despite the polytheists' efforts to hinder the spread of Islam, it continued to spread among the Arab tribes in waves. Those who wanted to embrace Islam went to the Prophet (saw) and requested from him teachers and instructors to teach them their new religion. However, there were some tribes that abused these activities concerning the delivering of the message of Islam in order to take revenge against the Muslims. For a month, Allah's Messenger cursed the perpetrators of the incidents which became infamous as the calamities of Raj'i and Bi'r Ma'una in the history of Islam.²⁸ He used to pray, "O Allah! Trample severely Mudar and cause them a famine (which broke out at the time) of Joseph. O Allah! Curse Lihyan, Ri'l, Dhakwan, 'Usayya, for they disobeyed Allah and His Messenger."²⁹

For a long time, the people of the Quraysh did not acknowledge the state established by the Prophet (saw) in Medina. However, finally they became party to the Treaty of Hudaybiyya,³⁰ and officially acknowledged the Muslim State. The polytheists who experienced the first blow because of the incidents that followed this Treaty accepted the superiority of Islam after the conquest of Mecca two years later.³¹ Furthermore, the tribe of the Khawazin which was defeated in the following process³² and the tribe of the Thaqif which was surrounded in Ta'if³³ accepted Islam. The acceptance of these tribes, the strongest in the Arabian Peninsula, had a great influence on all other tribes. The conversion of the Quraysh to Islam especially made the tribes of the Arabian Peninsula begin to embrace Islam in throngs.³⁴

25 WM2/441, al-Waqidi, Maghazi, II, 443. ²⁶ B2966, al-Bukhari, al-Jihad, 112; M4542, Muslim, al-Jihad wa 'l-siyar, 20. ²⁷ B2731, al-Bukhari, al-Shurut, 15; WM14, al-Waqidi, Maghazi, II, 444. 28 B3064, al-Bukhari, al-Jihad, 184; ST2/52, Ibn Sa'd, Tabagat, II, 53. ²⁹ M1540, Muslim, al-Masajid, 294. 30 M4631, Muslim, al-Jihad wa 'l-siyar, 92. 31 TB2/161, al-Tabari, Ta'rikh, II, 161. 32 BS13208, al-Bayhaqi, al-Sunan al-Kubra, VI, 552. ³³ BS19353, al-Bayhaqi, *al-*Sunan al-Kubra, IX, 381. 34 B4302, al-Bukhari, al-Maghazi, 54; al-Nasr, 110:2.



The relationship of Allah's Messenger with the Arab tribes was for a long time in the form of struggle and war. However, after the ninth year of the Hijra called "the Year of Envoys," their relationship moved to a different level. This was because by means of the conquest of Mecca, the Prophet (saw) became not only a religious but also a political authority across the Arabian Peninsula. This was why numerous tribes that had begun to ponder Islam sent envoys to Medina to represent them. Many of them came to inform the Prophet (saw) about their conversion or pledge their allegiance. Some of them came to learn about Islam from the Messenger of Allah (saw), or to declare that they had accepted the authority of Islam, even if they did not embrace Islam, while others came just for worldly benefits. However, whatever their motive was, the Arab tribes accepted the superiority of Islam and had to surrender to it.

Because of certain superior characteristics some of the Arab tribes were praised by the Messenger of Allah (saw). The tribe of Azd, which was known as the lions of Allah on earth, 40 was praised because of the cleanliness of their mouths, loyalty to their oaths, and purity of their hearts. 41 The tribe of Ash ar, which attracted the Prophet's attention by their recitation of the Holy Qur'an at night, 42 was praised by the Prophet (saw) for their benevolence as follows: "When the tribe of Ash'ar run short of provisions in the campaigns or run short of food for their children in Medina they collect whatever is with them in the cloth and then partake equally from one vessel. They are from me and I am from them."43 The tribes of Yemen were praised by the Prophet (saw) for sending many envoys44 and for their politeness by saying "Faith is from Yemen, wisdom is from Yemen."45

At the end of his twenty-three year mission of prophethood, Allah's Messenger managed to a great extent to establish the principle of the unity of faith in place of the tribal unity. In fact, in the sermon he delivered on the day that he conquered Mecca, he nicely explained the division of people into groups, clans, or nations as follows:

"O people! Verily Allah has removed the slogans of the Jahiliyya from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, pious and honorable before Allah, and a wicked man, who is miserable and insignificant in the presence of Allah. People are children of Adam, and Allah created Adam from the dust."

35 BN5/48, Ibn Kathir, Bidaya, V, 48. ³⁶ ST1/326, Ibn Sa'd, Tabagat, I, 326. 37 B7418, al-Bukhari, al-Tawhid, 22. 38 B4380, al-Bukhari, al-Maghazi, 73. ³⁹ B3191, al-Bukhari, Bad' al-khalq, 1. 40 T3937, al-Tirmidhi, al-Manaqib, 71. ⁴¹ HM8600, Ibn Hanbal, II, 42 M6407, Muslim, Fada'il al-sahaba, 166; B4232, al-Bukhari, al-Maghazi, 39. 43 M6408, Muslim, Fada'il al-sahaba, 167; B2486, al-Bukhari, al-Shirka, 1. 44 HM16880, Ibn Hanbal, IV, 82. 45 M182, Muslim, al-Iman, 82; B4388, al-Bukhari, al-Maghazi, 75. 46 T3270, al-Tirmidhi, Tafsir

al-Qur'an, 49.



THE SOCIAL STRUCTURE DURING THE TIME OF THE PROPHET (SAW) A COMMUNITY OF EQUAL BROTHERHOOD

عَنْ البِي هُرَيْرَةَ ﴿ عَنِ النَّبِيِّ ﴾ قَالَ: "أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَرَقُ أَفْئِدَةً وَأَلْيَنُ قُلُوبًا، الإِيمَانُ يَمَانِ وَالْحِكْمَةُ يَمَانِيَةٌ، وَالْفَخْرُ وَالْخُيلاَءُ فِي أَصْحَابِ الإِبلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ يَمَانِيَةٌ، وَالْفَقَارُ فِي أَهْلِ الْغَنَم. "

According to Abu Hurayra (ra), the Prophet (saw) said, "The people of Yemen have come to you and they are gentle and soft-hearted people. Belief is from Yemen and wisdom is from Yemen. While pride and haughtiness are the qualities of the bedouin, the owners of camels; calmness and solemnity are the characters of the owners of sheep."

(B4388, al-Bukhari, al-Maghazi, 75)



عَنِ الْمَعْرُورِ قَالَ: لَقِيتُ أَبَا ذَرِّ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلاَمِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ. فَقَالَ لِيَ النَّبِيُّ فَيَ : ''يَا أَبَا ذَرِّ! أَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِيَ النَّبِيُّ فَيُ: ''يَا أَبَا ذَرِّ! أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ ذَرِّ! أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلِبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّي فَمَنْ كَانَ أَخُوهُ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ. "
تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ. "

أَبًا مَالِكِ الأَشْعَرِيَّ حَدَّتُهُ أَنَّ النَّبِيَّ فَالَ: 'أَنَّ أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لاَ يَتْرُكُونَهُنَّ الْفَخْرُ فِي الْأَحْسَابِ وَالطَّعْنُ ' وَأَنَّ أَرْبَعٌ فِي الْأَحْسَابِ وَالطَّعْنُ فِي النَّاجُومِ وَالنِّيَاحَةُ. '' فِي الْأَنْسَابِ وَالْإِسْتِسْقَاءُ بِالنَّجُومِ وَالنِّيَاحَةُ. ''



Al-Maʿrur said, "At al-Rabadha, I met Abu Dharr who was wearing a cloak, and his slave was also wearing a similar one. I asked the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet (saw) said to me, 'O Abu Dharr! Did you abuse him by calling his mother with bad names? You still have some characteristics of the Jahiliyya. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them."

(B30, al-Bukhari, al-Iman, 22; M4313, Muslim, al-Ayman, 38)

April 1

According to Abu Nadra, who related from a Companion (ra) who listened to the Prophet's sermon that he delivered during the middle of the day at the end of the Hajj, he said, "O people! Your Lord is one and your father Adam is one. There is no virtue of an Arab over a foreigner nor a foreigner over an Arab, and neither white skin over black skin nor black skin over white skin, except by righteousness…"

(HM23885, Ibn Hanbal, V, 411)



According to the report of Abu Malik al-Ash'ari (ra), the Prophet (saw) said, "Among my umma, there are four characteristics belonging to the Jahiliyya which they cannot easily abandon: Boasting about nobility, reviling other peoples' genealogies, seeking rain by the stars, and wailing."

(M2160, Muslim, al-Jana'iz, 29)



n the command of his Lord, the Prophet Abraham brought his wife Hagar and his younger son Ishmael to the place where the Ka'ba is located, which is today known as Mecca. In those days, the place where the Ka'ba is located was an arid and uninhabited valley. Leaving his son and his wife in such a place concerned Abraham because it was as if he was leaving them to die. He prayed to his Lord saying, "Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people's hearts turn to them, and provide them with produce, so that they may be thankful."

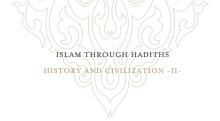
While Hagar was continuing her life with her son in that deserted valley of Mecca, revived by the water of Zamzam, the tribe of Jurhum from Yemen arrived there wanting to camp with them. Hagar and her son Ishmael invited them to stay there, which saved them from loneliness and offered them a community to live with. After this large group joined them, the tribe of Jurhum turned Mecca into a more habitable and prosperous place. Years passed and Ismael became a young and brave man. The people of Jurhum married one of their girls to Ishmael and became his relatives. While they were living a happy and prosperous life in Mecca, one day Abraham came to visit them and together with his son Ishmael they built the Kaʿba in accordance with the divine command.²

The tribe of Jurhum, who were known as "the people of Qahtan" for they were originally from Yemen, initially adhered to the religion that was conveyed to them by Ishmael, but later they deviated from the true religion; they began to desecrate the Ka'ba and commit openly and secretly all kinds of immoralities.³ At one point the tribe of Khuza'a together with the tribe of Kinana, which had immigrated to the region after the Flood of Arim, defeated the people of Jurhum and seized the governance of Mecca for themselves. When 'Amr b. Luhay of the tribe of Khuza'a acquired the

¹ Ibrahim, 14: 37.

² Al-Baqara, 2: 127; B3364, al-Bukhari, al-Anbiya, 9.

³ "Cürhüm," DIA, VIII, 138.



rule of Mecca and the Ka'ba, he broke the tradition of the belief in the Oneness of Allah (swt) and instead began to spread idolatry in the city. When Qusay, who was the Prophet's fourth generation grandfather, came to Mecca, he had some branches of the dispersed Quraysh settle in Mecca and thus led them from a semi-nomadic life style to a settled life style.⁴ Perhaps it was because of the Quraysh's skill of governance of Mecca that Allah's Messenger indicated their superiority in this respect.⁵

The issue of how far their ancestral roots went back and the family relationships between the tribes had long been a matter of interest among the Arabs. This issue was brought to the Prophet's attention as well. A man asked him whether Saba' was a man, or a woman or the name of a place. Allah's Messenger said, "He was a man and he had ten children. Six of them settled in Yemen and four of them settled in Damascus. The Yemenites were later divided into branches, all of them were Arabs, called Mazhij, Kinda, Azd, Ash'ari, Anmar, and Himyar, while the Damascenes were divided into branches called Laham, Judham, 'Amila, and Ghassan." Allah's Messenger advised people to learn about their lineages which were created by Allah (swt) as a mean to help people recognize and know one another.

In shaping the social structure of the Arabian Peninsula in general and in the region of the Hijaz in particular, the geographical location and the environmental conditions had important consequences. The "Hadaris (urbanized people)," who had a settled life style, and the bedouin, who lived in the deserts and oases and adopted a nomadic life style, reflected the characteristic structure of Arab society. While the bedouin struggled to live with very limited resources, the Hadaris lived in a structured town with higher standards of living.

The bedouin lived in a society dependent on simple trade based on animal husbandry and tribal solidarity. Their social fabric was based upon the principle of blood ties. This social structure in which everybody was connected to his own lineage by a sense of blind partisanship was called 'aṣabiyya. Moreover, people from outside were also allowed to join the tribe. A man who left or was expelled from his tribe could acquire the protection of another tribe $(j\bar{a}r)$ or become their ally $(khal\bar{i}f)$ by means of an agreement. Furthermore, after the emancipation of a slave captured in war, rebellion, or purchased from the market, another type of tie similar to the relationship between father and son called "walā" could be estab-

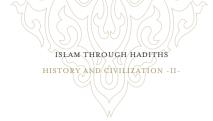
4 "Mekke," *DIA*, XXVIII, 556. 5 HM790, Ibn Hanbal, I, 101. 6 HM2900, Ibn Hanbal, I, 316. 7 NM302, Hakim, *Mustadrak*, I, 131 (1/89). 8 Al-Hujurat, 49: 13. 9 "Kabile," *DIA*, XXIV, 30.

lished between the freed slave and his owner. These three types of social ties based upon agreements were equal and sometimes even more effective than blood ties. ¹⁰ This was because people who established ties among themselves through such agreements would become each other's heir. In fact, based on the perception of social solidarity among the Arabs, Allah's Messenger (saw) declared heirship between the Meccan Muhajirun and the Medinan Ansar through an agreement of brotherhood. Later, however, the inheritance between those who did not have blood ties was banned by a command in the Holy Qur'an, ¹¹ but it was also declared that it was possible to help such people by bestowing gifts on them. ¹²

The bedouins' life style developed under the difficult conditions of the desert and it was based on continuous warfare with enemy tribes. All of this influenced their perception of justice and politics. Their perception of solidarity based on the principle of tribalism did not accept the principle of individual responsibility for crimes; therefore, separating the criminal from the innocent became almost impossible. As a natural consequence of this, blood feuds between the killer's family or tribe and the victim's family or tribe would continue for a long time. This was because there was no perception of state sovereignty in such tribe politics; neither the tribal leader nor the prominent members of the tribe had the authority to establish binding rules or inflict punishment.¹³ The Prophet's political goal after the Hijra was to end tribal governance, which had ruled the age of the Jahiliyya and to establish in place of the old system a government system based on law and justice. This was done through founding a city state composed of believers. The Prophet (saw), who acted probably with this thought in mind, commanded the bedouin, who converted to Islam, to emigrate to Medina.¹⁴ Hence, blood feuds¹⁵ and vigilantism, ¹⁶ in which people took the law into their own hands through bypassing the city state, was forbidden.

When people who lived an urban life are compared to the bedouin, it is clear that the social and the traditional life of the former is more developed because of the diversity of the sources of their livelihood. In fact, the Yemenites who had a settled life in the city exhibited civilized manners in their human relationships. Allah's Messenger said to his Companions (ra) regarding the Yemenites who came to visit him, "The people of Yemen have come to you and they are gentle and soft-hearted people. Belief is from Yemen

10 "Bedevi," *DIA*, V, 313-314.
 11 Al-Anfal, 8: 75.
 12 Al-Ahzab, 33: 6; "Hilf," *DIA*, XVIII, 30.
 13 "Bedevi," *DIA*, V, 314.
 14 "Bedevi," *DIA*, V, 315.
 15 M2950, Muslim, al-Hajj, 147.
 16 NM2345, Hakim, *Mustadrak*, III, 883 (2/58).



and wisdom is from Yemen. While pride and haughtiness are the qualities of the bedouin, the owners of camels; calmness and solemnity are the characters of the owners of sheep."¹⁷ By these words, he indicated that the hearts and minds of the Yemenites were open to faith and knowledge because of their life styles at the time. In fact, later events proved the accuracy of this statement. The bedouin tribes of Mudar and Rabi'a, who were not very refined at that time, became known for their rudeness and disbelief¹⁸ whereas the settled people of the Hijaz became known for their inclination to accept faith and virtue compared to the region east of it.¹⁹

Nine years had passed since the emigration to Medina. Mecca had been conquered and the Arab tribes had been coming to Medina in crowds.²⁰ The Banu Tamim, one of the branches of the tribe of Mudar, was one of them.²¹ They entered the Prophet's mosque with great noise and started to shout rudely at Allah's Messenger (saw). The Holy Qur'an describes their state as follows: "But most of those who shout to you [Prophet] from outside your private rooms lack understanding. It would have been better for them if they had waited patiently for you to come out to them but Allah is all forgiving and merciful."²² In another incident, a group from the same tribe came before the Prophet (saw) and he related to them some good news about the principles of faith and Islam. As soon as he finished his sermon, the bedouin said to him, "(O Muhammad!) As you have given us good tidings (related to the Hereafter) now give us some material possessions" and displayed much disrespect to the Prophet (saw). The sadness of Allah's Messenger was clearly reflected in his face because of their words and actions.²³

Later, some people came from Yemen. Allah's Messenger told them, "O people of Yemen! Accept the good tidings about the Hereafter for the Banu Tamim refused them." They said, "We accept it, O Messenger of Allah! We have in fact come to ask you about this matter." Probably because of this refined attitude of the Yemenites toward faith and Islam, Allah's Messenger prayed to Allah (swt) for the people of Himyar, who ruled in Yemen, and described them as a community whose "tongues are (full of) peace, hands are (generous with) food, and they are the people of trust and faith." He also praised the tribe of Azd from Yemen by defining them as "the lions of Allah." He Medinan tribes of Aws and Khazraj were originally from the Yemenite tribe of Azd. They opened their hearts to the Prophet (saw) in his most difficult times and shared their homes and lands with him. This

17 B4388, al-Bukhari, al-Maghazi, 75. 18 B3302, al-Bukhari, Bad' al-khalq, 15; M181, Muslim, al-Iman, 81. 19 M193, Muslim, al-Iman, ²⁰ BN5/48, Ibn al-Athir, Bidaya, V, 48. ²¹ TT22/284, al-Tabari, Jami' al-Bayan, XXII, 284. ²² Al-Hujurat, 49: 4-5; MK5123, al-Tabarani, al-Mu'jam al-Kabir, V, 210. ²³ B4386, al-Bukhari, al-Maghazi, 75. ²⁴ B3191, al-Bukhari, Bad' al-khalq, 1. 25 T3939, al-Tirmidhi, al-Manaqib, 71; HM7731, Ibn Hanbal, II, 278. ²⁶T3937, al-Tirmidhi, al-Managib, 71. ²⁷ "Hazrec," DIA, XVII, 143-144.

was why they were called "the Helpers (al-Ansar)" and were praised by Allah and His Messenger.²⁸

The rude and narrow-minded thinking of the bedouin was reflected in their religious life as well. Once when the Messenger of Allah (saw) was sitting in the mosque, a bedouin entered, and said, "O Allah, forgive me and Muhammad, but do not forgive anyone else other than us." The Messenger of Allah smiled and said, "You have placed restrictions on something that is vast (Allah's Mercy)." Then the bedouin turned away, went to a corner of the mosque, spread his legs and began to urinate. Without getting upset at the bedouin's manners, Allah's Messenger (saw) advised him kindly. The bedouin understood the wrongness of his act and apologized for what he had done.²⁹ Those people who were engaged in camel herding³⁰ had turned into harsh and rude people because of living under the harsh conditions of the desert³¹ and thus displayed inappropriate manners in their human relations.

Moreover, most of them seemed to be determined to maintain their harsh and impolite characteristics. As pointed out by the Holy Qur'an, the bedouin were a stubborn people with regard to their disbelief and hypocrisy.³² They could not accept sharing with other people and "became happy for the misfortunes that happened to the believers."33 Cold-heartedness34 and excessive inclination to the wealth of this world³⁵ were their main characteristics. They herded camels in the desert and stayed away from town and city life. ³⁶ They did not like to earn their livelihood by cultivating land.³⁷ Because of all of this, they did not care about being rude and acting appropriately on certain occasions when they were with the Prophet (saw). Once when Allah's Messenger was distributing some goods among his Companions (ra), two bedouin were talking with each other and one of them said, "By Allah! Muhammad intended neither the Face of Allah in his distribution, nor the abode of the Hereafter." When the Prophet (saw) heard what was said, he became very sad and even asked to be left alone by himself for a while.³⁸ Their rudeness to the Prophet (saw) was not limited to this. There were instances in which bedouin tried to get back the merchandise that they had sold to him in order to sell it for more to another person,³⁹ in which one seized his collar and asked him for wealth,⁴⁰ and in which they claimed that he had cheated them in their business dealings.⁴¹ These were just a few of examples of their disrespectful behavior toward the Prophet (saw).

Bukhari, Manaqib al-Ansar, 4; M237, Muslim, al-Iman, 129.

²⁹ IM529, Ibn Maja, al-Tahara, 78; HM10540, Ibn Hanbal, II, 503.

³⁰ M1455, Muslim, al-Masajid wa mawadiʻ al-salat, 228.

³¹ D2859, Abu Da'ud, al-Dahaya (Sayd), 24-25; T2256, al-Tirmidhi, al-Fitan, 69.

³² Al-Tawba, 9: 97.

³³ Al-Tawba, 9: 98.

³⁴ B3302, al-Bukhari, Badʻ al-khalq, 15.

³⁵ N3718, al-Nasa'i, al-Hiba,

36 B7322, al-Bukhari, al-

37 B2348, al-Bukhari, al-

38 T3945, al-Tirmidhi, al-

³⁹ N4651, al-Nasa'i, al-Buyu',

40 B3149, al-Bukhari, Fard

⁴¹ BS11268, al-Bayhaqi, al-

Sunan al-kubra, VI, 33.

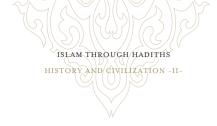
I'tisam, 16.

Muzara'a, 20.

Managib, 73.

al-khumus, 19.

28 Al-Hashr 59: 9; B3783, al-



Even though the bedouin manifested such harsh and rude behavior, they were still in contact with the towns and the cities. bedouin tribes would guide and protect the caravans of the merchants from the cities.⁴² The natural environment of the desert was also a center of attraction for the residents of the cities. In order to teach them Arabic in the best manner and to give them a healthy physical development, the city or town Arabs entrusted their new born offspring to the care of milk mothers living in the desert; this had been a common custom among Arabs for a very long time. 43 In fact, Allah's Messenger (saw) continued to keep warm relations with the bedouin and whenever he had the opportunity he would transmit to them the messages of Islam concerning refinement. Hence, despite all the negative and frowned upon actions of such people, Allah's Messenger treated them with politeness and kindness. He visited their sick,44 displayed enormous patience at their actions while they ate food, 45 accepted their gifts and responded to them with more gifts, 46 trusted their testimonies and started fasting in the month of Ramadan based on their testimony concerning the new crescent, 47 and responded to their questions about religious matters in accordance with their level of understanding.⁴⁸

Among the bedouin, there were some people who were arduous in faith, were close to Allah (swt), and were inclined to share with others in matters of goodness.⁴⁹ Allah's Messenger praised such positive characteristics and tried to be close to such individuals. Indeed, such a Companion named Zahir used to visit the Prophet (saw) often and present him with gifts. Allah's Messenger would engage with him in witticisms and complement him saying, "Zahir is our village and we are his city."⁵⁰

In addition to the Arabs, there were people in Mecca and Medina who were originally from Persia, Abyssinia, and the Roman Empire. They also wanted to benefit from the means provided by settled life and earned their lives through various occupations. Most of them started out as slaves who were brought to the slave market in order to be employed in various jobs; some of these slaves later took refuge in Muslim Meccan and Medinan society. One such slave was Bilal b. Rabah (ra),⁵¹ who was tortured by the Meccan polytheists because of his conversion to Islam,⁵² who was freed by Abu Bakr (ra),⁵³ and who served as the *muazzin* of the Prophet (saw). Similarly, Salman al-Farisi (ra), who was originally from Persia, set out on a journey to search for the true religion. He first became interested

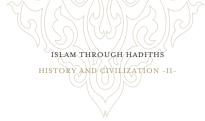
42 "Bedevi," DIA, V, 313. 43 "Halime," DIA, XV, 338. 44 B5656, al-Bukhari, al-Marda, 10. 45 IM3264, Ibn Maja, al-At'ima, 7. 46 HM7905, Ibn Hanbal, II, ⁴⁷ T691, al-Tirmidhi, al-Sawm, 7; BS8066, al-Bayhaqi, al-Sunan al-kubra, IV, 354. 48 B1397, al-Bukhari, al-Zakat, 1; M107, Muslim, al-Iman, 15. 49 Al-Tawba, 9: 99; HM18412, Ibn Hanbal, IV, 254. 50 HM12676, Ibn Hanbal, III, 162; MA19688, 'Abd al-Razzaq, Musannaf, X, 454. 51 M843, Muslim, al-Salat, 7; D1089, Abu Da'ud, al-Salat, 217, 219. 52 IM150, Ibn Maja, al-Sunna, 11; HM3832, Ibn Hanbal, I, 405. 53 B3754, al-Bukhari, Fada'il ashab al-nabi, 23.

in Christianity and met some pious people and read many books related to the subject,⁵⁴ and later after a long and hazardous journey he arrived at Medina looking for the promised prophet that he had read and heard about.⁵⁵ Allah's Messenger praised his efforts in search of the true religion and complemented the people of Persia based upon Salman's personality by saying, "If the true religion were to be found at the Pleiades, even then a person from Persia would have reached it."⁵⁶ Suhayb b. al-Rumiv, who originally was an Arab but was raised in the lands of Byzantium, was brought to and sold in Mecca as a slave. He was oppressed and tortured by the polytheists after he converted to Islam.⁵⁷ After his emancipation he did not return to his homeland but instead became a part of Meccan society.⁵⁸

The non-Arab people who lived as slaves or freed slaves in Muslim society would usually be employed in the service sector. We see among them many people from Abyssinia who worked in the service of Allah's Messenger. In fact, the Prophet's nanny Umm Ayman who raised the Prophet (saw) when he was an orphan was an Abyssinian slave. After Allah's Messenger grew up, he freed her and married her to Zayd b. Haritha.⁵⁹ Allah's Messenger also had Abyssinian servants who helped him in his daily tasks.⁶⁰ We also see that those who joined Muslim society as slaves gained a status by their professions and skills. Among them, were artisans who worked as carpenters,⁶¹ butchers,⁶² cupping experts,⁶³ and people with special abilities such as those who played the tambourine and sang.⁶⁴

Allah's Messenger (saw) took the mecessary measures for the non-Arabs, who were integral elements of society, to ensure that they lived in the conditions they warranted and were given respect in society. In fact, Abu Dharr al-Ghifari, who was known for his austerity and devotion, once reproved Bilal al-Habashi who was a freed slave from Abyssinia, saying derogatorily that his mother was a black woman. When Bilal complained to the Prophet (saw) about this, Allah's Messenger called Abu Dharr and admonished him by saying, "O Abu Dharr! Did you abuse him by calling his mother with bad names? You still have some characteristics of the Jahiliyya. Your slaves are your brothers whom Allah has put under your service. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them." These measures taken by the Prophet (saw) were not limited to simply giving good advice about slaves; he also

54 IBS291, Ibn 'Abd al-Barr, Isti'ab, p. 291. 55 B3946, al-Bukhari, Managib al-Ansar, 53. 56 M6498, Muslim, Fada'il al-sahaba, 231; B4897, al-Bukhari, al-Tafsir, (Jum'a) 1. ⁵⁷ IM150, Ibn Maja, al-Sunna, 58 HI3/450, Ibn Hajar, Isaba, III, 450; "Suheyb b. Sinan," DIA, XXXVII, 476. 59 M4603, Muslim, al-Jihad wa 'l-siyar, 70. 60 M5231, Muslim, al-Ashriba, 84; N1574, al-Nasa'i, al-'Idayn, 17. 61 B377, al-Bukhari, al-Salat, 62 B2456, al-Bukhari, al-Mazalim, 14; M5309, Muslim, al-Ashriba, 138. 63 B2281, al-Bukhari, al-Ijara, 64 M2063, Muslim, al-'Idayn, 17; B3529, al-Bukhari, al-Anbiya', 15. 65 B30, al-Bukhari, al-Iman, 22; M4313, Muslim, al-Ayman, 38.



encouraged his Companions (ra) to free their slaves,⁶⁶ and at the same time he advised the slaves to make agreements with their owners concerning the opportunity to earn their freedom back and take their place in Muslim society as free members.⁶⁷

By such sayings and practices, the Prophet (saw) demolished the strict and narrow understanding that discriminated and divided people according to their ethnic roots and social status and replaced it with the understanding of brotherhood which valued people based upon their humanity and the shared progenitor of mankind.⁶⁸ Allah's Messenger, who said that people were equal "like the teeth of a comb," 69 described the total lack of discrimination in Islam with the following words: "O people! Your Lord is one and your father Adam is one. There is no virtue of an Arab over a foreigner nor a foreigner over an Arab, and neither white skin over black skin nor black skin over white skin, except by righteousness..."70 It is stated in the Holy Qur'an that preeminence can be obtained only through the principle of being conscious of Allah, fulfilling His commands and avoiding disobedience to Him,⁷¹ and that being conceited about belonging to a certain kind of lineage deceives and distracts people from the truth.⁷² It is vital to understand what the Prophet (saw) praised and rebuked concerning some people within this context. Because of this, Allah's Messenger never tolerated any kind of boasting concerning race, lineage, nationality, or social class, and he did not tolerate the disparaging of others without paying attention to their piety and service to Islam. He regarded this kind of attitude as the extension of the mindset of the age of the Jahiliyya. The followers of Allah's Messenger should always be aware of this matter. In fact, he emphasized this in the following statement: "Among my umma, there are four characteristics belonging to the Jahiliyya which they cannot easily abandon: Boasting about nobility, reviling other peoples' genealogies, seeking rain by the stars, and wailing."73

66 M4298, Muslim, al-Ayman, 29.
67 IM2518, Ibn Maja, al-'Itq,
3; T1655, al-Tirmidhi, Fada'il
al-jihad, 20.
68 Al-Hujurat, 49: 10.
69 MB195, al-Quda'i, *Musnad*al-shihab, I, 145.
70 HM23885, Ibn Hanbal,
V, 411.
71 Al-Hujurat, 49: 13.
72 Al-Takathur, 102: 1.
73 M2160, Muslim, al-Jana'iz,



THE STRUGGLE THROUGH WISDOM AGAINST THE POLYTHEISTS DURING THE TIME OF THE PROPHET (SAW)

عَنْ عَلِيِّ ؛ أَن َ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ ﴿ اللَّهُ ﴿ ... فَإِنَّا لاَ نُكَذِّبُكَ وَلَكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهِ، فَأَنْزَلَ اللَّهُ ﴿ ... فَإِنَّهُمْ لَا نُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴾ لاَ يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴾

According to 'Ali (ra), Abu Jahl said to the Prophet (saw), "We do not deny you, but we deny what you came with." So Allah Most High revealed: "... It is not you they disbelieve: the evildoers reject Allah's revelation (6: 33)."

(Al-An'am, 6: 33; T3064, al-Tirmidhi, Tafsir al-Qur'an, 6)



عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْقِفِ فَقَالَ: "أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنَّ قُرَيْشًا قَدْ مَنْعُونِي أَنْ أُبَلِّغَ كَلاَمَ رَبِّي."

عَنْ خَبَّابِ بْنِ الأَرَتِ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ فَي وَهُوَ مُتَوَسِّدُ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَة، فَقُلْنَا: أَلاَ تَسْتَنْصِرُ لَنَا؟ أَلاَ تَدْعُو لَنَا؟ فَقَالَ: "قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيهَا، فَيُجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ، وَيُمَشَّطُ بِأَمْشَاطِ الْحَديدِ مَا دُونَ لَحْمِهِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ، وَيُمَشَّطُ بِأَمْشَاطِ الْحَديدِ مَا دُونَ لَحْمِهِ وَعَظْمِه، فَمَا يَصُدُّهُ ذَلِكَ عَنْ دينه، وَاللَّه لَيَتمَّنَّ هَذَا الأَمْرُ، حَتَّى يَسِيرَ وَعَظْمِه، فَمَا يَصُدُّهُ ذَلِكَ عَنْ دينه، وَاللَّه لَيَتمَّنَّ هَذَا الأَمْرُ، حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلاَّ اللَّهُ وَالذِّئْبَ عَلَى غَنَمِه، وَلَكَ عَنْ حَيْدَهُ الْأَالَةُ وَالذِّنْبَ عَلَى غَنَمِه، وَلَكَ عَنْ حَيْدَهُ وَلَكَ عَنْ مَهِ اللَّهُ وَالذِّنْبَ عَلَى غَنَمِه، وَلَكَ تَمْ وَلَكَ عُنْ مَعْهُ اللَّهُ وَالذِّنْبَ عَلَى غَنَمِه، وَلَكَ عَنْ مَا يَصُدُّهُ وَلَكَ عَنْ مَهُ اللَّهُ وَالذِّنْبَ عَلَى غَنَمِه، وَلَكَ عَنْ مَهُ اللَّهُ وَالذِّنْبَ عَلَى غَنَمِه، وَلَكَ عَنْ مَعْهُ وَلَكُ عَنْ مَا يَصُدُّهُ وَلَكُ عَنْ لَكُ عَنْ مَلْ اللَّهُ وَالذِّيْبَ عَلَى غَنَمِهُ وَلَالَهُ وَلَالَّا لَهُ وَالذَّيْبَ عَلَى غَنَمِهِ وَلَكُونَ الْعَلَيْ فَيْهُ عَلَى غَنْمُهُ وَلَيْمُ عَلَى اللَّهُ وَالذَّالِدَ اللَّهُ وَالْحَمْ فَيْعَامِهُ وَلَالَهُ وَالْمُعُونَ وَلَكُونَ الْمُؤْمِدُهُ وَلَالْمُ وَالْمُ وَلِلْكُونَ الْمُؤْمِدُهُ وَلَالِهُ وَلَا لَكُونُ وَلَلْكُونَ وَلِيْ وَاللّهُ وَاللّهُ وَالْمُذَا الْمُؤْمُ وَلَا لَا عَلَى عَلَمْهُ وَلَا لَكُونَ وَلَالْكُونَ وَلِي اللّهُ وَالْمُؤْمُ وَلَالْمُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَالْمُؤْمِنَا وَلِهُ وَالْمُؤْمُ لَلْ اللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَالْمُؤْمِلَا اللهُ وَلِلْمُ اللّهُ وَاللّهُ وَلِهُ الْمُؤْمِ وَالْمُؤْمِلَا اللّهُ وَاللّهُ وَلِلْمُ اللّهُ وَاللّهُ وَلِهُ اللّهُ وَالْمُؤْمُ لَكُونَ وَلَا لَا اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ اللهُ وَلَلْمُ الللّهُ وَاللّهُ اللّهُ الللّهُ وَاللّهُ اللّهُ اللّه



Jabir b. 'Abd Allah (ra) reported, "The Messenger of Allah (saw) presented himself to the people at 'Arafat and said: "Is there any man who would take me to his people? The Quraysh have prevented me from preaching the word of my Lord."

(D4734, Abu Da'ud, al-Sunna, 20; T2925, al-Tirmidhi, Fada'il al-Qur'an, 25)



Khabbab b. al-Arat (ra) said, "We complained to Allah's Messenger (saw) (about our state) while he was leaning against his sheet cloak in the shade of the Ka'ba. We said," Will you ask Allah to help us? Will you invoke Allah for us?" He said, "Among those who were before you a (believer) used to be seized and a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be used to split him into two halves. Another one's flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will certainly be completed. So much so that a rider (alone) will go from San'a' to Hadramawt fearing nobody except Allah ... But you are impatient.""

(B6943, al-Bukhari, al-Ikrah, 1)

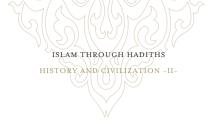


he holy city of Mecca witnessed a new hope and the appearance of good news for the salvation of humanity. It was only a couple of years after Allah's Messenger (saw) had been given the mission of prophethood that it was time to deliver the divine message openly to the people. Allah Almighty commanded His Messenger to warn his people starting with his closest relatives. So, Allah's Messenger went up the Hill of Safa and addressed every clan of his relatives saying, "O the Sons of Fihr, O the Sons of 'Adi…" It was clear that he wanted to consult and speak about an important matter. Because he was a loved and trusted person, his close relatives who heard his call went to him in surprise and wonder. When the group gathered in front of the Prophet (saw), he said, "What would you say if I informed you that armed riders are proceeding up the side of this hill, will you believe me?" They said, "We have never heard you tell a lie." Then, the Prophet (saw) said, "I am a plain warner to you of a coming severe punishment."

Among those who gathered there was Abu Lahab, a prominent leader of the polytheists. In order to prevent the people who were gathered there from listening any further to the Prophet (saw), he said, "May you perish! You gathered us here only for this reason?" Then Abu Lahab went away. After the harsh opposition of Abu Lahab, who was an uncle of the Prophet (saw), the following verses were revealed: "May the hands of Abu Lahab be ruined! May he be ruined too! Neither his wealth nor his gains will help him: he will burn in the Flaming Fire and so will his wife, the firewood-carrier, with a palm-fiber rope around her neck."

Like most of those present, Abu Lahab was a polytheist. In other words, "He was a man who associated false partners and idols with Allah." In the Holy Qur'an there are many references to the polytheists, who formed the majority of Meccans, concerning their associating partners with Allah, their false beliefs, and some of their adverse acts and behavior.

¹ Al-Shu'ara, 26: 214. ² B3525, al-Bukhari, al-Manaqib, 13; M508, Muslim, Iman, 355. ³ Al-Masad, 111: 1-5; B4971, al-Bukhari, al-Tafsir, (Lahab) 1; M508, Muslim, al-Iman, 355.



For example, attention was drawn in the Holy Qur'an to the fact that they believed in Allah (swt) while joining others with Him,⁴ they attributed sons and daughters to Allah,⁵ they saw idols as intercessors or means to bring them nearer to Allah,⁶ and they invented lies about Allah.⁷ The verses which speak about the polytheists represent them as people who were waiting for help from their idols, who dened Allah and His verses, and who did not believe in coming Day of Judgement.⁸ Thus, believers were ordered not to take them as allies and not ask assistance from them.⁹

Allah's Messenger (saw) initially invited the Meccan polytheists to embrace Islam, but got varying reactions. The polytheists first acted against Islam by trying to prevent its propagation. They even attempted to deter the Muslims from performing ritual prayer openly in front of the Ka'ba until the conversion of 'Umar.10 While Allah's Messenger invited those who came to the markets in Mecca to Islam, his uncle Abu Lahab followed him and spoke to people saying, "Do not follow him, do not listen to him." 11 The polytheists also tried to prevent the delivering of the message of Islam by creating an environment of dispute. In fact, when the prominent polytheists said, "O Muhammad, follow our belief and we will follow yours. For one year you should worship our gods and the next year we will worship your Allah. Thus, if your belief is better, we will enjoy it with you," the sūra of al-Kafirun was revealed, "Say [Prophet], 'Disbelievers: I do not worship what you worship, you do not worship what I worship..."12 The polytheists tortured and oppressed not only the Prophet (saw) but also his Companions (ra). In fact, Companions such as 'Abd Allah b. Mas'ud, 13 'Ammar b. Yasir, Suhayb b. Sinan, Bilal al-Habashi, Miqdad b. Aswad, 14 and 'Abd al-Rahman b. 'Awf¹⁵ (ra) were subjected to such tortures. The believers' emigration to Abyssinia occurred as a result of the polytheists' oppression of the believers. 16

The intolerant opposition of the polytheists to Islam and its Messenger gradually increased, especially after the revelation of the verses that criticized idolatry,¹⁷ stating that idols had no power,¹⁸ and that they were nothing but names invented by the polytheists.¹⁹ To a great extent the bases of their hostile reactions to Allah's Messenger were commercial concerns and the concerns of losing the benefits in the hands of the leading class of Mecca.²⁰

The leading polytheists were concerned about completely losing their authority and supremacy when the call to Islam spread. They were indeed

4 Yusuf. 12: 106. ⁵ Al-An'am, 6: 100. ⁶ Al-Zumar, 39: 3. ⁷ Al-Ma'ida, 5: 103. 8 Al-Ra'd, 13: 14; al-A'raf, 7: 37; al-Isra', 17: 98; al-Naml, 27: 66-68. 9 Al-Nisa', 4: 89. 10 B3678, al-Bukhari, Fada'il ashab al-nabi, 5; HS2/186, Ibn Hisham, Sira, II, 186; T3349, al-Tirmidhi, Tafsir al-Qur'an, 96. 11 HS2/270, Ibn Hisham, Sira, II, 270-271. 12 Al-Kafirun, 109: 1-3; VE1/307, al-Wahidi, Asbab al-nuzul, p. 307. ¹³ HS2/156, Ibn Hisham, Sira, II, 156. 14 IM150, Ibn Maja, al-Sunna, 11. 15 T2464, al-Tirmidhi, Sifat al-Qiyama, 30. 16 HM22865, Ibn Hanbal, V, 17 Al-Anbiya', 21: 98-99; al-'Ankabut, 29: 17. 18 Yunus, 10: 18; al-Furgan, 25: 55. 19 Al-Najm, 53: 23.

20 Al-Qasas, 28: 57.

not only opposed to the Messenger of Allah (saw) but also to the revelation which undermined their authority. Once Abu Jahl clearly expressed this to the Prophet (saw) saying, "We do not deny you, but we deny what you came with." So Allah Almighty revealed the following verse: "... It is not you they disbelieve: The evildoers reject Allah's revelation." Because of this, the polytheists specifically tried to obstruct the Prophet's attempt of delivering the message of Islam. To that end, they made difficulties for Allah's Messenger who tried to convey his message to the tribes that came to Mecca for Hajj. Allah's Messenger introduced himself to the groups that came to Mecca and told them, "Is there any man who would take me to his people? The Quraysh have prevented me from preaching the word of my Lord." ²²

When the polytheists heard the recitation of the Holy Qur'an, they cursed both the One who revealed it and the Messenger who conveyed it. This was why believers were asked to recite the Holy Qur'an neither loudly nor in a very low tone but in a way between. ²³ Furthermore, the polytheists continued to try to put Allah's Messenger in difficult situations in order to start quarrels concerning religious matters. ²⁴ They also tried to make fun of him in the presence of his Companions (ra) by using insulting and inappropriate words. ²⁵ Once when the revelation was overdue, the polytheists began to mock him by saying, "Muhammad has been forsaken (by his Lord)." Thereupon ²⁶ Allah, the Glorious and Exalted, revealed these verses: "By the morning brightness and by the night when it grows still, your Lord has not forsaken you [Prophet], nor does He hate you."

The more the number of the Prophet's followers increased the severer the torture and oppression of the polytheists became. In fact, one day while Allah's Messenger was praying in the courtyard of the Ka'ba, 'Uqba b. Abi Mu'ayt came up from behind Allah's Messenger, seized him by his shoulder, and twisted his garment round his neck in order to suffocate him. Abu Bakr came just in time and saved Allah's Messenger's life.²⁸ It was also known that Abu Jahl said, "If I see Muhammad praying at the Ka'ba, I will strangle him." When the Prophet (saw) heard this he said, "If he does so, the Angels will snatch him away."²⁹ Likewise, Abu Lahab's wife, who cooperated with her husband in doing evil, threw thorns on the roads where the Prophet (saw) walked.³⁰

In another instance, while the Messenger of Allah (saw) was praying near the Ka'ba, Abu Jahl conspired with his companions to come up with

²¹ Al-An'am, 6: 33; T3064, al-Tirmidhi, Tafsir al-Our'an, ²² D4734, Abu Da'ud, al-Sunna, 20; T2925, al-Tirmidhi, Fada'il al-Qur'an, ²³ M1001, Muslim, al-Salat, 145; B7490, al-Bukhari, al-Tawhid, 34; al-Isra', 17: 110. ²⁴ MK12322, al-Tabarani, al-Mu'jam al-Kabir, XII, 10. ²⁵ Al-Hijr, 15: 6-7; Yunus, 10: 2; al-Anbiya', 21: 5. ²⁶ M4656, Muslim, al-Jihad wa 'l-siyar, 114. 27 Al-Duha, 93: 1-3. ²⁸ B4815, al-Bukhari, al-Tafsir, (al-Mu'min) 1. ²⁹ B4958, al-Bukhari, al-Tafsir, (al-'Alaq) 4. 30 HS2/199, Ibn Hisham, Sira, II, 199.

a plan. They executed it by placing the intestines of a recently slaughtered camel on Allah's Messenger's back when he went down in prostration and mocked him after doing the atrocious deed. The Prophet's daughter Fatima, (ra) who was a young girl at that time, came and cleaned her father's back. Then she turned toward the perpetrators and rebuked them despite her young age. When the Prophet (saw) had finished his prayer, he invoked thrice Allah's imprecations upon them in a loud voice and said, "O Allah, it is for You to deal with the Quraysh." Then he took refuge with his Lord saying, "O Allah, it is for You to deal with Abu Jahl b. Hisham, 'Utba b. Rabi'a, Shayba b. Rabi'a, Walid b. 'Uqba, Umayya b. Khalaf, and 'Uqba b. Abi Mu'ayt." According to the report of 'Abd Allah b. Mas'ud (ra), who was a young Companion in the Battle of Badr, those leading polytheists who tortured the Prophet (saw) were all killed by the Muslims and got the chastisement they deserved. ³²

Seeing that the Prophet (saw) did not give up his mission despite all the torments, the leaders of the polytheists gathered at Dar al-Nadwa and sent 'Utba b. Rabi'a to speak to him. 'Utba said to him, "By Allah! We have never seen anyone bring so much bad luck to his tribe more than you have done. You have divided our community, destroyed our social order, and criticized our religion. You have embarrassed us among the rest of the Arabs. They have even started to speak about the claims of an emerging magician, a soothsayer of the Quraysh. There is no option left for us but to correct each other by sword. O Man! If your purpose is to get married, choose whichever of the women you want from the Quraysh and we will marry you to them. If you want wealth, let us provide you with an amount of wealth that will result in you becoming the wealthiest man among us." Thereupon, Allah's Messenger responded to him with the following verses:33 "Ha Mim, A revelation from the Lord of Mercy, the Giver of Mercy; If they turn away, say, 'I have warned you about a blast like the one which struck 'Ad and Thamud.""34

Allah's Messenger described with the following words the hard and difficult days he experienced in Mecca: "Indeed I have feared for the sake of Allah more than anyone has feared, and I have been harmed for the sake of Allah more than anyone has been harmed."³⁵ The man who protected the Prophet (saw) most during this period was his uncle Abu Talib. In order to stop Abu Talib's support to his nephew, the leaders of the Quraysh met him several times and put pressure upon him to force his nephew to give up

31 M4649, Muslim, al-Jihad wa 'l-siyar, 107; B240, al-Bukhari, al-Wudu', 69. 32 B520, al-Bukhari, al-Salat, 109. 33 Fussilat, 41: 1-13. 34 MS36549, Ibn Abi Shayba, Musannaf, al-Maghazi, 5.

35 T2472, al-Tirmidhi, Sifat

al-Qiyama, 34; IM151, Ibn

Maja, al-Sunna, 11.

his mission. Only once did Abu Talib accept their demand to consult the Prophet (saw) and try to convince him to give up his mission and follow his ancestors' religion. However, when Abu Talib saw Allah's Messenger's determination, he said to him that he would not give him up to the polytheists no matter what he did.³⁶ Abu Talib was a righteous person who was known even during the time before Islam for his virtuous deeds and for always helping the oppressed.³⁷ Since Allah's Messenger received such great support from his beloved and esteemed uncle, he dearly wished for his uncle's conversion to Islam. However, just like so many others, Abu Talib passed away before believing in Allah's Messenger.³⁸

In the seventh year of the prophethood, the polytheists put a cruel plan into action. In order to isolate the Muslims completely from city life they decided to boycott them. They agreed to cut all their ties with them, not to exchange marriages with them, not to do any business with them, and not to talk to them. They put these pronouncements into writing on a parchment and hanged the parchment inside the Ka'ba as a sacrament. The Muslims as a group were tormented during the three-year boycott; by the end of it they were worn out by hunger and poverty. They lost both young children and the old to death. Finally, some people with a conscience from the Quraysh reacted to this cruel situation and broke the boycott by disobeying the resolutions. They once again established ties with the Muslims and saved them from an appalling situation.

In the face of all such tortures and injustices, Allah's Messenger showed great patience and determination and became an example to his Companions (ra) by his actions. This was because Allah's Messenger (saw) was asked in the Holy Qur'an "to be steadfast," and "to turn away from those who join other gods with Him." Furthermore, Allah's Messenger advised patience when the Companions (ra) complained about the torture and oppression that they were subjected to by the Quraysh. In fact, according to a narration by Khabbab b. al-Arat (ra), someone complained to Allah's Messenger about the torture from the Quraysh while he was leaning against his sheet cloak in the shade of the Ka'ba and said to him, "Will you ask Allah to help us? Will you invoke Allah for us?" The Prophet (saw) said, "Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be used to split him into two halves. Another

³⁶ BN3/56, Ibn Kathir, Bidaya, III, 56. 37 N4710, al-Nasa'i, al-Qasama, 1. 38 B1360, al-Bukhari, al-Jana'iz, 80; M132, Muslim, al-Iman, 39. ³⁹ M3175, Muslim, al-Hajj, 344; B1590, al-Bukhari, al-Hajj, 45. 40 HS2/195, Ibn Hisham, Sira, II, 195. ⁴¹ BE1/233, al-Baladhuri, Ansab al-ashraf, I, 233-234. ⁴² Yunus, 10: 109; Hud, 11: 115; al-Nahl, 16: 127. 43 Al-An'am, 6: 106; al-Hijr, 15: 94.

one's flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will certainly be completed. So much so that a rider (alone) will go from San'a to Hadramawt fearing nobody except Allah... But you are impatient." By these words, he informed them that Allah (swt) would certainly complete His religion and make the believers victorious.

In order to save his Companions (ra) from such merciless harassment and pursuit by the polytheists, and to ensure a safe life and free religious practice for them, Allah's Messenger advised many of them to emigrate to the neighboring country Abyssinia. Hence, the Muslims' emigration to Abyssinia became a way to get away from the oppression of the polytheists. According to the Prophet (saw), the Negus of Abyssinia was a just ruler and would treat the Muslims kindly in his country.⁴⁵

As another way out of this problematic situation, Allah's Messenger (saw) decided to go to Ta'if where the tribe of Thaqif lived. He was accompanied by his foster son Zayd b. Haritha (ra). The tribe of Thaqif was a polytheist community that worshipped idols. Allah's Messenger called the leaders of Thaqif to embrace Islam. The tribe of Thaqif which had commercial ties with the Quraysh not only refused to listen to Allah's Messenger's invitation, but they also enticed the lowlifes of the city to follow him and throw stones at him. At this difficult moment, Allah's Messenger, whose feet were soaked with blood by the stones thrown at him, turned to his Lord, submitted himself to Him, asked for His satisfaction, 46 and prayed with these words, "O Allah, guide Thaqif to the straight path." When the Prophet (saw) returned to Mecca, the Meccan polytheists did not let him re-enter the city without being under the protection of someone from Mecca. In fact, when 'A'isha (ra) much later asked the Prophet (saw) if he had encountered a day harder than the day of the Battle of Uhud, he described these difficult moments of that day and said, "... For a moment when I lifted my head toward the sky, I saw a cloud shading me unexpectedly. I looked up and I saw Jibril in it. He called me saying, 'Allah has heard what your people said to you, and how they rejected (to protect) you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to do to these people.' The Angel of the Mountains called and greeted me, and then said, 'O Muhammad! Order whatever you wish. If you like, I will let two mountains fall on them." However, despite all the oppression he faced, the Prophet (saw)

44 B6943, al-Bukhari, al-Ikrah, 1.
45 BS18232, al-Bayhaqi, al-Sunan al-kubra, IX 17;
HM1740, Ibn Hanbal, I, 202.
46 IK2/15,1 Ibn Kathir, Sira, II, 151-152; ZD1/97, Ibn Qayyim, Zad al-ma'ad, I, 97-99.
47 T3942, al-Tirmidhi, al-Manaqib, 73.

said, "No, but I hope that Allah will let them beget children who will worship Allah alone, and will worship none besides Him." In fact, Allah's Messenger's invocation was accepted and the polytheist Arab tribes living in the Arabian Peninsula came to Islam in throngs after the conquest of Mecca.⁴⁹

Despite all the torture and oppression of the polytheists, the Prophet (saw) showed great resolution in delivering the message of Islam and looked for different ways out of his situation. The situation truly changed when the Medinans, whom he met secretly in 'Aqaba in 620 CE, ⁵⁰ accepted his invitation and embraced Islam. From that time onwards, the Muslims began to emigrate to Medina. The first Companion who emigrated to Medina was Mus'ab b. 'Umayr (ra). ⁵¹ However, the gradual increase in the number of Muhajirun from Mecca started to disturb the polytheists. They were worried that the Prophet (saw) might migrate there and create a greater difficulty for them. Thus, one day they gathered in Dar al-Nadwa and through Abu Jahl's proposition they came to a decision to assassinate the Messenger of Allah (saw). Allah's Messenger, who was informed about their plot by Jibril, anticipated it and emigrated to Medina with Abu Bakr⁵² (ra) as his only companion on this journey. ⁵³

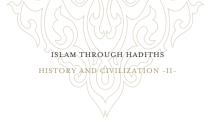
Allah Almighty protected His Messenger and his best friend Abu Bakr during this journey. In order to deceive the polytheists, these two travellers took shelter in the Cave of Thawr, which was located in the opposite direction to Medina. Even though the polytheists came close to the entrance of the cave, they could not see them and returned to Mecca.⁵⁴ This miracle of Allah (swt) and His help is mentioned in the Holy Qur'an as follows: "Even if you do not help the Prophet, Allah helped him when the disbelievers drove him out: when the two of them were in the cave, he [Muhammad] said to his companion, 'Do not worry, Allah is with us,' and Allah sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers' plan. Allah's plan is higher: Allah is almighty and wise."⁵⁵

The enmity of the Meccan polytheists to the Prophet (saw) and his Companions (ra) continued after the Hijra. They did not leave the Muslims alone and demonstrated their hostilities at every opportunity. At one point the Medinan Muslim Sa'd b. Mu'adh (ra) came to Mecca a short time after the Hijra. There had been a strong friendship between Sa'd and Umayya b. Khalaf for some time. Whenever Umayya passed through Medina, he used to stay with Sa'd, and whenever Sa'd went to Mecca, he used to stay with

⁴⁸ B3231, al-Bukhari, Bad' al-khalq, 7; M4653, Muslim, al-Jihad wa 'l-siyar, 111.
⁴⁹ Al-Nasr, 110: 1-2.
⁵⁰ HS2/276, Ibn Hisham, Sira, II, 276-277.
⁵¹ B4941, al-Bukhari, al-Tafsir, (al-A'la) 1.
⁵²
⁵³ B5807, al-Bukhari, al-Libas, 16; HS3/5, Ibn Hisham, Sira, III, 5, 8.
⁵⁴ MA9743, 'Abd al-Razzaq,

al-nabi, 2. 55 Al-Tawba, 9: 40.

Musannaf, V, 384; B3653, al-Bukhari, Fada'il ashab



Umayya. At that time, Sa'd came to Mecca to perform the 'Umra and became Umayya's guest. Umayya took him to the Ka'ba when it was not very crowded. Just then, they met Abu Jahl. When he saw that the man with Umayya was Sa'd from Medina, he started to talk to them in a menacing tone, "Be careful! I see you wandering about safely in Mecca in spite of the fact that you have given shelter to the people who have changed their religion and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan (Umayya), you would not be able to go to your family safely." Thereupon Sa'd responded to him with the same tone even when Umayya tried to cool both of them down. During that day Sa'd conveyed to Umayya a message that he got from Allah's Messenger (saw); he told him that the Muslims were planning to kill him. After receiving this news, Umayya swore never to leave Mecca, but he still joined the Battle of Badr by Abu Jahl's pressure and was killed on the battle field. ⁵⁶

Not even two years had passed since the Hijra when the Medinan Muslims and the Meccan polytheists faced each other in the Battle of Badr. The Help and support of Allah (swt), the Muslims defeated the polytheists, who were several times larger in numbers. The leaders of the polytheists were killed one by one. Abu Jahl and others paid the price of their hostile attitudes toward Allah's Messenger and Islam. Some of the polytheists were captured, but the captives were released later through the payment of ransom in accordance with their financial situations or in return for teaching Muslim children how to read and write, or even without anything in return. After the Battle, Allah's Messenger praised and thanked Allah for the clear victory that He bestowed upon them against the polytheists, who showed enmity openly to Islam.

Because of this heavy defeat in Badr, the Meccan polytheists started to make preparations for another attack with the aim of avenging their dead. With an army formed from about three thousand men, they set out for Medina. Messenger (saw) came to the outskirts of the mountain of Uhud together with approximately one thousand men in his army. This time, the two forces met at Uhud. Even though the Muslims initially defeated the polytheists, the polytheists attacked the Muslims by going behind the strategic passage of Aynayn where the archers, who had been positioned there by the Prophet (saw), left their position contrary to the Prophet's commands and, thus the course of the battle was changed. In the meantime, the uncle of Allah's Messenger, Hamza (ra), was martyred, the Prophet (saw)

56 B3950, al-Bukhari, al-Maghazi, 2. ⁵⁷ ST2/12, Ibn Sa'd, Tabagat, II, 12. 58 Al-Anfal, 8: 8-12. 59 HS3/261, Ibn Hisham, Sira, III, 261; VM1/39, al-Waqidi, Maghazi, I, 39. 60 B520, al-Bukhari, al-Salat, 109; B3988, al-Bukhari, al-Maghazi, 10. 61 M4588, Muslim, al-Jihad wa 'l-siyar, 58. 62 HS3/212, Ibn Hisham, Sira, III, 212. 63 HM2216, Ibn Hanbal, I, 64 VM1/138, al-Waqidi, Maghazi, I. 65 HM4008, Ibn Hanbal, I, 66 ST2/37, Ibn Sa'd, Tabaqat, II, 37. 67 HS4/9, Ibn Hisham, Sira, IV, 9. 68 B3039, al-Bukhari, al-Jihad, 164; ST2/40, Ibn Sa'd, Tabagat, II, 41. 69 B4045, al-Bukhari, al-

Maghazi, 17.

himself was wounded on his face, his tooth was broken, and he received an arrow wound in his shoulder. While his face was bleeding, he wiped his blood, and deploringly said, "How will these people attain salvation who have wounded their Prophet and broken his tooth while he called them toward Allah?"⁷⁰

The polytheists' last attack upon the Muslims took place in the exceptionally challenging Battle of the Khandaq with the participation of both Jewish tribes and polytheist Arab tribes. In that battle, Allah's Messenger and his Companions (ra) experienced many difficulties. They dug a trench around Medina in order to defend the city against the polytheists. During these several days-long work, they had to endure a lot of hunger. ⁷¹ Moreover, they had to deal with the betrayal of the Jews of the Banu Qurayza, who secretly allied themselves with the polytheists toward the end of the battle.⁷² It was such a hard time that Allah's Messenger (saw), who never missed his prayers, could not perform his prayers and later had to make them up all together. 73 He became very sad because of this and cursed the polytheists for they had made him miss his prayers. 74 Still, the polytheists were not able to achieve the result they wanted and after a siege, which continued for about twenty days, 75 they lifted it because of a strong storm which broke out and which the Prophet (saw) specifically described as "the help of Allah" and returned in defeat to Mecca⁷⁷

In the year 628, or six years after the Hijra, the longing for their homeland and desire to visit the Ka'ba started to affect the Prophet (saw) and the Muslims every passing day. After a dream that the Prophet (saw) had, 78 he decided to perform the 'Umra and commanded his Companions (ra) to get ready for a journey. 79 Together with his Companions (ra), Allah's Messenger travelled from Medina to Mecca and camped at a place called Hudaybiyya. However, the polytheists did not want them to enter Mecca and after some meetings the two sides reached an agreement.80 According to this treaty, the Muslims were to return that year without entering Mecca and wait for the following year to perform the 'Umra. Moreover, if a Meccan took refuge in Medina, he would be returned to Mecca, but if the same thing happened to the Medinans, he would not be returned. This peace treaty was valid for ten years and the parties solemnly took an oath that they would not betray the agreement.⁸¹ Although the articles of the agreement seemed to be against the Muslims, the polytheist who had not even considered Muslims before this as a legitimate group of their own at least began to accept the existence of the Muslims as a legitimate entity in

70 M4645, Muslim, al-Jihad wa 'l-siyar, 104. 71 B4101, al-Bukhari, al-Maghazi, 30. 72 VM2/453, al-Waqidi, Maghazi, II, 454-460; M4598, Muslim, al-Jihad wa 'l-siyar, 65. 73 N623, al-Nasa'i, al-Mawaqit, 55; HM4013, Ibn Hanbal, I, 423. 74 B4111, al-Bukhari, al-Maghazi, 30. 75 TV8/372, al-Maqrizi, Imta', VIII, 372. ⁷⁶ Al-Ahzab, 33: 9. ⁷⁷ HM27323, Ibn Hanbal, V, 78 Al-Fath, 48: 27. ⁷⁹ VM2/572, al-Waqidi, Maghazi, II, 572. 80 B2701, al-Bukhari, al-Sulh, 7; D2765, Abu Da'ud, al-Jihad, 156. 81 B2699, al-Bukhari, al-Sulh, 6; D2766, Abu Da'ud, al-

Jihad, 156.

this Treaty. After making of the treaty, Allah's Messenger began to speed up his activities of propagating the message of Islam. By means of letters he sent an invitation to Islam to the rulers of the neighboring nations and empires⁸² and in the Arabian Peninsula Islam began to spread quickly. In fact, because of this astounding development the treaty signed with the polytheists is called in the Holy Qur'an "fatḥ al-mubīn (a clear conquest)" and "naṣr al-'azīz (a glorious victory)."⁸³

Very soon the allies of the Meccan polytheists, the tribe of the Banu Bakr, violated the Treaty of Hudaybiyya by attacking the Muslims' ally, the tribe of Khuza'a. Abu Sufyan, who was at that time recognized as the leader of Mecca, became aware of this situation and even though he tried to renew the treaty with Medina, he failed. Thus, in the year 630, Allah's Messenger (saw) secretly started to get ready for an expedition. Before the Meccans could realize what was happening, Allah's Messenger set out for Mecca with a force of ten thousand men. All the polytheists surrendered except for a small group of twenty or thirty people. All the idols in the Ka'ba were destroyed and cleared out. During that day Allah's Messenger forgave all the Meccans, with a few exceptions. He forgave them all despite the torture and oppression that they had inflicted upon him and his Companions (ra).

After the conquest, the Meccan polytheists one by one went to the Prophet (saw) and converted to Islam.⁹⁰ With the conquest of Mecca, the enmity of the polytheists toward the Prophet and his Companions (ra) ended and thus all obstacles to the spreading of Islam in this part of the Peninsula were removed.

Consequently, Allah's Messenger (saw) showed once more through his example how merciful and compassionate he was toward the Meccan polytheists, who had tortured and persecuted him. Despite all of this, he displayed patience because he always wanted them "to be believers" and his aim was never to see them dead. He wanted them to embrace Islam; he tried to win over their hearts and save them for a blissful afterlife. He even received divine counsels because of some of his lenient actions, such as releasing the war captives from the Battle of Badr. In conclusion, he had hoped for them to live and choose Islam even when he fought them in battle. Although he was able to defeat and capture those who had expelled him from Mecca, he did not take revenge. This was the true countenance of patience and mercy of the Prophet (saw).

82 M4609, Muslim, al-Jihad wa 'l-siyar, 75. 83 Al-Fath, 48: 1, 3; M4633, Muslim, al-Jihad wa 'l-siyar, 84 BS18790, al-Bayhaqi, al-Sunan al-kubra, IX, 198. 85 VM2/787, al-Waqidi, Maghazi, II, 787. 86 BS19372, al-Bayhaqi, al-Sunan al-kubra, IX, 387. 87 B4276, al-Bukhari, al-Maghazi, 48. 88 B4288, al-Bukhari, al-Maghazi, 49. 89 BS18785, al-Bayhaqi, al-Sunan al-kubra, IX,195; N4072, al-Nasa'i, al-Muharaba, 14. 90 Al-Nasr, 110: 2; TB2/161 al-Tabari, Ta'rikh, II, 161. 91 Al-Anfal, 8: 67-68; M4588, Muslim, al-Jihad wa 'l-siyar,



THE RELATIONS WITH THE MEDINAN JEWS DURING THE TIME OF THE PROPHET (SAW) WHOEVER EMBRACES ISLAM FROM THE PEOPLE OF THE BOOK WILL RECEIVE TWO REWARDS

عَنْ البِي الْمَامَةَ قَالَ: إِنِّي لَتَحْتَ رَاحِلَةِ رَسُولِ اللَّهِ ﴿ يَوْمَ الْفَتْحِ فَقَالَ قَوْلاً حَسَنًا جَمِيلاً وَكَانَ فِيمَا قَالَ: "مَنْ أَسْلَمَ مِنْ أَهْلِ فَقَالَ قَوْلاً حَسَنًا جَمِيلاً وَكَانَ فِيمَا قَالَ: "مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنْ الْكُتَابِيْنِ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا."

Abu Umama (ra) reported, "On the day of the Conquest of Mecca, I was behind the mount of the Messenger of Allah (saw), and he said some very beautiful words including the following: 'Whoever among the two people of the Book becomes a Muslim, he will get his reward twice and he will have the same rights and duties as we do. Whoever among the idolaters becomes a Muslim will get one reward and he will have the same rights and duties as we do."

(HM22589, Ibn Hanbal, V, 259)



عَنِ ابْنِ عَباَّسٍ ﴿ يَكُانَ رَسُولُ اللَّهِ ﴿ يُحِبُّ مُوَافَقَةَ أَهْلِ عَنِ ابْنِ عَباَّسٍ ﴾ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ...

عَنِ ابْنِ عَبَّاسٍ عَبَّا أَنَّ رَسُولَ اللَّهِ عَلَى قَدِمَ الْمَدينَةَ فَوَجَدَ الْيَهُودَ صِيَامًا يَوْمَ عَاشُورَاءَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ عَنِ : صيَامًا يَوْمَ عَاشُورَاءَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ فَيهِ مُوسَى وَقَوْمَهُ "مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ. "قَالُوا: هَذَا يَوْمٌ عَظِيمٌ أَنْجَى اللَّهُ فِيهِ مُوسَى وَقَوْمَهُ وَعَرْقَ فَرْعَوْنَ وَقَوْمَهُ مُوسَى شُكْرًا فَنَحْنُ نَصُومُهُ. فَقَالَ رَسُولُ اللَّهِ فَي : وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ مُوسَى مِنْكُمْ. "فَصَامَهُ رَسُولُ اللَّهِ فَي وَأَوْلَى بِمُوسَى مِنْكُمْ. "فَصَامَهُ رَسُولُ اللَّهِ فَي وَأَوْلَى بِمُوسَى مِنْكُمْ. "فَصَامَهُ رَسُولُ اللَّهِ فَي وَأَمْرَ بِصِيَامِهِ.

عَنِ ابْنِ أَبِي لَيْلَى أَنَّ قَيْسَ بْنَ سَعْدِ وَسَهْلَ بْنَ حُنَيْفِ كَانَا بِالْقَادِسِيَّةِ فَمَرَّتْ بِهِمَا جَنَازَةٌ فَقَامَا فَقِيلَ لَهُمَا: إِنَّهَا مِنْ الهَّلِ الأَرْضِ. فَقَالاً: إِنَّ رَسُولَ اللَّهِ عَلَى مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ لَهُ: إِنَّهُ يَهُودِيُّ. فَقَالَ: "أَلَيْسَتْ نَفْسًا."
جَنَازَةٌ فَقَامَ فَقِيلَ لَهُ: إِنَّهُ يَهُودِيُّ. فَقَالَ: "أَلَيْسَتْ نَفْسًا."



According to Ibn 'Abbas (ra), ... Allah's Messenger (saw) liked to follow the People of the Book in matters about which he was not instructed otherwise...

(B3558, al-Bukhari, al-Manaqib, 23)



Ibn 'Abbas (ra) reported that the Messenger of Allah (saw) arrived in Medina and found the Jews observing a fast on the day of 'Ashura'. The Messenger of Allah (saw) asked them, "What is the (significance) of this day that you observe a fast on it?" They said that it was a day of great (significance) because on this day Allah delivered Moses and his people, and drowned the Pharaoh and his people, and so Moses observed a fast out of gratitude and they also observed it. Thereupon the Messenger of Allah (saw) said, "We have more right, and we have a closer connection with Moses than you have," so Allah's Messenger (saw) observed a fast (on the day of 'Ashura'), and gave orders that it should be observed.

(M2658, Muslim, al-Siyam, 128; B2004, al-Bukhari, al-Sawm, 69)



According to Ibn Abi Layla, while Qays b. Sa'd and Sahl b. Hunayf (ra) were both in Qadisiyya, a bier passed by them and they both stood up. They were told that it was the bier of one of the Dhimmis (a non-Muslim granted to live in Muslim lands in return to pay taxes). They reported that a bier had passed before the Prophet (saw) and he had stood up. He was also told that he (the deceased) was a Jew. Thereupon he remarked,

"Was he not also a human being or did he not have a soul?"

(M2225, Muslim, al-Jana'iz, 81; B1312, al-Bukhari, al-Jana'iz, 49)



the end of the seventh century of the Common Era, it was well known that the Jews living in various parts of the Arabian Peninsula were announcing their good news concerning the imminent arrival of a prophet spoken of in their sacred scripture. This expectation had placed in the hearts of the Jews the hope that they would one day dominate the idol worshipping Arabs. However, when the Prophet (saw) arose from the Arabs they were not only disappointed but became prey to their own arrogance and jealousy, which led them to reject the Prophet (saw). In the Holy Qur'an, Allah Almighty describes their state of affairs as being such that they knew very well, as well as they knew their own sons, that the unlettered prophet they found described in their sacred texts was the Prophet Muhammad (saw), but despite this knowledge, some of them shrewdly hid the truth.

The long-awaited prophet had appeared but he was forced to emigrate to Medina after the ruthless opposition of the Meccans. Almost half of the population of Medina where Jews when the Messenger of Allah (saw) emigrated to the city. There were three Jewish tribes living in Medina (Yathrib). They were the Banu Qaynuqaʻ, Banu Nadir and Banu Qurayza. These Jews, who had been highly Arabized, used to read their sacred Torah in Hebrew and explain it to the Muslims in Arabic.⁵ Even though they read and wrote in Hebrew, they used Arabic as their native language. They gave Arab names to their children and their tribes were known by Arab names. These Medinan Jews had an institution called "*Bayt al-Midras*" which they used both as a school and as a court house.⁶ Whereas the Arabs of Medina were farmers, the Jews were the entrepreneurs of industry, business, and commerce in Arabia, and they controlled the economic life of Medina. Their success in trade helped them to accumulate a significant amount of wealth. They first lent money in installments⁷ and collected interest,⁸

¹ *Old Testament*,
Deuteronomy, 18: 15-18.
² HS2/37, Ibn Hisham, *Sira*,
II, 37; al-Baqara, 2: 89.
³ Al-A'raf, 7: 157.
⁴ Al-Baqara, 2: 146; al-An'am,
6: 20.
⁵ B7542, al-Bukhari, al-Tawhid, 51.
⁶ IE2/113, Ibn al-Athir, *Nihaya*, II, 113; D4450, Abu
Da'ud, al-Hudud, 25.
⁷ B5443, al-Bukhari, al-At'ima, 41.
⁸ Al-Nisa', 4: 160-161; *Old Testament*, Deuteronomy, 23:

and sometimes managed to seize Arab lands and property. The two Arab tribes —Aws and Khazraj— were in debt to the Jews. These Jews, who were more affluent compared to the Arabs, built forts in order to defend themselves against enemy attacks.⁹

The city of Medina, to which Allah's Messenger was forced to move after his thirteen-year long mission in the face of the dogged opposition of the Meccan Polytheists, had a multicultural and religious structure where Jews, polytheists, ¹⁰ and Christians, though not so many, ¹¹ in addition to Muslims, lived together. Straight from the beginning, the Prophet (saw) thought that it was necessary for the safety of the city to establish in this social structure, which was formed from various tribal and religious elements, a political and administrative order. To that end, after he had established an agreement of brotherhood between the Muhajirun and the Ansar following the Hijra, ¹² he instituted another agreement, in which the Jews were a part and had the articles of this agreement written down. By this agreement, also known as the Charter (or Constitution) of Medina, the Jews were accepted as a part of society, and their religious, social, and legal rights were guaranteed together with the rights of the other elements of the Medinan society. ¹³

After the agreement, some Jews, though not many, such as 'Abd Allah b. Salam a Jewish rabbi¹⁴ accepted Islam, while others remained impartial or began to oppose Islam and started to work against it. Although there were some arguments between Jews and Muslims after the Hijra, it did not turn into an armed conflict at first.¹⁵ However, the Meccan polytheists did not stay idle and tried to create disorder in Medina by using 'Abd Allah b. Ubayy, the leader of the hypocrites. They even provoked the Medinan Jews and the polytheists and threatened to attack them unless they expelled the Prophet (saw) from their lands or killed him.¹⁶

The Muslims' victory against the Meccan polytheists in the Battle of Badr stirred the Jews as well because this victory proved that the Muslims were a significant power in Medina. When the Arabs stopped taking loans and paying interest on them, a rich source of revenue suddenly dried up for the Jews, and they bitterly resented this. They could now see that their grip on the economic life of Medina was beginning to loosen. With this concern, individuals like Ka'b b. Ashraf began to engage in malicious misrepresentations of the Muslims and started to provoke the people against

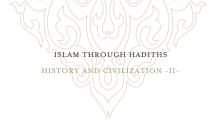
9B4039, al-Bukhari, al-Maghazi, 16. 10 B5663, al-Bukhari, al-Marda, 15; M4659, Muslim, al-Jihad wa 'l-siyar, 116. 11 VE1/134, al-Wahidi, Asbab al-nuzul, I, 134. 12 HS3/36, Ibn Hisham, Sira, III, 36; B7340, al-Bukhari, al-I'tisam, 16. ¹³ HS3/31, Ibn Hisham, Sira, III, 31-35. 14 B4480, al-Bukhari, al-Tafsir, (al-Bagara) 6. 15 B4566, al-Bukhari, al-Tafsir, (Al 'Imran) 15. 16 D3004, Abu Da'ud, al-Imara, 22, 23.

them.¹⁷ Allah's Messenger (saw), who was aware of their apprehension, cautioned them at every opportunity against breaking the social order of the city. After he returned from Badr victorious, he gathered all of them in the market of the Banu Qaynuqa' and called them to Islam. However, their reply to his invitation was, "O Muhammad! Do not let the fighting with an inexperienced group from Quraysh who do not know how to fight deceive you. Had you fought with us, you would have seen what kind of a community we are and understood that you have never seen a community like us." ¹⁸

The relationship between the Jews and the Muslims was getting worse every day and the Jews gradually increased their mischief. One day a Muslim woman entered a jewelry store in the Qaynuqa' market to purchase some goods. Some Jewish youngsters began to abuse the woman and tried to take off her cover. When she resisted, the jewelry dealer played a trick with her and caused her cover to open. While the Jews were laughing at the incident, the defenseless woman was crying for help. A Companion who heard the noise immediately interfered at the incident, and while fighting and killing the jewelry dealer, he himself was martyred. This incident was seen as the last straw for the Muslims. The people of the Qaynuqa', whose fortress was surrounded by the Companions (ra), surrendered after a fifteen-day siege and were expelled from Medina for their betrayal of their agreement with the Muslims.

The exile of the Jews of the Qaynuqa' led to the constriction of the relationship between the Muslims and the Jews in general. The Jews' reaction to the Muslims became more hostile. For example, the poet Ka'b b. Ashraf from the Banu Nadir began to promote his hate and anger at the Muslims in his poems through insults. He started to insult chaste Muslim women with his poems. He did not stop there and allied himself with the Meccan polytheists and provoked them to fight against the Muslims. When he heard of the victory at Badr, he said, "By Allah, if Muhammad has really struck down those people from the Quraysh, then it is better to be inside the earth than upon it!" Consequently, Ka'b by slandering the Prophet (saw), who was the head of state, writing poems that cursed and insulted the Muslims while praising the enemy and by directly collaborating with the enemies of Medina, betrayed the treaty that had been agreed upon by all the residents of Medina. He was killed by Muhammad b. Maslama and

¹⁷ D3000, Abu Da'ud, al-Imara, 21, 22. ¹⁸ D3001, Abu Da'ud, al-Imara, 21, 22. ¹⁹ HS3/314, Ibn Hisham, *Sira*, III, 314. ²⁰ VM1/177, al-Waqidi, *Maghazi*, I, 177-178. ²¹ HS3/318, Ibn Hisham, *Sira*, III, 318-319, 321; B4037, al-Bukhari, al-Maghazi, 15.



two of his friends with the approval of the Prophet (saw) for treason.²¹ Rafi', one of the Jews of Khaybar, shared the same fate with Ka'b and was killed in the fort he had founded.²²

Even though the Jews of the tribe of the Banu Nadir to which Ka'b b. Ashraf belonged also had the same agreement, they did not refrain from acts that would violate their treaty. In fact, when 'Amr b. Umayya al-Damiri killed two men from the tribe of Abu 'Amir by mistake, people of the Banu Nadir were supposed to participate in the payment of blood money according to the Charter (or Constitution) of Medina. Initially pretending as if they agreed to participate, they started to plot to assassinate the Prophet (saw) in collaboration with the Meccan polytheists.²³ They sent a messenger to the Prophet (saw) requesting a meeting with the participation of thirty Companions (ra) and thirty of their rabbis. They informed him that "if their rabbis confirm what the Prophet (saw) says, then they would also believe in him."24 However, their heinous plot was soon discovered. Allah's Messenger told his Companions (ra) that the Banu Nadir would try to kill him and commanded them to be prepared. He also sent Muhammad b. Maslama as a messenger to inform them that their plot had been revealed and that since they had violated the Charter (or Constitution) of Medina they were expected to leave Medina within ten days. While this Jewish tribe prepared to leave as punishment for their betrayal, 'Abd Allah b. Ubayy, the leader of the hypocrites, sent them a messenger and told them not to leave their land and that "if they decide to fight, they would fight with them." 25 Thereupon, Huyyay b. Akhtab, a leader of the Jews who was known for his strong enmity to the Muslims, said to the Prophet (saw), "We are not leaving our land. Do whatever you can," and asserted that they were ready to fight the Muslims. Hence, Allah's Messenger put the Banu Nadir under siege. 26 After a one-day siege, the Prophet (saw) turned to the Banu Qurayza and, after signing an agreement with them, he came back and besieged the Banu Nadir again.²⁷ In order to intimidate them, he had some of the palm trees of the Banu Nadir in the place called al-Buwayra cut and burned during the siege. 28 After a fifteen-day siege in the fourth year of the Hijra, the Jews of the Banu Nadir surrendered because the help promised by 'Abd Allah b. Ubayy never came. According to the treaty signed by them after the siege, they took their movable property, wives, and children and left Medina forever.²⁹

²² B4040, al-Bukhari, al-Maghazi, 16. ²³ VM1/363, al-Waqidi, Maghazi, I, 363; HS4/143, Ibn Hisham, Sira, IV, 143. ²⁴ D3004, Abu Da'ud, al-Imara, 22, 23. ²⁵ Al-Hashr, 59: 11. ²⁶ ST2/57, Ibn Sa'd, Tabagat, II, 57-58. ²⁷ D3004, Abu Da'ud, al-Kharaj, 22, 23. ²⁸ B4031, al-Bukhari, al-Maghazi, 14; al-Hashr, 59: 5. ²⁹ ST2/57, Ibn Sa'd, Tabagat, II, 58.

The Sura al-Hashr in the Holy Qur'an was revealed during the excursion against the Banu Nadir. In this Sura it is stated that the People of the Book were driven from their homes with the help and permission of Allah; that neither the believers nor the Jews expected this to happen; and that those with insight needed to heed lessons from this event.³⁰ It is also stated that for such a community who broke their promise and lost their faith and loyalty to their values, there would be severe torment in the Hereafter.³¹

Let alone taking lessons from what had happened, the Banu Nadir instead began to seek ways to take revenge on the Muslims. To that end, they provoked the polytheists of the Quraysh who were the arch enemy of the Muslims and told them that they would be with them in their fight against the Muslims. The polytheist tribes who happily accepted this offer gathered in groups to attack the Muslims during the fifth year of the Hijra. The Muslims who had been informed about the arrival of the enemy worked for six days and surrounded the city with a wide and deep trench and made it very difficult for the enemy to enter the city. The fact that the Medinans had harvested their fields long before the siege made it very hard for the enemy to make the siege last very long. The polytheists were not able to use the crop to their own advantage nor were they able to feed it to their animals.

However, this scenario, which appeared to be in favor of the Muslims, was shattered by the betrayal of the Banu Qurayza, the only Jewish tribe left in Medina. The people of the Banu Qurayza had continued to live in peace and tranquility by obeying the Charter (or Constitution) of Medina, which they renewed during the siege of the Banu Nadir. Nevertheless, the Jews of the Banu Qurayza, who were at first not inclined to listen to the polytheists' proposal to attack the Muslims from the rear, after a while agreed to betray the Muslims when the time seemed opportune. Their leader Huyyay b. Akhtab, who provoked the polytheists to continue to fight, managed to convince the Banu Qurayza. Thus, they decided to break their agreement with the Muslims and fight against them in the battle. To that end, they strengthened their fortresses, guarded their roads, and gathered in their animals. When Allah's Messenger was informed about their preparations, he sent Sa'd b. Mu'adh, Sa'd b. 'Ubada and Usayd b. Zubayr (ra) to them as messengers, but the Banu Qurayza did not accept their peace offer and persisted in disobeying the conditions of the agreement. The betrayal of the Banu Qurayza was more disquieting for the believers than the attacks

³⁰ Al-Hashr, 59: 2.
 ³¹ Al-Hashr, 59: 3.
 ³² VM2/441, al-Waqidi,
 Maghazi, II, 441-443.
 ³³ TB2/91, al-Tabari, *Ta'rikh*,
 II, 91; VM2/453, al-Waqidi,
 Maghazi, II, 454.
 ³⁴ VM2/444, al-Waqidi,
 Maghazi, II, 444.

of the Quraysh because the conduct of the Jews during the siege of Medina was high treason.³⁵ Still, the Muslims overcame this obstacle with the help of Allah and inherited lands they had never dreamt of before.³⁶

The Banu Qurayza were forced to pay a high price for their disloyalty and collaboration with the enemy during the difficult time when the Muslims had been besieged. Thus, as soon as the Battle of the Khandaq ended, Allah's Messenger commanded everybody to get ready and said, "None should offer the 'asr prayer before arriving at the land of the Banu Qurayza."³⁷ The Jews shut themselves up in their fort and the Muslims besieged them. Some days later, they surrendered and asked the Prophet (saw) to raise the siege, and agreed to refer the dispute to arbitration. The Prophet (saw) allowed the Jews to choose their own judge who would determine their punishment. The Banu Qurayza told the Prophet (saw) that they agreed to accept the verdict of Sa'd b. Mu'adh, the leader of the tribe of Aws who had been their old ally.³⁸ Sa'd b. Mu'adh was wounded severely in the Battle of the Khandaq. Upon Allah's Messenger's request, he agreed to be an arbitrator and passed this Judgement, "To kill their male warriors and take their offspring as captives, and distribute their property (as war booty among the believers)." He declared their treason to be an unpardonable offense, and his verdict was final. Afterwards the Prophet (saw) said, "You have judged according to Allah's ruling." The verdict given by Sa'd about the Jews was in accordance with the related rules of the Torah, which gave the same rights to the Jews against their defeated enemy.⁴⁰ On the other hand, there were some among the Jews who had come to the Prophet (saw) earlier, joined the Muslim forces during the battle, and whose safety was granted. These Jews embraced Islam as their new faith. 41

Thus, all elements which had tried to violate their agreements and tried to harm the peace and order of the city were eliminated. It is important to note that there were some Jews who stayed in Medina, who did not take part in any rebellious activity, engaged in trade, and lived in peace. They continued to live in harmony with the Muslims. They were never oppressed, on the contrary every year the Prophet (saw) gave them a share of the gifts that he received. In fact, there was an edict issued by the Prophet (saw) regarding a significant amount of grain that was to be given to the Jews of the Banu 'Urayz, who continued to live in Medina, out of the state treasury.⁴²

35 VM2/453, al-Waqidi, Maghazi, II, 454-460. 36 Al-Ahzab, 33: 25-27. 37 B4119, al-Bukhari, al-Maghazi, 31. 38 MK5327, al-Tabarani, al-Mu'jam al-kabir, VI, 7. 39 B4121, al-Bukhari, al-Maghazi, 31; B4122, al-Bukhari, al-Maghazi, 31. ⁴⁰ Old Testament. Deuteronomy, 20: 13-14. ⁴¹ B4028, al-Bukhari, al-Maghazi, 14. 42 ST1/279, Ibn Sa'd, Tabagat, I, 279.

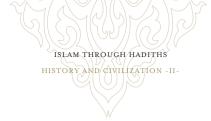
Leaving the political and the military conflicts aside, it is evident that the social relations between the Muslims and Jews continued. Some of the Muhajirun who left everything they possessed in Mecca and went to Medina earned their livelihood by engaging in trade in the Qaynuqaʿ market owned by the Jews. Muslims sometimes borrowed money from Jews who were financially in a better state than them, sometimes they went into partnership with them and thus made a profit and had commercial relations with them. Because they were the People of the Book, Muslims felt closer to them in social relations and preferred them to polytheists. In addition, Allah Almighty made the food of the People of the Book and marrying the chaste women among them lawful for Muslims.

Allah's Messenger (saw) always treated the Jews well and demonstrated from his actions that he wanted to make peace with them. He continued to deliver the message of Islam to them at every opportunity⁴⁸ and he gave them the following good news: "Whoever among the two people of the Book becomes a Muslim, he will get his reward twice and he will have the same rights and duties as we do. Whoever among the idolaters becomes a Muslim will get one reward and he will have the same rights and duties as we do."⁴⁹ He invited both communities to "a common belief" and not to ascribe partners to Allah (swt).⁵⁰ Even Allah's Messenger liked to follow the People of the Book in the matters about which he was not otherwise instructed.⁵¹

For a while Allah's Messenger (saw) had turned toward Jerusalem in his prayers before he was commanded by Allah to change the direction of prayer to the Ka'ba. ⁵² Moreover, when the Messenger of Allah (saw) arrived in Medina and found the Jews observing fast on the day of 'Ashura', he said to them: "What is the (significance) of this day that you observe a fast on it?" They said, "It is a day of great (significance) because Allah delivered Moses and his people, and drowned the Pharaoh and his people, and so Moses observed a fast out of gratitude and we also observe it." Thereupon the Messenger of Allah (saw) said, "We have more right, and we have a closer connection with Moses than you have," so Allah's Messenger observed a fast (on the day of 'Ashura'), and gave orders that it should be observed. ⁵³ He allowed Muslims to relate narrations from the Isra'elites regarding historical issues, ⁵⁴ but cautioned them as well by saying, "Do not believe the People of the Book, and do not disbelieve them…" ⁵⁵ and "Do not ask anything to the People of the Book…" ⁵⁶ He clarified to his Companions (ra) the actions and

Buyu', 1. 44 B5443, al-Bukhari, al-At'ima, 41. 45 T2473, al-Tirmidhi, Sifat al-qiyama, 34. 46 M4078, Muslim, al-Musagat, 91; D3353, Abu Da'ud, al-Buyu', 13. 47 Al-Ma'ida, 5: 5. 48 B5663, al-Bukhari, al-Marda, 15; M4591, Muslim, al-Jihad wa 'l-siyar, 61. 49 HM22589, Ibn Hanbal, V, 50 Al 'Imran, 3: 64. 51 B3558, al-Bukhari, al-Manaqib, 23; M6062, Muslim, al-Fada'il, 90. ⁵² Al-Bagara, 2: 143-144; B4486, al-Bukhari, al-Tafsir, (al-Bagara) 12. 53 M2658, Muslim, al-Siyam, 128; B2004, al-Bukhari, al-Sawm, 69. 54 B3461, al-Bukhari, al-Anbiya', 50. 55 B7542, al-Bukhari, al-Tawhid, 51. 56 HM14685, Ibn Hanbal, III, 338.

43 B2048, al-Bukhari, al-



behavior that caused the Jews to be censured and cursed by Allah (swt) and frequently warning them about them. In this respect, he proscribed turning the tombs of prophets into temples as the Jews had done,⁵⁷ and fasting only on Saturday which was regarded as holy by the Jews.⁵⁸ He also commanded the Muslims not to imitate the Jews in matters like the appearance of their hair, way of salutation,⁵⁹ and even in the way they made their bread.⁶⁰

Allah's Messenger (saw) recognized the concept of freedom of religion and conscience for the Jews during the time they resided in Medina and left them alone in solving their legal isues as long as it was not a case related to public law. When cases related to the Jews were brought to the Prophet (saw), he would employ the Torah to give his verdict. 61 In this way, as in the example of the Banu Qurayza, he preferred applying the punishment prescribed by their own sacred book.⁶² There were cases in which the Jews willingly came to Allah's Messenger in legal matters. In fact, because the Banu Nadir considered themselves superior to the Banu Qurayza, they paid half of the blood money when they killed someone from Banu Qurayza; whereas when someone from the Banu Qurayza killed a person from the Banu Nadir, they were forced to pay full blood money. The Jewish tribes with their disagreement in this respect decided to approach the Prophet (saw) for arbitration. When the case was brought to him, Allah's Messenger issued his verdict based on the Qur'an63 and ruled that both tribes pay equal blood money.64

In accordance with the Charter (or Constitution) of Medina, which began to be applied in the ninth year of the Hijra, 65 Allah's Messenger collected the poll tax (*jizya*), which was paid in return for the safety of non-Muslims who gained the status of citizenship, 66 from the Jews with whom the agreement was signed. Allah's Messenger, who placed the article stating "Providing protection and safety is our duty, payment of poll tax is their duty" in the Charter of Medina, expressed the opinion that the poll tax was in a way a "security" tax. With this statement, "Beware, if anyone wrongs a protected person (dhimmi), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgement," the Prophet (saw) commanded the believers to observe the rights of the non-Muslims. In this context, Muslims acted tolerantly in the collection of the poll tax and exempted from it those who were poor and too weak to work and earn money.

57 B4443, al-Bukhari, al-Maghazi, 84. 58 T743, al-Tirmidhi, al-Sawm, 42. ⁵⁹ T2695, al-Tirmidhi, al-Isti'dhan, 7. 60 B3462, al-Bukhari, al-Anbiya', 50; D4197, Abu Da'ud, al-Tarajjul, 15. 61 M4437, Muslim, al-Hudud, 62 B3043, al-Bukhari, al-Iihad, 168; M4596, Muslim, al-Jihad wa 'l-siyar, 64. 63 Al-Ma'ida, 5: 42. 64 D3591, Abu Da'ud, al-Qada' (Aqdiya), 10; HS3/105, Ibn Hisham, Sira, III, 105. 65 "Cizye," DIA, VIII, 42. 66 IE1/271, Ibn al-Athir, Nihaya, I, 271.

67 ST1/279, Ibn Sa'd, Tabagat,

68 D3052, Abu Da'ud, al-

I, 279.

Kharaj, 31, 33.

Allah's Messenger, who acted meticulously in observing the rights of the Jews, also was careful to act in an exemplary manner toward them. Doing so would provide opportunities to improve civilized relations between them. Indeed, one day when he was sitting with his Companions (ra) a bier passed by and the Prophet (saw) stood up. The Companions (ra) told the Prophet (saw) that he (the deceased) was a Jew. Thereupon, he remarked: "Was he not also a human being or did he not have a soul?" This action is the best manifestation of how to show respect and honor to human beings.

Allah's Messenger preferred to assume a humble attitude in the face of disconcerting actions by Jews. Even though they cursed him, he acted calm. He even calmed 'A'isha (ra) down when she beame very angry during such an incident and he advised her to act leniently. Examples of his kind and warm relations with the Jews are clear: when the Jewish boy who served him became ill, the Prophet (saw) visited him; and when the Prophet (saw) was invited by a Jew for dinner he accepted and partook in the dinner. Allah's Messenger always protected Safiyya, the daughter of the leader of the Jewish tribe of the Banu Nadir whom he married after the conquest of Khaybar, against those who hurt her feelings because she was from a Jewish tribe, and praised her in front of the people by mentioning her superior characteristics. It was also reported that the iron armor which Allah's Messenger was wearing when he died was being kept as a security in return for a loan that he received from a Jew named Abu al-Shahm, who was engaged in trade at Medina.

As seen in the examples given above, the Prophet (saw) did not base his relations with the Jews on animosity and ambition but instead he wanted to have good relations with them even at times when he had the power to expel them from their lands without the need to present any justification. The fact that he did not execute the Jews of the Banu Nadir and allowed them to leave the city in accordance with the agreement signed after a difficult siege, and even permitted Jews to work on and cultivate their lands in return for sharing their harvest⁷⁶ are the most distinctive examples of this attitude. However, despite the Prophet's tolerant and gracious treatment, he did not receive the same response from the Jews. Therefore, peace and tranquility in Medina could only truly be established after the Jews, who betrayed the Muslims and were stubborn in their enmity, were expelled from the Medina City State.

69 M2225, Muslim, al-Jana'iz, 81; B1312, al-Bukhari, al-Jana'iz, 49. 70 B6256, al-Bukhari, al-Isti'dhan, 22; M5656, Muslim, al-Salam, 10. 71 B1356, al-Bukhari, al-Jana'iz, 79. 72 HM13896, Ibn Hanbal, III, 270. 73 B371, al-Bukhari, al-Salat, 12; M3497, Muslim, al-Nikah, 84. 74 T3894, al-Tirmidhi, al-Managib, 63. 75 B2916, al-Bukhari, al-Jihad, 89; FI5/140, Ibn Hajar, Fath al-bari, V, 140, ⁷⁶ B2285, al-Bukhari, al-Ijara, 22; D3410, Abu Da'ud, al-Buyu', 34.



THE MUSLIM RELATIONS WITH THE CHRISTIANS DURING THE PIME OF THE PROPHET (SAW) IF ANYONE WRONGS A "PROTECTED PERSON" (DHIMMI), I SHALL PLEAD

أَنَّ صَفْوَانَ بْنَ سُلَيْمِ أَخْبَرَهُ عَنْ عِدَّةٍ مِنْ أَبْنَاءِ أَصْحَابِ رَسُولِ اللَّهِ عَنْ عَنْ رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهَ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهُ عَنْ اللَّهِ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَالِمُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْ عَلَيْ عَلَى اللَّهُ عَلَيْ عَلَيْ عَلَى اللَّهُ عَلَيْ عَلَيْ عَلَى اللَّهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَى اللَّهُ عَلَيْمِ عَلَيْ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَيْ عَلَيْ عَلَيْ عَلَى الللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَيْ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْ عَلَ

FOR HIM ON THE DAY OF JUDGEMENT

According to a report by Safwan b. Sulaym, a number of the children of the Companions of the Messenger of Allah (saw) reported on the authority of their fathers (ra) that the Messenger of Allah (saw) said, "Beware, if anyone wrongs a protected person (dhimmi), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgement."

(D3052, Abu Da'ud, al-Imara, 31, 33)



عَنْ البِي الْمَامَةَ قَالَ: إِنِّي لَتَحْتَ رَاحِلَةِ رَسُولِ اللَّهِ عَنْ الْفَتْحِ فَقَالَ قَوْلًا حَسَنًا جَمِيلًا وَكَانَ فِيمَا قَالَ: "مَنْ أَسْلَمَ مِنْ أَهْلِ الْكَتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنْ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنْ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا."

عَنِ ابْنِ عَبَّاسٍ عَنَّ قَالَ قَالَ رَسُولُ اللَّهِ فَيْ لِمُعَاذِ بْنِ جَبَلِ حِينَ بَعَثُهُ إِلَى أَنْ الْيَمَنِ: إِنَّكَ سَتَأْتِي قَوْمًا مِنْ أَهْلِ الْكَتَابِ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّه، فَإِنْ هُمْ طَاعُوا لَكَ يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّه، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّه قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْم وَلَيْلَةٍ، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّه قَدْ فَرَضَ عَلَيْكُمْ صَدَقَةً، فَإِنْ هُمْ طَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ صَدَقَةً، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ، فَتُرَدُّ عَلَى فُقَرَائِهِمْ..."

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: " نَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ. " " نَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ. "



Abu Umama (ra) reported, "On the day of the Conquest of Mecca, I was behind the mount of the Messenger of Allah (saw) and he said some very beautiful words including the following: 'Whoever among the two people of the Book becomes a Muslim, he will get his reward twice and he will have the same rights and duties as we do. Whoever among the idolaters becomes a Muslim will get one reward and he will have the same rights and duties as we

(HM22589, Ibn Hanbal, V, 259)



According to Ibn 'Abbas (ra), Allah's Messenger (saw) said the following to Mu'adh b. Jabal (ra) when he was sending him to Yemen as governor: "You will go to the People of the Book, and when you reach them, first, invite them to testify that 'there is no god except Allah and that Muhammad is His apostle.' And if they obey you in that, then tell them that Allah has enjoined on them five daily prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them zakat to be taken from the rich among them and given to the poor among them..."

(B4347, al-Bukhari, al-Maghazi, 61)



According to a report of 'A'isha (ra), Allah's Messenger (saw), during his illness from which he never recovered, said, "Allah removed from His mercy the Jews and the Christians who took the graves of their prophets as temples."

(M1184, Muslim, al-Masajid, 19)



ś Allah's Messenger (saw) had done several times in the past, he retreated into seclusion in the Cave of Hira in order to do solitary contemplation. In this place where he was trying to listen to his soul, Jibril came and delivered to him the sacred and good news. This event, which was the first time that the Prophet (saw) met Jibril, made him tremble and led to an intense fear and apprehension. He straight away went home and shared his experience with his wife Khadija (ra). It was reported that they went together to Khadija's cousin Waraqa b. Nawfal, who had first been a Hanif but then became a Christian. Despite his old age, he could read and write the Torah in Hebrew and the Gospel in Syriac. Waraqa listened to what had happened to the Prophet (saw) and said without hesitation, "This is the same angel whom Allah had sent to Moses." He then stated how much he wished to be next to the Prophet (saw) when he would face hardships while calling his people to his religion. However, this old man passed away soon after that and was not able to see the days when the Prophet (saw) delivered his message.1

There were Christians other than Waraqa in Meccan society. The polytheists of Mecca used to claim in their disputes with the Prophet (saw) that the Holy Qur'an was not the word of Allah and that the People of the Book had helped him in writing down the Holy Qur'an. The Holy Qur'an mentions this and expresses the irrationality of such claims as follows: "We know very well that they say, 'It is a man who teaches him,' but the language of the person they allude to is foreign, while this revelation is in clear Arabic."²

In the face of long years of torture and oppression by the Meccan disbelievers, Allah's Messenger and his Companions (ra) longed for a place where they could freely practice their religion.³ Thus, Abyssinia, the land of the Negus, was the first place that they thought of for emigration. Negus Ashama was the Christian ruler of Abyssinia and famous for his justice.

¹ B3, al-Bukhari, Badʻalwahy, 1; M403, Muslim, al-Iman, 252.
² Al-Nahl, 16: 103.
³ Al-Nahl, 16: 41.

After consulting with his Companions (ra), the Prophet (saw) advised them with the following words: "If you emigrate to Abyssinia, there is a Christian king ruling there who does not oppress anybody in his country. You could stay there until such time as Allah shows you a way out of the situation you are in."

Upon the advice of Allah's Messenger (saw), the first group consisting of fifteen people went from Mecca to the port of Shu'ayba and from there crossed over to Abyssinia. When the news that the first group was welcomed in Abyssinia arrived in Mecca, then the emigration of a second larger group, of more than one hundred people, took place. 5 The Meccans were very troubled when they heard that the Christian ruler of Abyssinia had embraced the Muslims. They sent an envoy to him and asked him to return the Muslims to them. 6 The believers' mother Umm Salama (ra) who was among the Muhajirun personally witnessed the incidents that happened on that day. According to her report, the Christian ruler listened first to the Meccans and then the Muslims. The Prophet's cousin Ja'far b. Abi Talib (ra) delivered an effective speech on behalf of the Muslims. In his speech, he stated how Allah's Messenger had divorced them from the inhuman practices of the age of the Jahiliyya, such as idol worship, misdeeds, immorality, and oppression, and brought them to the light of Islam. He recited a section from Sura of Maryam from the Holy Qur'an. After listening to all of this, the Negus said to the Muslims, "You my go on your way, for you are safe in my land. Whoever utters a bad word to you will be punished. Not even for mountains of gold would I allow to harm the least a single man of you..." After these words, the Muslims peacefully lived in this merciful African country for years and conveyed the message of Islam to the people of this country.

The emigration to Abyssinia demonstrates that the message of Islam reached Christians living in Africa during the earliest days of Islam. The experiences of the first Muslims are remarkable for they shows how a civilized and meritorious social relationship can create a peaceful environment despite the existence of religious differences. The believers' mother Umm Salama (ra) indicated another interesting aspect of this event in the following words: "We used to pray to Allah for the victory of this Christian ruler over his enemies and for the continuation of his rule in his kingdom. The Negus continued to rule during that period and we lived there in peace until we returned to Allah's Messenger." It is well known that Allah's Messenger announced the death of this just ruler of Abyssinia with the following words: "Today a

*BS18232, al-Bayhaqi, al-Sunan al-kubra, IX, 17; İS247, Ibn Ishaq, Sira, p. 247-251.

*HM1740, Ibn Hanbal, I, 202; ST1/203, Ibn Sa'd, Tabaqat, I, 203-207.

*HM1740, Ibn Hanbal, I, 202.

*HM1740, Ibn Hanbal, I, 202.

*HM22865, Ibn Hanbal, V, 291.

*B3877, al-Bukhari, Manaqib al-Ansar, 38.

good man has passed on. Stand up and pray for your brother." Then he personally led the funeral prayer of the Negus in absentia. 10

In the year 616 of the Common Era the Zoroastrians of Persia defeated the Christians of Byzantium. With this victory, the forces of Persia began to take control of Iraq, Syria, Palestine, Egypt, and Anatolia. They looted the holy places, burned the churches, and destroyed a number of cities. At every place they entered, they built temples for fire worshipping and did not recognize the Christians' rights to live. This news made the polytheist Meccans happy, while causing great sadness among the Muslims. This was because the Muslims felt the Christians, who were the followers of a divine book (the Gospel), were closer to them compared to the others.¹¹

The polytheists began to speak of this defeat at every opportunity and began to threaten the Muslims by saying, "You are from the People of the Book, just like the Christians. We are illiterate (just like the Zoroastrians of Persia). Just as our Zoroastrian brothers defeated the Christians who are from the People of the Book as you are, we will also defeat you if you are to fight with us one day."12 However, soon after this incident, the following divine statement, which comforted the Muslims, was revealed: "Alif Lam Mim. The Byzantines have been defeated in a nearby land. They will reverse their defeat with a victory in a few years' time—Allah is in command, first and last. On that day, the believers will rejoice at Allah's help. He helps whoever He pleases: He is the Mighty, the Merciful."13 It was about seven years after this incident that the Romans (Byzantines) defeated the Persians in the fifteenth year of the prophethood and the second year after the emigration [623]. In the same year the Muslims won a victory against the polytheists in the Battle of Badr. Thus, everyone witnessed the fulfillment of the miracle that had been spoken of in the Holy Qur'an years earlier.¹⁴

These incidents, which took place during the Meccan period, show that because they shared the common language of divine revelation, the Prophet (saw) and his Companions (ra) felt closer to the People of the Book compared to the Polytheists. Hence, the Muslims preferred the Christians in their social relations to the polytheists. In fact, the declaration of the permissibility of consuming the food of the People of the Book and marrying their women in the verses of the Qur'an¹⁵ supported the current Muslim attitude toward them. This was because it was possible for Muslims to come together with the People of the Book at a common point. This was

¹⁰ B1245, al-Bukhari, al-Jana'iz, 4.

¹¹ T3193, al-Tirmidhi, Tafsir al-Qur'an, 30.

¹² IT6/300, Ibn Kathir, *Tafsir*, VI, 300.

13 Al-Rum, 30: 1-5.

¹⁴T3194, al-Tirmidhi, Tafsir al-Qur'an, 30; Elmalılı, *Hak Dini*, VI, 237.

15 Al-Ma'ida, 5: 5.

clearly expressed in a verse revealed toward the end of the Meccan period as follows: "[Believers], argue only in the best way with the People of the Book, except with those of them who act unjustly. Say, 'We believe in what was revealed to us and in what was revealed to you; our Allah and your Allah are one [and the same]; we are devoted to Him." 16

In 628, the battles against the Meccans ended and a new page was opened by the Treaty of Hudaybiyya. In the same year, Allah's Messenger (saw) sent letters to the rulers of neighboring countries in order to invite them to embrace Islam. To that end, the Companion Dihya b. Khalifa al-Kalbi (ra) was sent as an envoy to Heraclius, the Emperor of Byzantium. The Emperor agreed to have the messenger come to his presence. Before the messenger read the letter he brought, the Emperor wanted to get more information about the person who claimed prophethood, so he ordered Abu Sufyan, who had come from Damascus for trade, to be brought to the palace. The Emperor, who was affected strongly by the truthful information about Islam given by Abu Sufyan, asked for the letter of the envoy to be read aloud.

The letter sent by the Prophet (saw) to the Emperor read as follows: "In the name of Allah, Most Gracious and Most Merciful. From Muhammad, the Messenger of Allah (saw), to Heraclius, the Emperor of the Romans. Peace be upon him who follows the guidance. After this, I extend to you the invitation to accept Islam. Embrace Islam and you will be safe. Accept Islam, Allah will give you double the reward. And if you turn away, upon you will be the sin of your subjects. 'People of the Book, let us arrive at a statement that is common to us all: we worship Allah alone, we ascribe no partner to Him, and none of us takes others beside Allah as lords.' If they turn away, say, 'Witness our devotion to Him.'"¹⁷

The Emperor of Byzantium, who was the leader of the Christians, had written a letter to one of his close friends to investigate the authenticity of the news about this new religion and the Prophet (saw) and he had received an answer confirming the situation. Thereupon, he decided to gather the men of the cloth and consult their views. However, when those men who were the representatives of the established religious tradition immediately started to express their displeasure, Heraclius calmed them down saying, "My words were just a test whether you were sincere in your faith or not and I have seen your sincerity." ¹⁸

Al-'Ankabut, 29: 46.
Al 'Imran, 3: 64; M4607,
Muslim, al-Jihad wa 'l-siyar,
74.
B7, al-Bukhari, Bad' alwahy, 1.

Meanwhile, the Christian tribes living in the surrounding areas were invited to Islam. Most of them surrendered themselves to the dominion of Islam by paying the poll tax. In this regard, it will be useful to talk about the poll tax in the Muslim state. Allah's Messenger, who increased the independence and strength of the City State of Medina with the Treaty of Hudaybiyya, signed further treaties with neighboring tribes and emphasized in those agreements the commitment to the covenant of "dhimma," which meant political and legal protection. 19 In correspondence and agreements with non-Muslims before the conquest of Mecca, there was an emphasis on the Islamic belief of the oneness and unity of Allah and an invitation to convert to Islam, but there was no mention of the obligation of payment of the poll tax.²⁰ However, after the conquest of Mecca and especially after the expedition to Tabuk, in other words after the ninth year of the Hijra, the obligation of the poll tax upon Christian subjects who would like to safely live together with Muslims in Muslim lands was confirmed by the following verse: "Fight those of the People of the Book who do not [truly] believe in Allah and the Last Day, who do not forbid what Allah and His Messenger have forbidden, who do not obey the rule of justice, until they pay the tax and agree to submit."21

After the revelation of this verse, Allah's Messenger imposed the poll tax on non-Muslims who did not convert to Islam but accepted Muslim patronage. He ordered the commanders of the Muslim forces that he sent on expeditions against non-Muslims first to invite them to embrace Islam, and if they did not accept, to let them live with their belief freely in return for payment of the poll tax, and finally if they did not accept this, then fight with them.²² Therefore, the poll tax was the symbol of the non-Muslims' obedience and loyalty to the Muslim state and also the cost of ensuring the safety of their property and lives.²³

Allah's Messenger, who was very meticulous regarding the rights and obligations of the *dhimm*is (non-Muslim subjects of the Muslim state), commanded his Companions (ra) to adopt the same attitude and cautioned them with the following words: "Beware, if anyone wrongs a protected person (dhimmi), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgement."²⁴ This warning led the Companions (ra) to be more careful about the poll tax. In fact, when 'Iyad b. Ghanm, a famous Companion

¹⁹ B3179, al-Bukhari, al-Jizya, 17; ST1/269, Ibn Sa'd, *Tabaqat*, I, 269. ²⁰ B2941, al-Bukhari, al-Jihad, 102. ²¹ Al-Tawba, 9: 29. ²² D2612, Abu Da'ud, al-Jihad, 82; T1617, al-Tirmidhi, al-Siyar, 48. ²³ MU622, al-Muwatta', al-Zakat, 24. ²⁴ D3052, Abu Da'ud, al-Imara, 31, 33.

who participated in all of the expeditions of the Prophet (saw) and commanded many others after the Prophet's death, ²⁵ saw those who oppressed people when collecting poll tax, he severely warned them and reminded them of the following statement of the Prophet (saw): "Allah Almighty tortures in the Hereafter those who torture and oppress people in this world." ²⁶

In another incident it was reported that Hisham b. Hakim b. Hizam (ra) had a similar reaction. He happened to pass by some people in Syria who had been made to stand in the sun, and olive-oil was being poured upon their heads. He asked, "What is this?" When he was told that, "They are being punished for not paying the tax," he said, "Allah would punish those who torment people in this world."²⁷

When Muslim administrators, who acted tolerantly in collecting the poll tax could not protect the non-Muslims, they returned the poll tax to those from whom it had been collected. This is because the poll tax was payable by the non-Muslims known as "dhimmīs" in return for having the status of being a citizen of the Muslim State and for the safety of their lives and property. For example, when the Muslims gathered a huge army against the Romans in the Battle of Yarmuk, they had to give up the safety of all the cities conquered in Syria because they had to gather all their forces in the same place. Thereupon, the famous commander Abu 'Ubayda b. Jarrah (ra), a Companion of the Messenger of Allah (saw), ordered in his letter to his units the return of the poll and land taxes they had collected to the dhimmīs and to inform them that, "Because of the trouble of war, we will not be able to help you and ensure your safety. This is why we return the goods we have collected from you." Then the Muslim commanders returned all the taxes they had collected to the non-Muslims.

When the Muslims returned the poll tax that they collected in Hims, the non-Muslim citizens manifested the love and mercy which had emerged in their hearts saying, "By Allah! Your administration and justice is better for us than the oppressions and tyranny that we were subjected to before. Know that the army of Heraclius will not be able to enter this city as long as we are here." Therefore, it is important to understand that the poll tax was the tax paid by non-Muslims who chose to live with Muslims in order to guarantee their inviolable rights and freedoms.

Allah's Messenger (saw) collected the poll tax from the Christians of Ayla, Azruh, and Dummat al-Jandal in accordance with the peace agree-

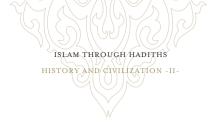
HI4/757, Ibn Hajar, Isaba, IV, 757.
 HM15409, Ibn Hanbal, III, 404.
 M6657, Muslim, al-Birr, 117.
 IE1/271, Ibn al-Athir, Nihaya, I, 748.
 YHS154, Abu Yusuf, Kharaj, p. 154.
 BFS187, al-Baladhuri, Futuha al-buldan, p. 187.

ments he signed with them.³¹ The matter of peace negotiations between Allah's Messenger and the Christians of Najran who agreed to the pay poll tax is also worthy of mention. It was nine years after the Hijra to Medina. People from all over the Arabian Peninsula started to come to Medina in large groups. Because of the envoys that came to Medina for various reasons, that year was called "Sanat al-Wufūd (The Year of the Envoys)." It seems that this year Medina hosted people of various beliefs and cultures. The envoy from Najran which belonged to the Christian tribe of Balharith (Banu al-Harith) was one of them. The Prophet (saw) invited Abu Haritha, the leader of the people of Najran, and 'Abd al-Masih to embrace Islam. They refused this invitation and started instead to dispute with him by asking various questions.³² The dispute continued over time. Meanwhile the status of Maryam, the personality of Jesus, and many other issues related to Christianity became the subjects of the dispute. However, the people of Najran could in no way be convinced. Thereupon, Allah's Messenger said that those who lie are worthy of the curse of Allah and invited them to take an oath with him. However, they did not accept this.³³ They did not convert to Islam either, but instead they agreed to pay the poll tax.34 After these meetings, they signed a peace treaty with Allah's Messenger and left Medina.35

Allah's Messenger acknowledged freedom of religion and conscience for the Christians of Najran. As long as they fulfilled their responsibilities and were loyal to their agreement, the peace treaty remained in force and they lived in peace and tranquility. Those who were loyal to their agreements lived safely and good relations were maintained with them. Allah's Messenger sent letters to them through 'Amr b. Hazm and advised them not to violate the treaty. Remarkable evidence of the continuance of this relationship between the Christians of Najran and the Prophet (saw) is that when Allah's Messenger passed away his body was enshrouded with Najran fabric. Messenger passed away his body was enshrouded with

In the first years of the prophetic mission, when facing strong opposition from the polytheists, Allah's Messenger sided with the People of the Book in many aspects of social life. Because the People of the Book had the language of revelation and the tradition of prophethood, ³⁸ this created an expectation among Muslims that it would be easier to establish relations with them. However, unfavorable incidents experienced with

31 "Cizye," DIA, VIII, 42. 32 ST1/357, Ibn Sa'd, Tabagat, I, 357; BN2/83, Ibn Kathir, Bidaya, II, 83. 33 Al 'Imran, 3/61; ST1/357 ST1/358, Ibn Sa'd, Tabagat, I, 357-358; TT6/150, al-Tabari, Iami' al-bayan, VI, 150. 34 B4380, al-Bukhari, al-Maghazi, 73. 35 D3041, Abu Da'ud, al-Imara, 29, 30. 36 N4859, al-Nasa'i, al-Qasama, 46-47. 37 D3153, Abu Da'ud, al-Jana'iz, 29-30. 38 Al-Shura, 42: 13.



the People of the Book in Medina caused much disappointment with this expectation. This was because these experiences clearly demonstrated that neither Jews nor Christians were pleased with Muslims unless the Muslims were willing to submit to their religion. Still, not all the People of the Book were same. There were some good people among them who listened to the verses of Allah and were on the straight path. In this respect, the situation of the Christians was more positive compared to the Jews, "You [Prophet] are sure to find that the most hostile to the believers are the Jews and those who associate other deities with Allah; you are sure to find that the closest in affection toward the believers are those who say, 'We are Christians,' for there are among them people devoted to learning and ascetics. These people are not given to arrogance."

In order to be encouraging in his call to Islam, Allah's Messenger said, "Whoever among the two people of the Book becomes a Muslim, he will get his reward twice and he will have the same rights and duties as we do. Whoever among the idolaters becomes a Muslim will get one reward and he will have the same rights and duties as we do."⁴² He also commanded the generals whom he sent to Christian regions to make things easier for them and to give them glad tidings and avoid acts and words that would make life harder and make people hate Islam.⁴³ He advised them to inform people about the obligation of performing prayers if they were to embrace Islam; and to command them to pay alms if they were to obey the obligation of prayer.⁴⁴ In this way, Christians who were not forced to convert to Islam were also offered ease and informed gradually about the commands and prohibitions of Islam after conversion to Islam.

In time Christian society's feelings of excessive reverence for their prophets and priests led them to worship them as idols. Allah says in the Holy Qur'an, "They take their rabbis and their monks as lords, as well as Christ, the son of Maryam. But they were commanded to serve only one Allah: there is no god but Him; He is far above whatever they set up as His partners!" When 'Adi b. Hatim (ra), who converted from Christianity to Islam, came to the Prophet with a gold cross around his neck, the Prophet (saw) said, "O 'Adi! Remove this idol of your neck!" He then recited the above verse and said, "As for them, they did not actually worship their priests and rabbis, but when they made something lawful for them, they considered it lawful (by placing them in place of Allah), and when they made something unlawful for them, they consid-

³⁹ Al-Baqara, 2: 120. ⁴⁰ Al 'İmran, 3/113-115.

⁴¹ Al-Ma'ida, 5: 82. ⁴² HM22589, Ibn Hanbal, V, 259. ⁴³ B6124, al-Bukhari, al-Adab, 80. ⁴⁴ B4347, al-Bukhari, al-Maghazi, 61. ⁴⁵ Al-Tawba, 9: 31.

ered it unlawful (which was not much different than worshipping them)." Moreover, before Allah's Messenger passed on, he drew attention to this matter and warned his Companions (ra) by saying that earlier nations had turned the graves of their prophets into temples and thus made them into idols, "Allah removed from His mercy the Jews and the Christians who took the graves of their prophets as temples." ⁴⁷

When Allah's Messenger formed a new community, he was careful not to resemble the Jews and the Christians and to form a unique nation in every aspect of life including belief, worship, daily transactions, and manners. He warned his Companions (ra) in this respect and expressed the need for the Muslim nation to develop its own unique identity by saying, "He who resembles any people is one of them." Moreover, he drew attention to the fact that some people from his community (umma) would lose their unique identity and follow the paths of the Jews and the Christians. 49

In order to protect the unique identity of the new Muslim nation, Allah's Messenger warned his followers not to resemble other communities. In this respect, he adopted the call to prayer (*adhān*) instead of lighting a fire or ringing a bell to summon people to prayer. When determining the time of fajr prayer, he advised postponing it until the time of the disappearance of the stars in order to oppose Christian practice. The Prophet (saw) clearly stated the need to be unique and not to resemble others in many areas of social life including dying the hair, the salutation, and the attitude toward foods. It is evident that Allah's Messenger (saw) aim for the Muslims was to have a balanced relationship with non-Muslims based upon understanding and tolerance, far-off from extremism and radicalism.

al-Qur'an, 9. 47 M1184, Muslim, al-Masajid, 19. 48 D4031, Abu Da'ud, al-Libas, 4; T2695, al-Tirmidhi, al-Isti'dhan wa 'l-Adab, 7. 49 M6781, Muslim, al-'Ilm, 6. 50 B603, al-Bukhari, al-Adhan, 1. 51 HM19277, Ibn Hanbal, IV, 52 M5510, Muslim, al-Libas wa 'l-zina, 80. 53 T2695, al-Tirmidhi, al-Isti'dhan, 7. 54 T1565, al-Tirmidhi, al-Siyar, 16; D3784, Abu Da'ud,

al-Ati'ma, 23.

46 T3095, al-Tirmidhi, Tafsir



THE OTHER BELIEFS APART FROM THE PEOPLE OF THE BOOK DURING THE TIME OF THE PROPHET (SAW) THE MOST BELOVED RELIGION IN THE SIGHT OF ALLAH IS THE ONE WITH SINCERITY (HANIF) AND TOLERANCE

According to Ibn 'Abbas (ra), when Allah's Messenger (saw) was asked "Which among the religions is most beloved to Allah?" he said, "The easy religion of the Hanif."

(HM2107, Ibn Hanbal, I, 236)



عَنْ أُبِيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ فَيْ قَالَ لَهُ: "...إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْحَنيفِيَّةُ الْمُسْلِمَةُ لاَ الْيَهُودِيَّةُ وَلاَ النَّصْرَانِيَّةُ مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ..."

يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ..."

أَنَ ۚ عُمَرَ بْنَ الْخَطَّابِ ذَكَرَ الْمَجُوسَ فَقَالَ: مَا أَدْرِى كَيْفَ أَصْنَعُ فِي أَمْرِهِمْ فَقَالَ: عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ عَيْفُ يَقُولُ: "

"سُتُوا بِهِمْ سُنَّةَ أَهْلِ الْكِتَابِ."

عَنْ أَبِي ثَعْلَبَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﴿ عَنْ قُدُورِ الْمَجُوسِ فَقَالَ: "

"أَنْقُوهَا غَسْلاً وَاطْبُخُوا فِيهَا."



According to Ubayy b. Ka'b (ra), Allah's Messenger (saw) said to him, "... Indeed, the religion with Allah is the religion of Islam based on the Hanif, not Judaism, nor Christianity. Whoever does any good deed, it shall never come to naught..."

(T3793, al-Tirmidhi, al-Manaqib, 32)



One day when 'Umar b. al-Khattab (ra) was talking about the Zoroastrians, he said, "I do not know what to do about them." Thereupon 'Abd al-Rahman b. 'Awf said, "I bear witness that I heard the Messenger of Allah (saw) say, 'Follow the same ruling with them that you follow with the People of the Book."

(MU619, al-Muwatta', al-Zakat, 24)



According to Abu Tha'laba (ra), Allah's Messenger (saw) was asked about the pots and pans of the Zoroastrians and he said, "Clean them by washing them, and then cook in them."

(T1796, al-Tirmidhi, al-At'ima, 7)



he members of Meccan society had lost their adherence and loyalty to their ancestor Abraham's religion and instead had begun to worship idols and do various practices that they had invented as part of their religion. Still, in Meccan society there were some people, though not many, who tried to protect themselves from worshipping idols. Zayd b. 'Amr b. Nufayl, the father of the great Companion Sa'id b. Zayd,¹ who was given the good news of Paradise in the Hereafter by Allah's Messenger, was one of them. The mission of prophethood had not been given to Allah's Messenger yet. One day, Allah's Messenger and Zayd attended a feast organized in the Baldah Valley of Mecca. Like the Prophet Muhammad (saw), Zayd did not eat the food given to him and refused the offer saying, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's name has been mentioned at the time of slaughter." He said, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it with another name than that of the name of Allah." Zayd used to object to such traditions of the Quraysh and criticized them for practicing such polytheist activities since ancient times. He would try to prevent them from burying alive their baby girls.3 However, he died before the period of prophethood of Allah's Messenger. Yet, Allah's Messenger remembered him well in later periods because of his righteous character and said "May Allah show mercy on him. He departed while being steadfast in the religion of Abraham." He also stated that Zayd was going to be resurrected on Judgement Day alone as a one-man nation.⁵

People who tried to live in accordance with the religion of Abraham in the pre-Islamic period were called Hanifs. This was because Abraham and the people who followed his path, refused to worship idols, and turned to the religion of Allah (swt) were called "Hanifs" meaning those who in-

¹D4648, Abu Da'ud, al-Sunna, 8. ²B3826, al-Bukhari, Manaqib al-Ansar, 24. ³B3828, al-Bukhari, Manaqib al-Ansar, 24. ⁴ST3/381. Ibn Sa'd. *Tabaga*

⁴ST3/381, Ibn Sa'd, *Tabaqat*, III, 381. ⁵H12/613, Ibn Hajar, *Isaba*,

³H12/613, Ibn Hajar, Isaba, II, 613-615.

clined or turned.⁶ The Hanifs were not members of an organized religion, which had a sacred book and certain acts of worship. Rather, they lived a pious life based on prayer and secluding themselves from society⁷ and practiced the traditions that remained from Abraham, such as circumcision, Hajj, performing the wudu' by bathing in order to be purified from major ritual impurity (*janāba*),⁸ not eating the meat of animals slaughtered in the name of idols, and not drinking wine. They usually were educated people who knew how to read and write, and had interactions with Jewish and Christian men of the cloth, known as the People of the Book. However, they were neither Jews nor Christians.⁹

Waraqa b. Nawfal was one of the very few Hanifs in pre-Islamic Meccan society. He had for a long time searched for the religion of the One Allah and had finally chosen Christianity. He knew Syriac and Hebrew and used to write and read the verses from the Gospels. When the first revelation came to the Messenger of Allah (saw), Khadija took him to Waraqa and the Prophet related to him what had transpired in the cave of Hira. Waraqa gave the Prophet (saw) the good news that the angel who had come to him was Jibril, and that he had just been given the mission of prophethood as it had been given to Moses before him. He had just been given the mission of prophethood as it had been given to Moses before him.

Umayya b. Abi al-Salt was another Hanif who criticized the worshipping of idols, avoided the drinking of wine, and tried to follow the principles left from the Prophet Abraham. He had read from the earlier scriptures that a prophet was going to be sent from the Arabs and for years he expected that this prophethood would be given to him. However, after it was given to the Messenger of Allah (saw), he became envious, and because of this and his tribe's disappointment, because they had also begun to expect him to be the coming prophet, this prevented him from converting to Islam. Umayya was one of the great poets praised by the Quraysh. Once when Allah's Messenger listened to his poems, he said "Umayya's poetry almost made him become a Muslim." 13

After the emergence of Islam, the religion of the Hanifs could not maintain its existence as a separate religion or a religious movement, but its essential principles continued in the religion of Islam. In fact, the concept of "hanīf" is presented in the Holy Qur'an as the true faith that Allah (ra) is pleased with; and in some of the verses, it is stated that the religion of the Hanifs is completely different than polytheism and that it

6 LA12/1025, Ibn Manzur, Lisan al-'Arab, XII, 1026. 7 "Hanîf," DIA, XVI, 35. 8 LA12/1025, Ibn Manzur, Lisan al-'Arab, XII, 1025. 9 "Hanîf," DIA, XVI, 38. ¹⁰ HI6/607, Ibn Hajar, Isaba, VI, 607. 11 B3, al-Bukhari, Bad' alwahy, 1. 12 MK7262, al-Tabarani, al-Mu'jam al-kabir, VIII, 5. ¹³ BS21633, al-Bayhaqi, al-Sunan al-Kubra, X, 380. 14 LA12/1025, Ibn Manzur, Lisan al-'Arab, XII, 1026.

is even the opposite of polytheism, i.e., a faith based upon monotheism, ¹⁵ while in other verses, when speaking about its roots, it is noted that it is the religion of Abraham. ¹⁶ In the Holy Qur'an it is clearly stated that the religion of the Hanif is different than Judaism and Christianity and that its origins are even earlier than theirs, "O People of the Book, why do you argue about Abraham when the Torah and the Gospels were not revealed until after his time? Do you not understand? You argue about some things of which you have some knowledge, but why do you argue about things of which you know nothing? Allah knows and you do not. Abraham was neither a Jew nor a Christian. He was upright and devoted to Allah, never an idolater." ¹⁷

Allah's Messenger (saw) used this concept not in order to point to a different religion but to express the faith and life style of Islam. According to a report from 'Abd Allah b. 'Abbas (ra), when Allah's Messenger was asked, "Which among the religions is most beloved to Allah?" he said, "The easy religion of the Hanif." Moreover, he said, "Indeed, the religion with Allah is the religion of Islam based on the Hanif, not Judaism, nor Christianity. Whoever does any good deed, it shall never come to naught..." and thus clearly stated that what was meant by the religion of the Hanif was Islam.

According to a report of famous monotheist Zayd b. 'Amr, when he went to Damascus to inquire about the true religion to follow, the religious scholars advised him to follow the religion of the Hanif, and stated that it was the religion of the Prophet Abraham, who was neither a Jew nor a Christian, but rather a monotheist who used to worship no deity except the One Allah.²⁰ Therefore, the statements of the Prophet (saw), "All servants have been created as Hanifs (prone to monotheistic belief)"²¹ and that "I have been sent with the religion of the Hanif, which is based on the principle of tolerance,"²² show that the religion of the Hanif was comprised of the common principles found in the messages of all the prophets and that Islam was the only religion which kept these principles alive.

It is understood that the Magians who worshipped fire and the Sabians who believed that good and evil were created by two separate creating powers existed as two separate religious groups during the time of the Prophet (saw). This is remarked upon in the Holy Qur'an as follows: "As for the believers, those who follow the Jewish faith, the Sabians, the Christians, the Magians, and the idolaters, Allah will judge between them on the Day of Resurrection; Allah witnesses all things." This verse, which speaks about Magians

¹⁵ Al-Hajj, 22: 31; al-Bayyina,
98: 5.
¹⁶ Al-Baqara, 2: 135; al-Nahl,
16: 120.
¹⁷ Al 'Imran, 3: 65, 67.
¹⁸ HM2107, Ibn Hanbal, I,
236.
¹⁹ T3793, al-Tirmidhi, al-Manaqib, 32.
²⁰ B3827, al-Bukhari,
Manaqib al-Ansar, 24.
²¹ M7207, Muslim, al-Janna,
63.
²² HM22647, Ibn Hanbal, V,
266.
²³ Al-Hajj, 22: 17.

together with other religions, clarifies an important issue about religions and their adherents. The "idolaters" are mentioned in the verse separate from the others because even though Christians and Magians attributed divine characteristics to beings other than Allah, they are not considered in the same category as idolaters because they still believe in the One Allah. Therefore, idolaters who renounce the One Allah and attribute divine characteristics to many other beings are considered under a separate category because they deny the Oneness and Uniqueness of Allah.²⁴

Magianism was a religion which emerged in the fifth century BCE in Persia. Even though Zoroaster, the founder of this religion, introduced it based on the belief of one Allah who created the heavens and the earth, polytheistic beliefs and acts of worship gradually became widespread in Magianism. In fact, during the time of the Prophet (saw), Magians believed in the creator god Ahura Mazda, who had a wife and children, and they believed that evil was created by the god of evil, who was the master of fate and source of time.²⁵ The famous exegete Companion Ibn 'Abbas (ra) noted that their beliefs were different from the beliefs of the People of the Book when he said, "When the Prophet of the Persians died, Satan led them to Magianism."26 The Magians' acts of worship were also different than those of the People of the Book. They accepted fire as the symbol of divine purity and cleanliness and lit fires in their temples. They would perform acts of worship by saying prayers when the sun was rising, at the meridian, and when it was setting.²⁷ The Prophet's prohibition of performing ritual prayer at those times was so that the Muslims would not be like them.²⁸

Since the early years of his prophethood, Allah's Messenger came to regard the Magians as being closer to idolaters than to the People of the Book and he determined his political approach accordingly. In one incident this became very clear when the Christian Eastern Romans (Byzantines), who had one of the strongest political empire of the time, fought and were defeated in battle against the Zoroastrian Persian Empire. This then motivated the polytheists to threaten Allah's Messenger by saying, "Look, you are from the People of the Book just as the Christians are and we are idol-worshipping people like the fire-worshiping Zoroastrian Persians. Just as our Persian brothers have defeated the Christians, who are from the People of the Book as you are, one day if you fight with us, your end will be like them." However, soon after this incident, a divine statement comfort-

²⁴ Elmalılı, *Hak Dini*, IV,
 3389-3390.
 ²⁵ " Mecûsîlik," *DIA*, XXVIII,
 281-282.
 ²⁶ D3042, Abu Da'ud, almara, 31.
 ²⁷ " Mecûsîlik," *DIA*, XXVIII,
 283.
 ²⁸ D1277, Abu Da'ud, alTatawwu', 10.
 ²⁹ TT20/69, al-Tabari, *Jami' al-bayan*, XX, 69.

ing and heralding the victory of the believers was revealed,³⁰ and a while later the Christian Romans fought again with the Zoroastrian Persians as mentioned in the Holy Qur'an and this time defeated them and the believers rejoiced at this.³¹

With the annexation of the regions of Bahrein and Hajar to the Muslim lands in the eight year after the Hijra, questions arose about how to treat the Zoroastrians living in those lands. Therefore, Allah's Messenger commanded the collection of the poll tax from them and granted the safety of their basic rights and freedoms.³² Furthermore, in the letter that Allah's Messenger sent to the governors of the lands where the Zoroastrians lived, he commanded them to call them to Islam and, if they refused it, to collect the poll tax from them, but not to marry their women and not to eat the animals they slaughtered.³³ These regulations found in the letter demonstrated that because the Magians acted against the principles of Islam concerning both marriage and slaughtering animals, they were considered a different group than the People of the Book in regard to social relations and therefore neither marrying their women nor eating the animals they slaughtered were allowed. When the Prophet's messenger 'Ala' b. al-Hadrami took the letter to al-Mundhir b. Sawa, the leader of the Zoroastrians, he said to him, "O al-Mundhir! You are a very intelligent man in this world. Do not be humiliated in the Hereafter. Magianism is a deficient religion not proper to the generosity and morality of the Arabs. The adherents of this religion marry people that we consider shameful and they eat things that are repulsive. In this world, they worship fire, which will be their food in the Hereafter. You are not an impractical and thoughtless person. How can you not confirm a person who has never lied; not trust a person who has never betrayed; and not rely on a person who has never broken his promises? All these are the characteristics of the illiterate Prophet. No one can say about him, 'I wish such a thing which he ordered would be prohibited or I wish such a thing which he prohibited was to be commanded or I wish he was more merciful and less punitive.' It is as light as day that all these features completely fit the discernment and thoughts of both intelligent and mindful people."34

Even though the Prophet (saw) guaranteed the basic rights and freedoms of the Zoroastrians, he asked believers to keep themselves away from them in matters related to daily and religious life. This was because removing the limits in social life might lead to the spread of their beliefs and cus-

Al-Rum, 30: 1-5.
 T3194, al-Tirmidhi, Tafsir al-Qur'an, 30.
 T1587, al-Tirmidhi, al-Siyar, 31.

³³ ST1/263, Ibn Sa'd, *Tabaqat*, I, 263.

³⁴ SU4/390, al-Suhayli, *al-Rawd al-'unuf*, IV, 390.

toms among Muslims. Allah's Messenger (saw) forbade the consumption of game caught by a Zoroastrian's dog,³⁵ and when he was asked about the pots and pans of the Zoroastrians, he replied, "*Clean them by washing them, and then cook in them.*"³⁶ In addition, he commanded the Muslims to not imitate Zoroastrians in regard to dress code, such as their hair and beard styles.³⁷ Moreover, he commanded that Muslim not pray when the sun was rising and setting because the Zoroastrians, whom he called infidels, offered their prayer at that time.³⁸

The legal and religious status of Zoroastrians became a matter of discussion again during the caliphate of 'Umar (ra). In fact, once when speaking about Zoroastrians, 'Umar said, "I do not know what to do about them," and thereupon 'Abd al-Rahman b. 'Awf said, "I bear witness that I heard the Messenger of Allah (saw) say, "Follow the same ruling with them that you follow with the People of the Book." Informed that Allah's Messenger collected the poll tax from the Zoroastrians, 'Umar sent an order to his governors to collect it from them, but added that they should not marry their women. 40

Another religious group that existed during the prophethood of Allah's Messenger (saw) was the Sabians. They were a sect that originally emerged among the Jews, but then gradually accepted the belief in the existence of two separate deities ruling over good and evil in the universe, and in the existence of divine features in celestial bodies, which was a widespread belief in Mesopotamia.⁴¹ There are three places in the Holy Qur'an where the Sabians are mentioned.⁴² The word "sabi" means "one who converts from one religion and converts to another."⁴³

The Arabs used to call those who left their pagan beliefs by this name. They used the same name for Allah's Messenger and his Companions (ra) beause they left their religion and inclined to another belief.⁴⁴ We do not have any information whether Allah's Messenger met or had any communication with the Sabians. However, in later periods the Sabians also became known as Harranis for they mostly lived in Mesopotamia or the Harran region and they were treated differently at various times in Muslim lands; they were sometimes accepted as being People of the Book and sometimes as polytheists.

As all other prophets, who were sent by Allah Almighty to remind people of their tasks of servanthood and to provide them guidance, Allah's

35 T1466, al-Tirmidhi, al-Sayd, 2. ³⁶T1796, al-Tirmidhi, al-At'ima, 7. ³⁷ M603, Muslim, al-Tahara, 38 D1277, Abu Da'ud, al-Tatawwu', 10. ³⁹ MU619, al-Muwatta', Zakat, 24. 40 D3043, Abu Da'ud, al-Imara, 31. ⁴¹ "Sabiîlik," DIA, XXXV, 342-344. ⁴² Al-Baqara, 2: 62; al-Ma'ida, 5: 69; al-Hajj, 22: 17. ⁴³ IE3/10, Ibn al-Athir, Nihaya, III, 10. 44 B344, al-Bukhari, al-

Tayammum, 6.

Messenger (saw) presented monotheism, throughout his twenty-three year mission of prophethood, as the only path to salvation to all people without any discrimination based upon their religion, language, ethnic roots, or race. As a requirement of his mission, he confirmed the divine truths brought by the previous prophets and corrected the ones which had been distorted through time. No matter which religious belief they adhered to, he regarded everybody worthy of respect as long as they showed respect to humanitarian values and guaranteed their basic rights, such as life and beliefs. When Allah's Messenger's relations with members of different faiths are examined in a holistic manner, it is clear that even though he invited them to the monotheistic belief of Islam at every opportunity, he also gave those who did not want to embrace Islam the option to stay with their religious beliefs provided that they accepted their responsibilities, such as the payment of the poll tax. He never forced them to leave their religion.⁴⁵

⁴⁵ Al-Baqara, 2: 256.



WOMEN DURING THE TIME OF THE PROPHET (SAW) ATTAINING LEGAL ASSURANCES

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : ثَمَنْ كَانَ لَهُ ثَلاَثُ بَنَاتٍ أَوْ تُلاَثُ أَخْوَاتٍ أَوِ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ "
وَاتَّقَى اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ. "
وَاتَّقَى اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ. "

According to Abu Saʻid al-Khudri (ra), Allah's Messenger (saw) said, "Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them, then Paradise is for him."

(T1916, al-Tirmidhi, al-Birr, 13)



عَنْ اَنَسِ بْنِ مَالِكِ قَالَ: كَانَتْ أُمُّ سُلَيْم مَعَ نِسَاءِ النَّبِيِّ ، فَ وَهُنَّ يَسُوقُ بِهِنَّ سَوَّاقُ، فَقَالَ نَبِيُّ اللَّهِ فَ اللَّهِ فَقَالَ نَبِيُّ اللَّهِ فَقَادَ :

''أَيْ أَنْجَشَةُ! رُوَيْدًا سَوْقَكَ بِالْقَوَارِيرِ."

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ فَالَ: "خَيْرُكُمْ لَأُهْلِي." خَيْرُكُمْ لَأَهْلِي."

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : "اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ: الْيَتِيم وَالْمَرْأَةِ. "

عَنِ ابْنِ عُمرَ ﷺ قَالَ: كُنَّا نَتَّقِى الْكَلاَمَ وَالْإِنْبِسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ النَّبِيِّ عَلَى النَّبِيِّ عَهْدِ النَّبِيِّ عَهْدِ النَّبِيِّ عَهْدِ النَّبِيِّ عَهْدِ النَّبِيِّ عَهْدِ النَّبِيِّ عَلَى النَّبِيِّ عَلَى النَّبِيِّ عَلَى اللَّهِ اللَّهِ عَلَى النَّبِيِّ عَهْدِ النَّبِي عَلَى النَّبِي عَلَيْهِ اللَّهُ اللَّهِ عَلَى النَّبِي عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ عَلَيْهِ اللَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْ عَلَيْهِ عَلَي



Anas b. Malik (ra) reported, "(During the journey of the Farewell Hajj) Umm Sulaym was with the Prophet (saw)'s wives. A guide named Anjasha was driving their camels. (When Anjasha made the camels speed up with the tune he was singing,) the Prophet (saw) said to him, 'Anjasha, be careful, drive slowly for you are driving the mounts who carry vessels of fragile crystal."

(M6039, Muslim, al-Fada'il, 72)



According to Ibn 'Abbas (ra), the Prophet (saw) said, "The best of you is the one who is best to his wife, and I am the best of you to my wives."

(IM1977, Ibn Maja, al-Nikah, 50)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "O Allah, I have strictly prohibited trespassing into the rights of the two weak ones:

Orphans and women."

(IM3678, Ibn Maja, al-Adab, 6)



Ibn 'Umar (ra) said, "During the lifetime of the Prophet (saw), we used to avoid speaking leisurely and acting freely to our wives lest some divine inspiration might be revealed concerning us. But when the Prophet (saw) died, we started speaking leisurely and acting freely (to them)."

(B5187, al-Bukhari, al-Nikah, 81)



n the streets of Medina a poor middle-aged woman wearing a dress that she had borrowed from her neighbor was in a rush to get to the Prophet's house. She was feeling wretched and did not know what to do. She could not hold back her tears. If she did not have this one hope of finding refuge, she would not even have taken one more step. She came to the Prophet (saw) in a flurry. Khawla bint Malik b. Sa'laba (ra) could barely speak, as if there were something stuck in her throat.¹ She sat across from the Prophet (saw) and started to speak with the following words: "O Messenger of Allah! My husband turned his back on me."

"Turning one's back" or "zihār" was a widespread custom of the age of the Jahiliyya and it meant divorcing one's wife. The man used to liken his wife to his mother through certain speech and in doing so he would make his wife unlawful to him and thus a divorce would take place immediately.² Khawla was actually trying to save her home, which she had built for years with a lot of work, and that was where she had raised her children, however, according to the custom there was no way to escape from zihār. Thus, trusting in the mercy and compassion of Allah's Messenger and hoping that he could find a solution for her, Khawla came to him. She went on to say, "O Messenger of Allah! I gave the years of my youth to him. I gave birth to his children and when I got old and could not bear any children, he turned his back to me and likened me to his mother."

Khawla's circumstances deeply affected the Prophet (saw). However, there had been no divine ruling revealed to him by Allah (swt) regarding this crying old woman's situation. He had to issue his verdict in accordance with the established custom, which meant the old woman would stay divorced. He turned to Khawla and tried to console her saying, "O Khawla, your cousin (Aws) is an old man, so fear Allah with regard to him." Khawla could not accept this and believed that Allah would not leave her in this situation. She had spent almost all her life with her husband. What could she do alone by herself from that time onwards? There had to

¹ HI7/618, Ibn Hajar, *Isaba*, VII, 618-620. ² BS15653, al-Bayhaqi, *al-Sunan al-Kubra*, VII, 608. ³ HM27862, Ibn Hanbal, VI,

be a solution to her problem and she quietly prayed, "O Allah! I present my complaint to you."

Allah Almighty responded to this woman, who was struggling and striving to eliminate an injustice and save her home, by revealing the Sura of the Holy Qur'an called al-Mujadila, meaning "the disputing woman." The Sura begins with the following verses: "Allah has heard the words of the woman who disputed with you [Prophet] about her husband and complained to Allah: Allah has heard what you both had to say. He is all hearing, all seeing." The divine mercy was rejecting an immoral custom which humiliated and violated the rights of women, "Even if any of you say to their wives, 'You are to me like my mother's back,' they are not their mothers; their only mothers are those who gave birth to them. What they say is certainly blameworthy and false, but Allah is pardoning and forgiving."

Khawla's struggle was effective in the abolition of this Jahiliyya custom. What was more important concerning this incident, however, was that Khawla was well aware of the value given to women by Islam and that gave her the strength to fight against injustice. Many of the immoral perceptions and traditions that remained from the age of the Jahiliyya were changed little by little during the emergence of Islam. Because of this, Khawla trusted in Allah (swt) and thus became the reason for the abolition of a practice oppressing women.

The value given to women in pre-Islamic Meccan society in which the Prophet (saw) was raised can be understood from the feelings experienced when a girl was born, "When one of them is given news of the birth of a baby girl, his face darkens and he is filled with gloom. In his shame he hides himself away from his people because of the bad news he has been given. Should he keep her and suffer contempt or bury her in the dust?" Allah Almighty identified this practice as "an evil decision," and pointed out how He raised a baby girl like Maryam as "a precious flower." Allah's Messenger (saw) said in a hadīth, "Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them, then Paradise is for him." Because of such divine commands, new-born girls could at last be free from being met with shame and anger and instead begin to be welcomed as a means of reaching Paradise.

Protecting the rights of orphan and single girls and ensuring their right to live were issues to which Islam attached the utmost importance.

*D2214, Abu Da'ud, al-Talaq, 16-17; N3490, al-Nasa'i, al-Talaq, 33; IM2063, Ibn Maja, al-Talaq, 25. *Al-Mujadila, 58: 1. *Al-Mujadila, 58: 2. *Al-Nahl, 16: 58-59. *Al-Nahl, 16: 59. *Al-Nahl, 16: 59. *Al-Tirmidhi, al-Birr, 13; HM11404, Ibn Hanbal, III, 43.

In the pre-Islamic period, girls who were raised under someone's protection and patronage were forced to marry the person who raised them in return for a very low amount of dowry compared to that paid to other women of that society. The dowry was really supposed to be a monetary payment with the specific objective of ensuring women's financial security after their marriage. This was the reason that Allah Almighty in the Holy Qur'an commanded men not to take it back from their women in case the marriage ended even if it was "a great amount of gold." Because of the financial means provided to women by a dowry, Allah Almighty prohibited marrying orphan girls in return for paying them less as a dowry and thus taking advantage of their loneliness. On the other hand, those who assumed the task of raising orphan girls in the age of the Jahiliyya desired the beauty of those girls and did not want to forego the property the girls had inherited and therefore would prevent them from marrying other people. This oppression and injustice were rejected by the following verse: "They ask you [Prophet] for a ruling about women. Say, 'Allah Himself gives you a ruling about them. You already have what has been recited to you in the Scripture about orphan girls [in your charge] from whom you withhold the prescribed shares [of their inheritance] and whom you wish to marry, and also about helpless children—Allah instructs you to treat orphans fairly: He is well aware of whatever good you do."12

With the emergence of Islam, the depraved and unjust treatment, behavior, and oppression inflicted on women from the age of the Jahiliyya were gradually abolished. One day a man in the city of the Prophet (saw) said to his wife with petty vengeance in mind, "By Allah! I will neither divorce you irrevocably, nor remain married to you!" The woman asked incredulously how that could be possible, and the man said, "I will divorce you, and whenever your waiting period is about to end, I will take you back." In this way, he could divorce the woman maybe one hundred times and take her back within her waiting period and prevent her from marrying another man. So the woman went to 'A'isha (ra) to inform her about the situation. Because of this arbitrary practice of her husband, she would have the life of a slave by being neither a married woman nor a divorcee. A'isha (ra) could not say anything to the woman until the Prophet (saw) came. When he returned she told him the situation and the Prophet (saw) was silent until the following Qur'anic ruling, which protects the rights

¹¹ Al-Nisa', 4: 20.
¹² Al-Nisa', 4: 127; B5128, al-Bukhari, Al-Nikah, 37; B5140, al-Bukhari, al-Nikah, 44.

and honor of women, was revealed: "Divorce is two times, after that, retains her on reasonable terms or releases her with kindness." ¹³

In the pre-Islamic period, widows also experienced serious hardships. The family members and relatives of her dead husband would forcefully take her under their protection. Either they themselves would marry her or give her hand to another man, or they would never allow her to get married. A widow never had a say in her marriage. However, if she returned the dowry paid to her by her husband to the family of her husband, she would be allowed to get married. In a way, widows were treated like the inheritance of their dead husbands. This custom, which did not give women a say even in their own marriage was rejected by the following verse in Sura al-Nisa', 14 "You who believe, it is not lawful for you to inherit women against their will."15 Before the revelation of this verse, widows could even be forced to marry little boys from the family of their dead husband and were forcefully kept in their husband's home. In time those practices reached such an ugly level that when the Medinan poet Abu Qays b. al-Aslat died, his son Qays attempted to marry his stepmother Kabsha bint Ma'n whom he regarded as an inheritance of his father. The helpless woman immediately went to the Prophet (saw) and told him about her situation. Thereupon, the following verse was revealed, "Do not marry women that your fathers married—with the exception of what is past—this is indeed a shameful thing to do, loathsome and leading to evil."16 Likewise, Allah's Messenger did not approve of forcing girls who reached the age of marriage to get married, and commanded Muslims to give them a choice in their marriages saying, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission."17

Al-Baqara, 2: 229; T1192, al-Tirmidhi, al-Talaq, 16.
 Ab4579, al-Bukhari, al-Tafsir, (al-Nisa') 6; D2089, Abu Da'ud, al-Nikah, 21, 22.
 Al-Nisa', 4: 19.
 Al-Nisa', 4: 22, NS11095, al-Nasa'i, al-Sunan al-Kubra, VI, 321; BS14236, al-Bayhaqi, al-Sunan al-Kubra, VII, 253; IBS845, Ibn 'Abd al-Barr, Isti'ah, p. 845.
 B5136, al-Bukhari, al-Nikah, 42.

During the time that Muslim society was being built in Medina in all its aspects, the regulations about women's rights related to inheritance were raised. After the Battle of Uhud, the wife of the Medinan Companion Sa'd b. Rabi' (ra), who was martyred in that battle, came with her two daughters to the Messenger of Allah (saw) and explained to him the injustice they faced, "O Messenger of Allah! These two are daughters of Sa'd b. Rabi', who fought along with you on the day of Uhud and was martyred. Their uncle took their wealth without leaving any wealth for them, and it is impossible for them to be married unless they have wealth." Clearly, the first women to be subjected to such injustice were not Sa'd's

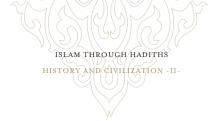
wife and their two daughters. This custom, which had been practiced for a long time, was applied in order to prevent women and girls from getting a share of inheritance. Sa'd's wife was sure that Islam would abolish this unjust practice. The Prophet (saw) told her to be patient until Allah (swt) determined a ruling in her matter. Soon after that incident, the verses on inheritance were revealed. Allah's Messenger called Sa'd's brother and told him to give the two daughters of Sa'd two thirds, and give their mother one eighth, and keep to himself whatever remained. The great caliph 'Umar (ra) explained the rights that women gained after the emergence of Islam, "By Allah, in the Period of Jahiliyya, we did not pay attention to women until Allah revealed regarding them what He revealed regarding them and assigned for them what He assigned." 19

After the emergence of Islam, women Companions (ra) were not only saved from the unjust practices of the age of the Jahiliyya, but also began to play a more active role in social life. The tasks that they assumed in battle were typical manifestations of this fact. A group of women came to the Prophet (saw) before the Battle of Khaybar and said, "O Messenger of Allah, we have come to spin wool, by which we provide aid in the cause of Allah. We have medicine for the wounded, we can collect arrows and hand them to the fighters, and supply them with soup made of wheat or barley." Thereupon, Allah's Messenger said, "*Then, stand up.*" When Allah (swt) bestowed victory on him at Khaybar, he allotted shares to the women from the spoils as well as to the men.²⁰

Women could easily get a position in many areas of social life during the time of the Prophet (saw). Some women worked in trade,²¹ some in education,²² and others in health services.²³ However, perhaps the most important practice, which shows the value and significance of women during the time of the Prophet, was that the Prophet (saw) took the pledge of allegiance from them.²⁴ Giving a place to the women Companions (ra) in that pledge, which was an agreement of loyalty between the head of the city state and his subjects, shows that they were given an important place in society and the right of political participation.

Furthermore, the Prophet (saw) gave women value in family and social life, always protected them, and did not let anybody oppress them or usurp their rights. The Prophet (saw) unconditionally banned violence against women by men who were prone to violence by reminding them that they

18 T2092, al-Tirmidhi, al-Fara'id, 3; D2892, Abu Da'ud, al-Fara'id, 4; IM2720, Ibn Maja, al-Fara'id, 2. 19 B4913, al-Bukhari, al-Tafsir, (Tahrîm) 2; M3692, Muslim, al-Talaq, 31. ²⁰ D2729, Abu Da'ud, al-Jihad, 141. ²¹ IM2204, Ibn Maja, al-Tijara, 29. ²² D3887, Abu Da'ud, al-Tibb, 18; HM27635, Ibn Hanbal, VI, 372. ²³ B5679, al-Bukhari, al-Tibb, ²⁴ Al-Mumtahina, 60: 12; B1306, al-Bukhari, al-Jana'iz, 45; M4834, Muslim, al-Imara, 88.



shared the same bed with their wives.²⁵ 'A'isha (ra) reported that Allah's Messenger never raised a hand to a woman or a servant.²⁶ Treating women with kindness and politeness was one of the Prophet's principles for life. When he advised Muslim men to be kind to women, he likened them to fragile crystal. According to a report from Anas b. Malik, when Allah's Messenger set out for the Farewell Hajj, Anas' mother Umm Sulaym (ra) was with the Prophet's wives. A guide named Anjasha was driving their camels. When Anjasha, a slave with beautiful voice,²⁷ recited poems and caused the camels to speed up, the Prophet (saw) told him, "O Anjasha, be careful, drive slowly for you are driving the mounts who carry vessels of fragile crystal."²⁸

The Messenger of Mercy warned men by drawing their attention to the gentle and fragile character of women's nature and pointed out that ignoring their character and forcing things upon them might lead to breaking them. ²⁹ Good Muslims are undoubtedly the ones who take the Prophet (saw) as an example in this matter. As in all aspects of life, Allah's Messenger presented himself as the example in treating women kindly and said, "The best of you is the one who is best to his wife, and I am the best of you to my wives."³⁰

Thanks to the Prophet's determined attitude about treating women kindly, fighting against oppression and the violence against them, women in Medina achieved comfort and peace in their lives. Indeed, 'Umar (ra) expressed how much women's status in the family had changed after the Hijra to Medina as follows: "We (the Quraysh) had dominated women but when we came to Medina we found people whom their women dominated. So our women began to learn from their women."³¹

Women acting more freely every passing day in Medina by freely expressing themselves, seeking their rights, and defending themselves disturbed some Medinan Companions (ra) like 'Umar. In fact, once 'Umar (ra) shouted at his wife saying, "Who are you to give counsel to 'Umar?" and thereupon his wife responded, "Why do you take it ill that I make a counter argument? By Allah, the wives of the Prophet did so, and sometimes they might not even speak with him for a whole day until night." After hearing this, 'Umar was worried and he wanted to know if this was true. So, he went to his daughter Hafsa, who was a wife of the Prophet (saw). When she replied in the affirmative, 'Umar said, "You are a ruined and a lost person! How can you be sure that Allah will not be angry with

²⁵ B4942, al-Bukhari, al-Tafsir, (Shams) 1; M7191, Muslim, al-Janna, 49. ²⁶ M6050, Muslim, al-Fada'il, ²⁷ EU1/284, Ibn al-Athir, 'Usd al-ghaba, I, 284. ²⁸ M6039, Muslim, al-Fada'il, 72; B6149, al-Bukhari, al-Adab, 90. ²⁹ B5184, al-Bukhari, al-Nikah, 80; M3650, Muslim, al-Rada', 65. 30 IM1977, Ibn Maja, al-Nikah, 50; T3895, al-Tirmidhi, al-Manaqib, 63. 31 M3695, Muslim, al-Talaq,

you because you are making Allah's Messenger angry? Do not ask for too many things from Allah's Messenger, and do not reply angrily to him with regards to anything, and do not desert him. Demand from me whatever you like, and I will do whatever you wish."³²

Even though 'Umar was worried about the women's liberty with the Prophet (saw), Allah's Messenger was always well mannered and tolerant to women in this respect. Once 'Umar (ra) asked permission to see Allah's Messenger in whose company were some women of the Quraysh. They were talking to him loudly and asking him some questions. When they heard 'Umar was asking permission to enter, they hurried to screen themselves. When Allah's Messenger saw them, he started to smile. 'Umar asked, "O Allah's Messenger! May Allah keep you always in happiness." Allah's Messenger said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Messenger of Allah! You have more right to be respected and feared by them." Then he addressed those women saying, "O enemies of your own souls! Do you fear me and not Allah's Messenger?" They replied. "Yes, for you are a fearful and fierce man compared with Allah's Messenger."³³

At the basis of the ease that women felt in being in the Prophet's presence, asking him questions, and requesting solutions to their problems was the unimpeachable politeness and tolerance of the Prophet (saw) toward them. In fact, Allah Almighty described his mercy and politeness in the following verse: "By an act of mercy from Allah, you [Prophet] were gentle in your dealings with them—had you been harsh, or hard-hearted, they would have dispersed and left you..."34 Furthermore, the Prophet (saw) said, "O Allah, I have strictly prohibited trespassing into the rights of the two weak ones: Orphans and women,"35 and thus showed how much attention he paid to the matter of the rights of orphans and women and that he was uncompromising in this respect. Women who knew this easily and freely brought the problems that they could not solve to the Prophet (saw). Indeed, when Umm Salama complained saying, "Men go to war, women do not. We also get half a share in inheritance," the following verse was revealed: "Do not covet what Allah has given to some of you more than others—men have the portion they have earned; and women the portion they have earned—you should rather ask Allah for some of His bounty: He has full knowledge of everything."36

32 B2468, al-Bukhari, al-Mazalim, 25; M3695, Muslim, al-Talaq, 34. 33 B3294, al-Bukhari, Bad' al-khalq, 11; M6202, Muslim, Fada'il al-sahaba, 22. 34 Al 'Imran, 3: 159. 35 IM3678, Ibn Maja, al-Adab, 6; HM9664, Ibn Hanbal, II, 440. 36 Al-Nisa', 4: 32; T3022, al-Tirmidhi, Tafsir al-Qur'an, 4.

In another instance, Umm 'Umara (ra) said, "I see that Allah in the Holy Qur'an speaks about men in every issue, but He does not mention women in any way," and the following divine response was sent: "For men and women who are devoted to Allah—believing men and women, obedient men and women, truthful men and women, steadfast men and women, humble men and women, charitable men and women, fasting men and women, chaste men and women, men and women who remember Allah often—Allah has prepared forgiveness and a rich reward."³⁷

Female Companions (ra) asked many questions related to Islamic law, such as how to cleanse themselves after their periods,³⁸ the ruling about lengthening their hair,³⁹ and whether it was permitted to take money secretly from their stingy husbands.⁴⁰ Allah's Messenger would help women both in legal matters like these and in problems concerning their private lives. For example, when both Mu'awiya and Abu Jahm proposed to Fatima bint Qays (ra), the Prophet (saw) warned Fatima about the poverty of Mu'awiya and the harsh character of Abu Jahm and advised her to marry Usama b. Zayd (ra).⁴¹

At the basis of the female Companions' wish to be close to, and ask questions to, the Prophet (saw) was the desire to learn the Holy Qur'an and the Sunna in the best and most correct way. They did not want to be behind the male Companions (ra) in respect of learning the Holy Qur'an and the Sunna. Asma' bint Yazid (ra), who was known as "the preacher of the women" because of her fame for her eloquence in speech, 42 went to the Prophet (saw) on behalf of some women and said that only men were benefiting from his teachings and demanded from him some time that he could devote only to women The Prophet (saw) welcomed this request and reserved a special day to teach them the Holy Qur'an and the Sunna. In addition to this special day, women would come to the Prophet's Mosque to join the congregation in daily prayers, including the ritual fajr prayer, and listen to his sermons. His Messenger, who said, "Do not stop Allah's female servants from going to His mosques," Personally eliminated obstacles between women and mosque.

During the time of the Messenger of Allah (saw), women would come to his mosque or his house for various reasons, such as offering him something or giving him a gift.⁴⁷ For example, 'Abd Allah b. 'Abbas' aunt Umm Hufayd (ra) gave the Prophet (saw) some food items, such as butter

³⁷ Al-Ahzab, 33: 35; T3211, al-Tirmidhi, Tafsir al-Qur'an, 38 B314, al-Bukhari, al-Hayd, 13; M750, Muslim, al-Hayd, ³⁹ B5941, al-Bukhari, al-Libas, 85. 40 B2211, al-Bukhari, al-Buyu', 95; M4477, Muslim, al-Aqdiya, 7. 41 M3697, Muslim, al-Talaq, 36; T1134, al-Tirmidhi, al-Nikah, 38. ⁴² HI7/498, Ibn Hajar, Isaba, VII, 498. 43 B7310, al-Bukhari, al-I'tisam, 9; M6699, Muslim, al-Birr, 152; AU25/73, al-'Ayni, 'Umdat al-Qari, XXV, 44 B578, al-Bukhari, Mawagit al-salat, 27. 45 B98, al-Bukhari, al-'Ilm, 32; M2045, Muslim, al-'Idayn, 2. 46 B900, al-Bukhari, al-Jum'a,

13; M990, Muslim, vSalat,

⁴⁷ T2037, al-Tirmidhi, al-

Tibb, 1.

and dried yoghurt, as gifts.⁴⁸ Barira, the servant of 'A'isha (ra), offered the Prophet (saw) a piece of meat, which had been given to her as a gift.⁴⁹

Women did not refrain from coming to the Prophet (saw) with their children either. Umm Qays bint Mihsin (ra), who was one of the first Muslims of Mecca and emigrant ladies,⁵⁰ came to the Prophet (saw) with her infant and Allah's Messenger had the infant sit on his lap.⁵¹ Sometimes female Companions (ra), such as Umm Zufar, visited the Prophet (saw) to ask him to pray for them because of their illnesses,⁵² while others like Umm Haritha bint Suraqa, mother of a martyr, came to him to ask the state of their children in the Hereafter.⁵³ During the illness of the Prophet (saw) from which he died, female Companions (ra) came to his home, whose door was always open to them, to visit him during his illness. They felt very sad and unhappy that he was going to leave them and because of this, they said to him, "O Messenger of Allah! Why don't you pray to Allah to cure your illness?"⁵⁴ All these are only a few of the examples of how women, during the time of the Prophet (saw), actively participated in daily life.

Thanks to both the verses of the Holy Qur'an and the rules and measures established by Allah's Messenger, women during the 'Asr al-Sa'ada were as if under the protection of revelation. The following confession of 'Abd Allah b. 'Umar (ra) clearly described this situation: "During the lifetime of the Prophet (saw), we used to avoid conversing leisurely and acting freely to our wives lest some divine inspiration might be revealed concerning us. However, when the Prophet (saw) had died, we started speaking leisurely and acting freely to them." ⁵⁵

Perhaps at no other time in history have women attained such peace and safety that they achieved during the time of the Prophet (saw). It has always been very difficult for them to present value of their being the vice-gerents of Allah (swt) on earth, their skills, knowledge, and accumulation of their experiences to the benefit of society. In this regard, it is very noteworthy to see the hardships experienced by women after the time of the Prophet (saw) because of deleterious changes that occurred concerning them and how they gradually lost their divine protection as years and centuries passed.

The Muslim community, with women and men, is aware of how mercifully the divine revelation and the Prophet (saw), who taught this revela-

48 B2575, al-Bukhari, al-Hiba, 7. 49 B2577, al-Bukhari, al-Hiba, 7; M2485, Muslim, al-Zakat, 170. 50 HI8/280, Ibn Hajar, Isaba, VIII, 280. 51 B223, al-Bukhari, al-Wudu', 59; MU141, al-Muwatta', al-Tahara, 30. 52 B5652, al-Bukhari, al-Marda, 6; M657,1 Muslim, al-Birr, 54. 53 B2809, al-Bukhari, al-Jihad, 14. 54 HM27619, Ibn Hanbal, VI, 55 B5187, al-Bukhari, al-Nikah, 81.

tion, protected everyone, especially women. The existence of the Prophet (saw) has been a mercy for this community. One incident was reported in which Umm Ayman (ra) was asked why she wept when the Messenger of Allah (saw) died, beause being with Allah was better for His Messenger. She said, "I know that being with Allah is better for His Messenger, but I am weeping because the revelation from heaven has ceased." ⁵⁶

With the emergence of Islam, women gained many social and financial rights that they had been deprived of during the age of the Jahiliyya. They started to be respected and valued. Especially in Medina, where Muslim society was shaped, the existence of the Prophet (saw) became like social assurance for them. Thus, it was not arbitrarily that they went to the Prophet (saw) every time they faced unjust treatment. The more they described their problems the more divine revelation was sent. They solved their problems and they would not let themselves be victimized. Thus, women, who had been deprived of many important rights in Arab Jahiliyya society and had been alienated for centuries, gained the esteem that they deserved because of Islam.

⁵⁶ M6318, Muslim, Fada'il al-sahaba, 103; IM1635, Ibn Maja, al-Jana'iz, 65.



THE STANDARD OF LIVING DURING THE TIME OF THE PROPHET (SAW) A BALANCED, MODERATE, AND SIMPLE LIFE

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﴿ النَّبِيِّ ﴾ اللهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﴾ اللهِ عَنْ عَائِشَة رَوْجِ النَّبِيِّ ﴾ اللهِ عَمْزَنِي فَقَبَضْتُ رِجْلَيَّ، فَإِذَا قَامَ بَسَطْتُهُمَا، وَرِجْلاَيَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ عَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، فَإِذَا قَامَ بَسَطْتُهُمَا، وَرِجْلاَيَ فِي اللهِ عَلَى اللهُ ا

A'isha (ra), the wife of the Prophet (saw) said, "I was sleeping in front of the Messenger of Allah (saw) with my legs between him and the Qibla. When he prostrated himself, he would pinch me and I would draw up my legs, and when he stood up, I would stretch them out." A'isha (ra) added, "At that time there were no lamps in the houses."

(B382, al-Bukhari, al-Salat, 22; M1145, Muslim, al-Salat, 272)



حَدَّثَنَا خَبَّابٌ عِنَ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ فَيْ نَلْتَمِسُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمَنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْر، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُو يَهْدِبُهَا. قُتِلَ يَوْمَ أُحُدِ فَلَمْ نَجِدْ مَا نُكَفِّنُهُ إِلَّا وَمِنَّا مَنْ أَيْعَتْ لَهُ ثَمَرَتُهُ فَهُو يَهْدِبُهَا. قُتِلَ يَوْمَ أُحُدِ فَلَمْ نَجِدْ مَا نُكَفِّنُهُ إِلَّا وَمِنَّا مَنْ أَيْعَتْ لَهُ خَرَجَ رَأْسُهُ فَأَمَرَنَا بُولَ غَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَأَمَرَنَا النَّبِيُ فَيْ أَنْ نُغَطِّيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الْإِذْ خِر.

عَنْ أَبِي مَسْعُودِ الأَنْصَارِى ﴿ قَالَ: كَانَ رَسُولُ اللَّهِ ﴿ عَنْ أَبِي مَسْعُودِ الأَنْصَارِي ﴿ قَالَ: كَانَ رَسُولُ اللَّهِ ﴿ إِذَا أَمَرَنَا بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَتَحَامَلَ فَيُصِيبُ إِذَا أَمَرَنَا بِالصَّدَةِ وَإِنَّ لِبَعْضِهِمُ الْيَوْمَ لَمِائَةَ أَلْفِ.

عَنْ عَلِي ۗ عَلِي ۗ قَالَ: جَهَّزَ رَسُولُ اللَّهِ عَنْ عَلِي ۗ فَاطِمَةَ فِي خَمِيلٍ وَقِرْبَةٍ وَقُرْبَةٍ وَسُادَةٍ حَشْوُهَا إِذْ خِرْ.



Khabbab (ra) reported, "We emigrated with the Prophet (saw) just for the sake of Allah, and so our reward was then surely from Allah. Some of us died and they did not take anything from their rewards in this world, and among them was Musʿab b. 'Umayr; and the others were those who got their rewards. Musʿab b. 'Umayr was martyred on the day of the Battle of Uhud and we could get nothing except his robe to shroud him in. And when we covered his head, his feet became bare and vice versa. So the Prophet (saw) ordered us to cover his head only and to put *idhkhir* (a fragrant plant) over his feet."

(B1276, al-Bukhari, al-Jana'iz, 27)



Abu Mas'ud al-Ansari (ra) said, "When Allah's Messenger (saw) ordered us to give charity, those who did not have the financial means used to go to the market and work as porters and gain one *mudd* (about one kilogram of dates) and then give it as charity. Today some of them have one hundred thousand (but now they do not give charity)."

(B1416, al-Bukhari, al-Zakat, 10)



'Ali (ra) said, "The Messenger of Allah fitted out Fatima with a velvet dress, a water-skin and a pillow stuffed with *idhkhir*."

(N3386, al-Nasa'i, al-Nikah, 81; HM715, Ibn Hanbal, I, 92)

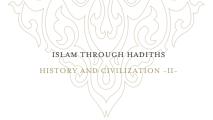


t was during the time when 'A'isha (ra) had grown old. Many years had passed since the Prophet's death and life conditions in Medina had changed a lot since then. One day, the mother of the believers accepted a visitor named Ayman al-Habashi to her presence. On that day, 'A'isha (ra) was wearing a dress that cost five dirhams and was made from Yemenite cotton cloth. She first looked at her own dress and the attire of those who were there and then thought about the times of poverty. She turned to her guest Ayman and said, "Look up and have a look at my slave-girl. Today she would refuse to wear this dress (I am wearing) in the house, although during the lifetime of Allah's Messenger I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me." 1

The fact was that time had passed and circumstances had improved. There was a vast difference between the financial means of the Companions (ra) during the lifetime of the Prophet (saw) and the financial means they acquired after his death. The region from Egypt to Persia and all of its treasures were under the control of Muslims.

Because of the wide trade network, in the years that the Prophet (saw) announced his prophethood in Mecca, the established Meccans were easily able to communicate with the countries in and around the Arabian Peninsula and make a profit. A class of affluent people who possessed slaves and could use all kinds of luxury consumer goods in their homes emerged among them. Nevertheless, it is not possible to say that the small group who believed in the Prophet (saw) had a prosperous life. By believing in him, it meant for these Muslims that they accepted all kinds of hardships together with the Prophet (saw). Being a minority, most of whom were from the poorest and weakest classes of society, the first believers suffered a lot from material deprevation and spiritual humiliation, oppression, and alienation. The only concern of believers, who were almost isolated from

¹ B2628, al-Bukhari, al-Hiba, 34



the world for thirteen years, was to survive and live without being oppressed on the basis of their religious beliefs. Consequently, there were days when Muslims were simply happy to find a piece of animal skin, thinking "they had found food." Their hardships reached an unbearable level, especially during the period in which they were boycotted and segregated because of their beliefs.²

The year of Hijra to Medina and the following years also became a period in which extraordinary events continued to occur. Muslims who emigrated with the Prophet (saw) had left everything they possessed in Mecca and were trying to become accustomed to this new city. As for Medina, it did not have political unity because of tribal conflicts until the arrival of the Prophet (saw). The Jewish tribes controlled trade and were financially powerful in the city. In fact, there was a market in the district of the Banu Qaynuqa³. The Ansar, who were local members of the city, earned their living mostly from date groves. When a pact of brotherhood was established between them and the Muhajirun, each family of the Ansar started to share both their houses and their sources of income with the emigrant families.4 On the other hand, the Meccan polytheists were making preparations for a war to annihilate the Muslims and began to provoke the Arab tribes living in the surrounding areas against the Muslims. In that environment, surrounded by enemies, believers had to be always ready to fight while continuing their daily life.

Even though unexpected circumstances brought obstacles which limited the means of the Muslims, Allah's Messenger did not hesitate to take steps that would help revive Muslim society. The most remarkable one was to establish a new market place for Muslims separate than the Jewish market. By saying, "This is your market. It will always be your market and no duty will be levied on it," he directed the commercial life in Medina toward a course of equity. He laid the foundations of a new market, which put the initiative in the hands of Muslims, and taught them how to stand on their own feet. In fact, the owners of capital led the development of this market by organizing caravans while those who did not have the necessary capital sold even the robes they covered themselves with in order to take their place in this market. In addition to the caravans which came to the market in certain seasons, people of certain professions, such as moneychanger, weaver, and ironsmith took part in commercial life.

² SU3/217, al-Suhayli, *al-Rawd al-'unuf*, III, 217.
³ B2048, al-Bukhari, al-Buyuʻ, 1.
⁴ B2325, al-Bukhari, al-Muzaraʻa, 5.
⁵ IM2233, Ibn Maja, al-Tijara, 40.
⁶ D1641, Abu Da'ud, al-Zakat, 26; IM2198, Ibn Maja, al-Tijara, 25.
⁷ B2060, B2061, al-Bukhari, al-Buyuʻ, 8.
⁸ B2093, al-Bukhari, al-Buyuʻ, 31.

The fact that trade caravans could not reach Medina was a frequent problem and it affected daily life, especially during the period when there was a continuous enemy threat. This was because the harvest collected from the date groves in Medina was not enough for the needs of the city and the conditions of the city were not suitable for animal husbandry. Food and other basic necessities were provided from neighboring countries. When there were no caravans coming to the city, people would eat for months whatever they found and only the wealthy could obtain their needs from chandlers, dealers in supplies and equipment.11 This was because the Medina City State did not have its own currency and it was not easy for an ordinary person to make money. There was even a severe famine in the early in the years after the Hijra, and because of this, the cargo carried by the caravans coming from Damascus was very valuable.¹² On a Friday when the Prophet (saw) was delivering the Friday sermon, a caravan arrived in Medina. The entire congregation except twelve men rushed out of the mosque to see to their needs from the caravan. 13 This behavior, which was criticized by Allah (swt) in a verse revealed in the Holy Qur'an,14 shows the level of financial difficulty that the people of Medina experienced in the early years after the Hijra.¹⁵

When one examines the consumption habits of the period in which the Prophet (saw) lived, a clearer idea can be attained about their level of subsistence. The food of an ordinary family was barley and dates, and wheat flour was a luxury item. ¹⁶ Sometimes, one could not even find enough barley to make bread; and meals consisted only of a couple of dates. ¹⁷

All foot items, such as flour, used to be produced by hand mills at home and women did not know of the sieve. Because the sieve had not yet become known, Allah's Messenger (saw) did not eat bread made from white flour. It is also reported that they used to grind barley and then blow off its husk; and after the husk flew away, they used it to prepare dough. When they had the means, they would also cook meals with ingredients that could be easily obtained such as barley, mash made from roasted flour and sugar, dried yoghurt, squash, and plant roots. Even though meat was a treasured food item, it was hard to find, especially by the poor people coming from the desert. This was the reason why Allah's Messenger commanded Muslims to store the meat of scarified animals and distribute it among the poor.

9B2092, al-Bukhari, al-Buvu', 30. 10 M6025, Muslim, al-Fada'il, 11 D1716, Abu Da'ud, al-Lugata, 1. 12 M1997, Muslim, al-Jum'a, 13 M1997, Muslim, al-Jum'a, 14 Al-Jum'a, 62/11. 15 KC18/109, al-Ourtubi, Tafsir, XVIII, 109. 16 T3036, al-Tirmidhi, Tafsir al-Our'an, 4. ¹⁷ B5383, al-Bukhari, al-At'ima, 6; M7448, Muslim, al-Raga'ig, 25. 18 B5413, al-Bukhari, al-At'ima, 23. 19 B5450, al-Bukhari, al-At'ima, 48. 20 B2981, al-Bukhari, al-Jihad, 123. ²¹ B5163, al-Bukhari, al-Nikah, 65. ²² M5325, Muslim, al-Ashriba, 144. ²³ B938, al-Bukhari, al-Jum'a, ²⁴ M5103, Muslim, al-Adahi, 28; D2812, Abu Da'ud, al-Dahaya, 9-10.

²⁵ B446, al-Bukhari, al-Salat, ²⁶ M5517, Muslim, al-Libas wa 'l-Zina, 85. ²⁷ D570, Abu Da'ud, al-Salat, ²⁸ M5521, Muslim, al-Libas, ²⁹ M764, Muslim, al-Hayd, 30 N16, al-Nasa'i, al-Tahara, 16; IM336, Ibn Maja, al-Tahara, 22. 31 M756, Muslim, al-Hayd, ³² D4011, Abu Da'ud, al-Hammam, 1; IM3748, Ibn Maja, al-Adab, 38. 33 B5843, al-Bukhari, al-Libas, 31; T2469, al-Tirmidhi, Sifat al-qiyama, 34 D113, Abu Da'ud, al-Tahara, 51. 35 M7519, Muslim, al-Zuhd, ³⁶ N5635, al-Nasa'i, al-Ashriba, 32. ³⁷ B5415, al-Bukhari al-At'ima, 23. 38 B5097, al-Bukhari, al-Nikah, 19. ³⁹ M5270, Muslim, al-Ashriba, 109. 40 B3109, al-Bukhari, Fard al-khumus, 5. ⁴¹ MU256, al-Muwatta', Salat al-layl, 1. 42 B382, al-Bukhari, al-Salat, 22; M1145, Muslim, al-Salat, ⁴³ M1148, Muslim, al-Salat, 44 T2479, al-Tirmidhi, Sifat

al-qiyama, 38; IM3562, Ibn

45 D586, Abu Da'ud, al-Salat,

60; M987, Muslim, al-Salat,

Maja, al-Libas, 4.

133.

The structure and furniture of the houses at the time also give us an idea about their standard of living. The main materials used in constructing houses were carved stones, lime, teak wood and palm leaves.²⁵ The outer gates of the house could be made from wood or were sometimes covered only by a piece of cloth.²⁶ The interior chambers of the houses were separated from each other by walls constructed from palm leaves and plastered with mud²⁷ or straw or by cloth curtains.²⁸ Since there were no special places for bathrooms in the houses, ²⁹ the need for relieving oneself was satisfied in deserted areas,³⁰ while bathing was done at home and in basins.³¹ There were no public bathhouses in Medina at the time.³²

According to reports transmitted to us from the Companions (ra), we learn that the furniture and furnishing of the houses of that time were very simple. The furnishings of the houses of the Prophet (saw) and his Companions (ra) were just straw mats and leather mattresses and pillows stuffed with palm leaves.³³ Drinking water was kept in earth pitchers,³⁴ skins,³⁵ and gourds.³⁶ Leather dining sheets were used to serve dinner,³⁷ and pots,³⁸ pans,³⁹ and cups⁴⁰ were the main utensils of a house. Some furniture used in Mecca, such as sofas and wooden bedsteads, were not known in Medina. Tables, coffee tables, and similar home furnishings were also not used in Medina. Even providing light with lamps composed of oil and a wick was not done until later.⁴¹ In fact, 'A'isha (ra) reported, "I was sleeping in front of the Messenger of Allah (saw) with my legs between him and the Qibla. When he prostrated himself, he would pinch me and I would draw up my legs, and when he stood up, I would stretch them out." 'A'isha (ra) added, "At that time there were no lamps in the houses."⁴²

The style of dress of that time also gives us an idea about the conditions of life. The people of Medina used to obtain clothes and sheets of cloth via caravan trade from various cities and countries such as Najran, Yemen, Damascus, Egypt, and Iran. Finding something to wear was a major difficulty for the people of the time.⁴³ Just as there were those who wore rough woolen clothes and smelled bad when it rained for lack of any other thing to wear,⁴⁴ there were also those who had difficulty covering their private parts with the cloth they were wearing.⁴⁵ To a Companion who asked the Messenger of Allah (saw) about praying while wearing in a single garment, he said, "Has every one of you got two garments?" and told him that he could pray in a single garment by placing its two ends over his

shoulders.⁴⁶ He even warned women by commanding them "not to lift their heads until the men had sat up straight" in prayer with congregation because the garments of some men did not completely cover their private parts.⁴⁷

The people who suffered the most from a shortage of food, clothing, and money during the time of the Prophet (saw) were most clearly the Companions of the Suffa (ra). They were called "the guests of Islam" by the Prophet (saw) and they were his poor disciples, who neither had a family nor wealth, and they stayed in the Prophet's mosque and lived with the support of the Prophet (saw) and his Companions.⁴⁸ Abu Hurayra (ra), who was from the Companions of Suffa and who said that he sometimes lost consciousness because of hunger, gave us the following information about the garments of his friends: "I saw seventy of the Companions of the Suffa and none of them had a ridā' (a garment covering the upper part of the body). They had either izārs (a sheet covering below the waist) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them with their hands lest their private parts should become naked."49 The shortage of clothes could also be often seen among the bedouins who lived in rural areas. In fact, the young Companion 'Amr b. Salama (ra), who was appointed as an imām to a tribe that recently embraced Islam, stated that the happiest day of his life was when he was given a garment that covered his whole body as a gift.⁵⁰ In addition, it is was reported that Muslims sometimes had difficulty even to find shrouds to cover the dead. It was reported that when the Muslims covered the head of Mus'ab b. 'Umayr (ra), who was martyred on the day of the Battle of Uhud, his feet became bare because the shroud was too short.⁵¹

Of course, a life style faced with financial difficulties was not the Prophet's personal choice, but rather was related to the circumstances of the time. This was because in an environment dominated by uncertainty, lack of trust, enemy threats, and instability, there was no opportunity to engage in agriculture on a large scale nor to develop commercial relations. This was mirrored in daily life by a scarcity of basic needs. Thus, Allah's Messenger encouraged his Companions (ra) to support each other by sharing. For example, with the Prophet's encouragement, women Companions (ra) donated their jewelry to the common good on the E'id day.⁵² The Companion Abu Mas'ud al-Ansari (ra) expressed his desire to give charity in the following words: "When Allah's Messenger ordered us to give charity,

46 M1148, Muslim, al-Salat, 275; N770, al-Nasa'i, al-Qibla, 18.
47 B1215, al-Bukhari, al-'Amal fi al-salat, 14.
48 B6452, al-Bukhari, al-Riqaq, 17.
49 B442, al-Bukhari, al-Salat, 58.
50 B4302, al-Bukhari, al-Maghazi, 54.
51 B1276, al-Bukhari, al-Jana'iz, 27.
52 HM18682, Ibn Hanbal, IV, 283.

those who did not have the financial means used to go to the market and work as porters and gain one *mudd* (about one kilogram of dates) and then give it as charity. Today some of them have one hundred thousand (but now they do not give charity)."⁵³

Such hardships for the Muslims, which were caused by lack of wealth, did not last and, as predicted by the Prophet (saw), soon the time came when caravans were able to travel safely and it was very hard to find needy people to whom charity could be given.⁵⁴ The Companions (ra) not only obtained quality furnishings like carpets and rugs⁵⁵ but also gained the treasures of Iran and Byzantium as a result of the Prophet's prayer. 56 Such a luxurious life style which seemed like a very distant possibility in those days became a reality after a very short time. After the defeat at the Battle of the Khandaq, the polytheists could not dare to gather another army and attack the Muslims. The relative safety of this environment led to the gradual disappearance of the poor conditions of the Muslims and had positive economic consequences. The Jewish tribes of the Banu Nadir and Qurayza were expelled from Medina for betraying their agreements and helping the polytheists in battle. The date groves they left behind were distributed by the Prophet (saw) among the Muhajirun and he then told them that they no longer had any rights over the lands of the Ansar.⁵⁷ In this way, almost all the Muslims in Medina attained sufficient financial means.

One needed to wait for the seventh year after the Hijra in order to see the financial comfort of the Muslims in a real sense. From that year on, they conquered the settled areas around Medina, such as Khaybar, Fadaq, and Wadi al-Qura. By means of these conquests, not only were the areas surrounding Medina made secure but also wide and fertile lands and abundant war booty were captured. Even though this fast ascendance first appeared to result in an improvement in prosperity, the increasing needs of the growing population required the distribution of the resources to the masses. In this new period, Allah's Messenger (saw) essentially distributed the war booty instead of accumulating it in the hands of the state and acted in the interest of the general Muslim society with respect to the ownership of the lands. For example, a significant portion of the lands captured in the Battle of Khaybar were left in the hands of their previous owners in return for the payment of half of their revenue instead of distributing it among the Muslim fighters. With this practice, the emergence of a class of landlords

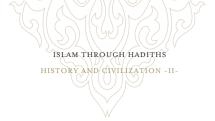
⁵³ B1416, al-Bukhari, al-Zakat, 10.
⁵⁴ B1413, al-Bukhari, al-Zakat, 9.
⁵⁵ B3631, al-Bukhari, al-Manaqib, 25.
⁵⁶ N3178, al-Nasa'i, al-Jihad, 42.
⁵⁷ B3128, al-Bukhari, Fard al-khumus, 12; IF7/333, Ibn Hajar, *Fath al-Bari*, VII, 333.
⁵⁸ M3965, Muslim, al-Musakat, 4.

and wealthy warlords was prevented. The war booty gained by the tribe of the Khawazin after the Battle of Hunayn, which took place in the eighth year of the Hijra, was distributed among those who had a rightful share from all classes of society. However, many slaves captured in this battle were freed contrary to expectation.⁵⁹ In this way, not only did the tribe of the Khawazin embrace Islam but also thousands of people joined Muslim society not as slaves who were the possessions of wealthy people but rather as free individuals who could acquire property. This situation also ensured the distribution of financial resources through all levels of society and prevented the emergence of stratification in society based upon slaves and masters. Regular revenue started to be obtained from regions captured through peaceful means. Indeed, when the poll tax and alms coming from Bahrein was piled in the middle of the Prophet's Mosque, it created a small hill. Allah's Messenger (saw) did not leave the mosque until he had distributed every single coin to its rightful owner.⁶⁰

With the establishment of security, the way for trade and related branches of business was opened. With the increase in financial resources, the means to hire labor also improved. Slaves had the opportunity to make an agreement with their owners and gain their freedom with the money they earned. It is recorded in the sources that business was done during the age of the Prophet (saw) in many fields, ranging from the treatment of the sick to clerkship, and from agriculture and a number appointment of the lands and a growing population created a need for the appointment of state officials. Allah's Messenger appointed individuals whose qualifications he trusted to governorships, judgeships, tax collection, and the care of the animals owned by the treasury. Moreover, instructors, commanders, ambassadors, muazzins, and *imāms* were appointed to various regions. Because the state organization had a simple structure at that time, the positions of state officials were limited to the fulfilment of certain duties and those who did so were paid salaries. 66

The regular revenue flow obtained by the conquests of course brought improvement in the standard of living. While Muslim population of Medina was only five/ten thousand in the first year after the Hijra, it reached fifteen thousand in a few years. New districts were built because of emerging needs. The Prophet (saw) made new regulations in city planning in order to ensure the easy movement of people and animals.⁶⁷ New wells were dug

⁵⁹ N3718, al-Nasa'i, al-Hiba, 60 B421, al-Bukhari, al-Salat, 61 IM2521, Ibn Maja, al-'Itq, 62 M4042, Muslim, al-Musakat, 66. 63 T1305, al-Tirmidhi, al-Buyu', 66; IM2220, Ibn Maja, al-Tijara, 34. 64 D2974, Abu Da'ud, al-Imara, 18-19. 65 B2724, al-Bukhari, al-Shurut, 9. 66 D2943, Abu Da'ud, al-Imara, 9-10. 67 B2473, al-Bukhari, al-Mazalim, 29.



to provide water.⁶⁸ From time to time the Prophet's Mosque was expanded and reconstructed. People were able to find such things as mounts⁶⁹ and servants⁷⁰ which they could not find in previous years.

Allah's Messenger (saw) distributed the revenue of the state to a gradually increasing number of people from various classes of society ranging from the bedouins who came from the desert and asked him for things⁷¹ to the Muhajirun returning from Abyssinia.⁷² Among those people, were the Prophet's wives. 73 However, while new needs were emerging in society every day, Allah's Messenger preferred a humble life for the members of his family instead of a luxurious life. This was why he refused his wives' requests for certain material things. Even though this caused short-term discontent between Allah's Messenger and his wives, they were eventually informed that they should be content with the share given to them by Allah (swt) and His Messenger. 74 Allah's Messenger himself was more sensitive than anybody with regard to material goods. Indeed, he did not leave anything behind as an inheritance except a couple of articles and some barley.⁷⁵ Moreover, the items found in the dowry of the Prophet's beloved daughter Fatima (ra) revealed the simple life style of the Prophet (saw) and his family. This was because what she had in her dowry were only a velvet dress, a water-skin and a pillow stuffed with the idhkhir plant.⁷⁶

Allah's Messenger sometimes gave more gifts to those who recently embraced Islam than to others in order to incline their hearts to Islam. Such a policy at certain times created among the Ansar, who had faced all kinds of hardship with the Prophet (saw), the impression that he did not need them anymore and that disturbed them. At such times, Allah's Messenger appeased the Ansar, who had performed many valuable services in the establishment of Islam, by saying, "...if all the people took their way through a valley or mountain pass, I would certainly select the valley or mountain pass of the Ansar."⁷⁷ In this way, he stated that the amount they obtained from war booty was not a measure of their status in Muslim society. In fact, selecting many individuals from the Companions of the Suffa, such as Mu'adh b. Jabal (ra), for important positions was an indication of the Prophet's attitude in this respect.⁷⁸

The developments which took place in the final years of the prophethood increased the financial resources of all the Muslims, People were able to store in their homes such food as as the meat from sacrificial ani-

68 M4139, Muslim, al-Musakat, 143. 69 M4265, Muslim, al-Ayman, 70 M5693, Muslim, al-Salam, 71 D4775, Abu Da'ud, al-Adab,1; N4780, al-Nasa'i, al-Qasama, 23-24. 72 B3136, al-Bukhari, Fard al-khumus, 15. 73 M3963, Muslim, al-Musakat, 2. 74 Al-Ahzab, 33: 28-29; B2468, al-Bukhari, al-Mazalim, 25. 75 B6451, al-Bukhari, al-Riqaq, 16. ⁷⁶ N3386, al-Nasa'i, al-Nikah, 81; HM715, Ibn Hanbal, I, 77 B4330, al-Bukhari, al-Maghazi, 57. ⁷⁸ D3592, Abu Da'ud, al-

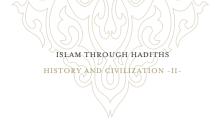
Qada' (Aqdiyya), 11; T1327,

al-Tirmidhi, al-Ahkam, 3.

mals and they did not have any worries about hunger and lack of food.⁷⁹ In fact after acquiring regular revenue from Bahrein, which had been peacefully captured, Allah's Messenger said, "*By Allah, I am not afraid that you will be poor*," and then warned his Companions (ra) about pursuing worldly possessions and fighting with each other.⁸⁰ His warnings about excess consumption and using material resources were not limited to this. He did not approve of using gold and silver, which were the currency of the day and were used in making household utensils,⁸¹ or of men using of silk garments and gold ornaments as signs of conspicuous consumption.⁸² The economic policy of the Prophet (saw) and his warnings regarding the material world shaped early Muslim society; and people living in Mecca and Medina before the death of the Prophet (saw) avoided rich house furnishings, clothing, and excessive consumption which would change the flow of daily life.

Muslim society went through great a transformation during the twenty-three-year period of prophethood. The conditions and circumstances of life changed every year, but the financial resources of society were mobilized to improve the security and general circumstances of life. Even though the relative prosperity achieved in a few years before the death of the Prophet (saw) brought improvement in the standard of living, it did not change the social structure or upset the social balance. No groups came to dominate society and no major gaps appeared to separate the rich and poor. The conditions of life improved and this was because of the value system of Islam which was introduced through the guidance of the Prophet (saw). By means of brotherhood in religion, based on rights, justice, and the philosophy of charity and solidarity, a healthy Muslim society was created. Even though, because of the circumstances of the time, the lack of technological development is noticeable, one should not ignore the change and improvement in the lives of the believers who had been under physical and spiritual oppression. This was because those people who did not have sufficient financial resources gained in fact more resources thanks to the call of the Prophet (saw). Accordingly, even though conditions improved and a city state was established during the lifetime of the Prophet (saw), a balanced, simple and humble life style was never abandoned and the accumulated wealth did not lead to immoderate attitudes, such as pride, extravagance, and excess. The value given to ma-

⁷⁹ B5569, al-Bukhari, al-Adahi, 16. ⁸⁰ B4015, al-Bukhari, al-Maghazi, 12. ⁸¹ B5837, al-Bukhari, al-Libas, 27: B6235, al-Bukhari, al-Isti'dhan, 8. ⁸² B5650, al-Bukhari, al-Marda, 4.



⁸³ M2420, Muslim, al-Zakat, 120 terial goods by Allah's Messenger, who stated that true wealth was the wealth of the soul,⁸³ never took precedence over the values he brought to humankind about the meaning of life.



THE ITEMS USED DURING THE TIME OF THE PROPHET (SAW) ITEMS ALSO HAVE RIGHTS

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ فَيْ قَالَ: "أَطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَغَلِّقُوا الْأَبْوَابَ، وَأَوْكُوا الْأَسْقِيَةَ، وَغَلِّقُوا الْأَبْوَابَ، وَأَوْكُوا الْأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ..."

According to Jabir (ra), Allah's Messenger (saw) said, "When you go to bed, extinguish the lamps; close your doors; tie the mouths of your water skins, and cover the food and drinks."

(B5624, al-Bukhari, al-Ashriba, 22)



عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ قَالَ: ثَالَ رَسُولُ اللَّهِ ﴿ قَالَ: "الْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ وَالْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ."

عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ يُدْخِلُ ثَلاَثَةَ نَفَرٍ الْجَنَّةَ بِالسَّهْمِ الْوَاحِدِ صَانِعَهُ يَحْتَسِبُ فِي ضَائِعَهُ مَخْتَسِبُ فِي صَانِعَهُ يَحْتَسِبُ فِي صَانِعَهُ لَخَيْرَ وَالرَّامِيَ بِهِ وَمُنَبِّلَهُ. "



According to Ibn 'Umar (ra), Allah's Messenger (saw) said, "The (standard) weight is the weight used by the people of Mecca, and the (standard) measure is the measure used by the people of Medina."

(D3340, Abu Da'ud, al-Buyu', 8)



According to 'Uqba b. 'Amir (ra), the Prophet (saw) said, "Allah, the Mighty and Sublime, will admit three people into Paradise for one arrow: The one who makes it intending it to be used for a good cause, the one who shoots it (to an enemy), and the one who makes the arrowhead."

(N3148, al-Nasa'i, al-Jihad, 26)



ne night when the Prophet (saw) was sitting, a mouse started to pull and drag the wick of the oil lamp burning next to him. While it was running around, it came in front of the Prophet, dropped the wick on the straw mat, and ran away. As a result, the wick burned a hole in the straw mat about the size of a palm. The Prophet (saw) said to his Companions (ra), "When you go to sleep, extinguish your lamps."¹

The Prophet's warning against fire was directly related to the circumstances of the time. This was because most of the items in a house and even the roofs of some structures were made of materials which could easily burn. In that period, the bedouin lived in easily portable tents made of animal wool and hair while settled people lived in houses.² In addition to one-floor houses with strong doors, locks and keys, there also were, though not many, two-floor buildings with stairs.³ At night, oil lamps with a wick and a container filled with olive oil were used for providing light in houses.⁴ The Prophet (saw) even commanded his Companions (ra) to send some of the oil used in such lamps to Jerusalem (*Bayt al-Maqdis*).⁵

Rugs were the main item used in house furnishing during the 'Asr al-Sa'ada. In addition to straw mats woven from palm leaves,⁶ there were sheets made from wool which were used as a cover for the ground.⁷ Furthermore, there were mattresses used on beds like sofas,⁸ and leather mattresses filled with palm fibers, cushions, and pillows.⁹ Sheets were used to cover the beds.¹⁰ People used to sit in chairs having iron legs. Allah's Messenger (saw) once sat in such a chair and delivered the message of Islam to Abu Rifa'a who came from far away.¹¹ Meals could be eaten either at a table or on the floor by using floor tables. However, Allah's Messenger ate his meals neither at a table not at a floor table¹² but rather on the floor. People used table sheets¹³ and hides to serve food on the floor.¹⁴

160, 161, ² Al-Nahl, 16: 80. ³ B4040, al-Bukhari, al-Maghazi, 16. ⁴B6295, al-Bukhari, al-Isti'dhan, 49. ⁵ D457, Abu Da'ud, al-Salat, 6 M6406, Muslim, Fada'il al-sahaba, 165. ⁷ M5520, Muslim, al-Libas wa 'l-zina, 87. 8 B4323, al-Bukhari, al-Maghazi, 56. 9T1761, al-Tirmidhi, al-Libas, 27; D4153, Abu Da'ud, al-Libas, 45. 10 T1750, al-Tirmidhi, al-Libas, 18; N5351, al-Nasa'i, al-Zina, 111. 11 N5379, al-Nasa'i, al-Zina, 12 B5415, al-Bukhari, al-At'ima, 23. 13 D189, Abu Da'ud, al-Tahara, 74; IM488, Ibn Maja, al-Tahara, 66. 14 B5085, al-Bukhari, al-

Nikah, 13.

¹ D5247, Abu Da'ud, al-Adab,

¹⁵B3615, al-Bukhari, al-Managib, 25; M7521, Muslim, al-Zuhd, 75. ¹⁶ B2352, al-Bukhari, al-Musakat, 1. 17 D3695, Abu Da'ud, al-Ashriba, 7. 18 ST1/485, Ibn Sa'd, Tabagat, I, 485. 19 B5837, al-Bukhari, al-Libas, 27. ²⁰ B4101, al-Bukhari, al-Maghazi, 30. ²¹T2364, al-Tirmidhi, al-Zuhd, 38. ²² N241, al-Nasa'i, al-Tahara, 149; IM378, Ibn Maja, al-Tahara, 35. ²³ DM43, al-Darimi, al-Muqaddima, 7. ²⁴ D4572, Abu Da'ud, al-Diyat, 19. 25 T1868, al-Tirmidhi, al-Ashriba, 5. ²⁶ B523, al-Bukhari, Mawagit al-salah,2; M5176, Muslim, al-Ashriba, 38. ²⁷ M5205, Muslim, al-Ashriba, 61; N5616, al-Nasa'i, al-Ashriba, 27. ²⁸ D3695, Abu Da'ud, al-

Ashriba, 7.

Ashriba, 8.

Ashriba, 22.

al-Ashriba, 93.

Rigaq, 51.

al-Bari, I, 291.

²⁹ B5593, al-Bukhari, al-

30 B5624, al-Bukhari, al-

³¹ B5606, al-Bukhari, al-Ashriba, 12; M5242, Muslim,

³² B251, al-Bukhari, Ghusl, 3. ³³ B6562, al-Bukhari, al-

34 D98, Abu Da'ud, al-Tahara,

47; IF1/291, Ibn Hajar, Fath

35 M727, Muslim, Hayd, 41.

36 M756, Muslim, Hayd, 64.

Sheep and camel milk were served in wooden cups¹⁵ and cups and small containers were also used to drink different things.¹⁶ Other containers, such as bowls and plates, were made from the stumps of trees, such as palms.¹⁷ During the age of the Prophet (saw) in addition to glass cups,¹⁸ there were, though very rare, gold and silver cups.¹⁹ Meat dishes were cooked in bowls. For example, the blessed meat cooked by Jabir b. 'Abd Allah's wife for the Prophet (saw) and his Companions (ra), who had not had anything for days during the Battle of the Khandaq, was mentioned for years.²⁰ In order to bake bread in those days, barley flour would be blown and separated from its chaff,²¹ and then the flour was kneaded in basins to make dough.²² In order to bake bread and cook dishes, furnaces were made from stones used as a trivet.²³ To pull the warm bread out of the furnace, a wooden pole called "*misṭāh*" was used.²⁴

Drinks were made and stored in dried and hollow gourds called "dubbā'," which were used as pitchers, in tar-smeared jugs called "muzaffat," in jugs made from red and green clay and called "hantama," and in wooden containers similar to barrels called "nakīr." When unfermented grape juice stayed for a long time in such containers, it would turn into alcohol. This was the reason why the Prophet (saw) prohibited keeping unfermented juice for a long time in such containers. In addition to stone containers used in the preparation of drinks, there were leather containers, such as water bottles and skin bags. However, because not everybody had leather containers, tarred bowls and jugs were usually used for the preparation of drinks.

Allah's Messenger commanded Muslims to preserve food and by doing so be protected them from illnesses. He said, "When you go to bed, extinguish the lamps; close your doors; tie the mouths of your water skins, and cover the food and drinks."³⁰ The containers with no cover were covered with a piece of cloth or wood.³¹

For cleansing the body, a piece of cloth was kept in a corner of the house and thus a proper place would be prepared for taking a bath.³² Water drawn from wells by a reeled bucket was heated in copper pots or narrownecked metal containers called "qumqums."³³ Clean bath water would be put in a large container, such as a basin made from bronze, the raw material of which was copper,³⁴ or into another type of large container called a "faraq."³⁵ People would also take baths in containers like washtubs.³⁶

There were also bronze bowls used for washing the hands and face and performing the wudu' other than taking a bath.³⁷ While performing the wudu', Allah's Messenger (saw) would take water from the container with his right hand and would not immerse his left hand in the container.³⁸

Laundry³⁹ and bodily washing were done with a kind of soap power made by grinding the leaves of a tree called "*sidr*."⁴⁰ After taking a bath, the body was dried with cloth towels,⁴¹ and the hair was combed with an iron comb called a "*midrayy*."⁴² During the time of the Prophet (saw), a type of tooth brush called a "*miswāk*" made from the branches of the *arāk* tree was used.⁴³ The different containers of water used for different purposes, such as taking a bath, cleaning the mouth, or drinking, were covered to keep the water clean.⁴⁴

During the time of the Prophet (saw), a knife called a "sikkīn" or "mudya" was used for slaughtering animals and was sharpened beforehand. 45 Under normal circumstances, animals were slaughtered with such iron knives. 46 They were also used for cutting the meat into pieces 47 and cutting certain types of food like cheese. 48 When a domestic animal was wounded by a wild animal like a wolf and needed to be immediately slaughtered, a white thin sharp stone called a "marwa" was used for slaughtering it, if there was not a knife available. 49 In case of pressing events like war, if there was no knife available, and if swords were not to be used in order to keep them sharp, reeds were used. 50 In rare cases when game needed to be slaughtered and there was no knife available, a sharp stick could be used. 51 Game and runaway domestic animals could be hunted with arrow. 52

In the 'Asr al-Sa'ada, some sharp instruments were also used for medical treatment. For example, a knife called a "mihjam" similar to a scalpel was used for bloodletting.⁵³

In the age of the Prophet (saw), pickaxes and shovels were used in construction and for digging wells and trenches.⁵⁴ Iron plows were used in agriculture,⁵⁵ while axes were useful for working with wood.⁵⁶ In collecting dates large baskets were used.⁵⁷

Because commercial life in Mecca and Medina was very lively in that period, various currencies and measures of weight and volume were used. Metal coins called "sikka" minted according to certain standards in neighboring countries were used for commercial exchange. ⁵⁸ Silver coins were called "dirhams" and gold coins were called "dinars." Because coins were

37 B197, al-Bukhari, al-Wudu'. 45. 38 HM1133, Ibn Hanbal, I, 39 IM628, Ibn Maja, al-Tahara, 118. ⁴⁰ D355, Abu Da'ud, al-Tahara, 129; DM799, al-Darimi, al-Tahara, 83. ⁴¹ HM27393. Ibn Hanbal. 42 B6241, al-Bukhari, al-Isti'dhan, 11; M5638, Muslim, al-Adab, 40. 43 IM2324. Ibn Maia, al-Ahkam, 8. 44 IM361, Ibn Maja, al-Tahara, 30. 45 M5091, Muslim, al-Adahi, 46 N4404, al-Nasa'i, al-Dahaya, 18; IM3244, Ibn Maja, al-Sayd, 17. 47 B675, al-Bukhari, al-Adhan, 43: M793, Muslim, al-Hayd, 93. ⁴⁸ D3819, Abu Da'ud, al-At'ima, 38. 49 N4405, al-Nasa'i, al-Dahaya, 18; IM3176, Ibn Maja, al-Dhaba'ih, 5. 50 B2488, al-Bukhari, al-Shirka, 3. ⁵¹ D2824, Abu Da'ud, al-Dahaya, 14, 15; IM3177, Ibn Maja, al-Dhaba'ih, 5. 52 B5544, al-Bukhari, al-Sayd, 37; M5092, Muslim, al-Adahi, 20. 53 B5704, al-Bukhari, al-Tıbb, 17; M5743, Muslim, al-Salam, 71. 54 DM43, al-Darimi, al-Muqaddima, 7; B4101, al-Bukhari, al-Maghazi, 30. 55 B2321, al-Bukhari, al-Muzara'a, 2. ⁵⁶ D3074, Abu Da'ud, al-Kharaj, 35, 37. 57 B4197, al-Bukhari, al-Maghazi, 39; Muslim, al-Jihad wa 'l-siyar, 121. 58 AHS196, al-Mawardi, al-Ahkam al-sultaniyya, 196-197.

⁵⁹ D3449, Abu Da'ud, al-Buyu' (Ijara), 48; IM2263, Ibn Maja, al-Tijara, 52. 60 W. Hinz, İslam'da Ölçü Sistemleri, p. 2. 61 D3349, Abu Da'ud, al-Buyu', 12; N4567, al-Nasa'i, al-Buyu', 44. 62 D1715, Abu Da'ud, al-Luqata, 1. 63 W. Hinz, İslam'da Ölçü Sistemleri, p. 3. 64 B5153, al-Bukhari, al-Nikah, 55; M3490, Muslim, al-Nikah, 79. 65 IE5/131, Ibn al-Athir, Nihaya, V, 131-132. 66 D1628, Abu Da'ud, al-Zakat, 24; T1114, al-Tirmidhi, al-Nikah, 23. 67 M3489, Muslim, al-Nikah, 78; D2105, Abu Da'ud, al-Nikah, 27, 28. 68 D3281, Abu Da'ud, al-Ayman wa 'l-nudhur, 15; D238, Abu Da'ud, al-Tahara, 69 W. Hinz, İslam'da Ölçü Sistemleri, p. 34. 70 IE4/113, Ibn al-Athir, Nihaya, IV, 113. 71 MA6028, 'Abd al-Razzag, Musannaf, III, 380; DM3482, al-Darimi, Fada'il al-Qur'an, 72 B5974, al-Bukhari, al-Adab, 5; B4159, al-Bukhari, al-Maghazi, 36; D238, Abu Da'ud, al-Tahara, 96. 73 B1507, al-Bukhari, al-Zakat, 74; M2351, Muslim, al-Zakat, 69. 74 SN7/229, al-Nawawi, Sharh 'ala al-Muslim, VII, 229. 75 W. Hinz, İslam'da Ölçü

Sistemleri, p. 56.

Nihaya, IV, 350. ⁷⁸ W. Hinz, İslam'da Ölçü

Sistemleri, p. 54.

⁷⁶ M736, Muslim, al-Hayd,

77 IE4/350, Ibn al-Athir,

50; N73, al-Nasa'i, al-Tahara,

⁷⁹ M727, Muslim, al-Hayd, 41.

minted in different weights, and this was taken into account in trade, Allah's Messenger prohibited clipping small pieces from them.⁵⁹ One dirham weighed 2.97 grams, while one dinar weighed 4.231 grams.⁶⁰ In addition to coinage, people could trade with gold and silver bullion.⁶¹ When expressing the prices of goods, the term "*qirāt*," which had a smaller currency value than a dirham, was also used.⁶² One gold *qirāt* weighed about 0.176 gram.⁶³

In transactions like borrowing in gold, a unit of measure was the "nawāt." 'Abd al-Rahman b. 'Awf (ra) was married to his wife in return for one nawāt of gold for a dowry. ⁶⁴ One nawāt was five dirhams ⁶⁵ which were equal to about 14.85 grams. Nashsh and ūqiyya were the units of weight used in borrowing silver and in commercial transactions. One ūqiyya, which was equal to forty dirhams, ⁶⁶ weighed about 118.8 grams in modern measurement and one nashsh weighed half of an ūqiyya, ⁶⁷ which came to about 59.4 grams.

The *raţl*, which was a measure of capacity,⁶⁸ was another unit used for measuring the weight of goods like copper, iron, plants that were consumed fresh, figs, and cotton. One *raţl*, which was equal to twelve ūqiyyas, was about one and a half kilograms.⁶⁹ Another unit of weight was the *qintār*, which was used for weighing large amounts of goods. One *qintār* was equal to 12,000 dinars,⁷⁰ which was about 50.772 grams (51 kg). The term *qintār* was also used metaphorically for large amounts.⁷¹

During the time of the Prophet (saw), the value of some goods was expressed in volume and some units of capacity were used to measure them. The volume of certain goods like rice and wheat was measured by *faraq*, which was equal to sixteen *ratls*.⁷² In addition to the above goods, food like wheat, barley, and dried dates were also measured by *mudd* and $\bar{s}a$.⁷³ Since one $\bar{s}a$ was equal to four *mudds*,⁷⁴ and one *mudd* was equal to 1.053 liter,⁷⁵ one $\bar{s}a$ was equal to 4.212 liters in modern units.

During the period of Allah's Messenger, there was another unit of volume called a " $makk\bar{u}k$." Allah's Messenger would perform the wudu' with one $makk\bar{u}k$ of water and the ghusl with five $makk\bar{u}ks$ of water. Some researchers claim that what was meant by $makk\bar{u}ks$ was mudd, but others say that it was a unit of volume equal to 7.3 or 7.77 liters. It is argued that the faraq was equal to three $s\bar{a}$ and 12.636 liters, and that it was a unit that originated in Egypt. Moreover, the irdabb, which was equal to twenty-

four $s\bar{a}$'s and about 101 liters, and the *wasq*, which was equal to sixty $s\bar{a}$'s and 252.72 liters, were units of volume used for the measure of grains like barley, wheat, raisins and dates. Allah's Messenger used this unit of measurement when he said, "there are no alms under five wasqs".

Although these were the major units of weight and volume used in that period, their values varied from one region to another. In order to eliminate the regional variations and to develop a fairer commercial system, Allah's Messenger said, "The (standard) weight is the weight used by the people of Mecca, and the (standard) measure is the measure used by the people of Medina."84

The sword was the main tool of war and weapon during the period of the Prophet (saw). Swords made by ironsmiths⁸⁵ were very valuable as weapons. This was because they would be decorated with gold and silver, or with lead and iron bound to their handles by leather strings.⁸⁶ A famous sword was *Dhū al-Fiqār* taken as booty after the Battle of Badr by the Prophet (saw).⁸⁷ Swords were not standardized, but rather differed depending on region. In fact, in the Battle of Muʿta, Khalid b. al-Walid (ra) broke nine swords and only a sword made in Yemen stayed in one piece.⁸⁸

Furthermore, spears and javelins were used in battle.⁸⁹ And Allah's Messenger (saw) said, "Allah, the Mighty and Sublime, will admit three people into Paradise for one arrow: The one who makes it intending it to be used for a good cause, the one who shoots it (to an enemy), and one who makes the arrowhead."90 The bow and arrow were not only used in hunting⁹¹ but were also important weapons, and, in order to increase their effect, an iron arrowhead was attached to the tips of arrows.⁹² Like swords, arrows were not standardized. Bows were called "arabī" or "farsī" depending on their origin of production. Allah's Messenger used to recommend using Arab bows.⁹³ Short spears with iron spearheads, which were called "harbas,"94 and other thin spears were also among the important weapons used in battle.⁹⁵

In order to protect oneself against the sword strikes and arrows of the enemy, steel and leather shields were used. Moreover, iron helmets, which were worn to protect the head from sword, arrow, and bayonet strikes, and body armor, which covered the whole body, were indispensable tools of the battlefield. Allah's Messenger (saw) entered Mecca on the Day of Conquest wearing a helmet.

Nihaya, I, 37. 81 M7277, Muslim, al-Fitan, 33; D3035, Abu Da'ud, al-Imara, 28, 29, 82 D1560, Abu Da'ud, al-Zakat, 2. 83 D1559, Abu Da'ud, al-Zakat, 2. 84 D3340, Abu Da'ud, al-85 B4733, al-Bukhari, al-Tafsir, (Maryam) 4. 86 B2909, al-Bukhari, al-Jihad, 83. 87 IM2808, Ibn Maja, al-Jihad, 18; HM2445, Ibn Hanbal, I, 270. 88 B4265, al-Bukhari, Maghazi, 45. 89 B4269 al-Bukhari, Maghazi, 46; M278 Muslim, Iman, 159. 90 N3148 al-Nasa'i, Jihad, 26. 91 B5478 al-Bukhari, Sayd, 4; M4983 Muslim, Sayd, 8. 92 B7075 al-Bukhari, Fitan, 7. 93 IM2810 Ibn Maja, Jihad, 94 B498 al-Bukhari, Salat, 92. 95 M6395 Muslim, Fada'il alsahaba, 157. 96 M4404 Muslim, Hudud, 5; D22 Abu Da'ud, Tahara, 11. 97 B5808 al-Bukhari, Libas, 17.

80 IE1/37. Ibn al-Athir.

In the age of the Prophet (saw), flags and banners were used in the battlefield to represent power and authority. A cloth banner in the shape of a square, mostly of black, white, or yellow color was used on the battle-field. The Prophet's flag was white. The place where the flag was raised indicated the headquarters and it was used as a sign of power and authority. The flag was carried by the commander of the army into battle. The

98 D2591, D2593 Abu Da'ud, Jihad, 69; AV7/182 al-Azimabadi, Awn al-Ma'bud, VII, 182.
99 T1681 al-Tirmidhi, Jihad, 10.
100 M6222 Muslim, Fada'il al-sahaba, 33. In every culture, people have used and developed many items and tools, which have addressed their needs, made their lives easier, and made them more advanced than other societies. In the period of the Prophet (saw), various items and tools were used at home, in markets, on the battle-field, and in all aspects of life according to social and financial level. These items and tools not only reflected the prosperity of the time but also demonstrate to us the simple and humble way of life practiced by the Prophet (saw) and his Companions (ra).



MEDICINE DURING THE TIME OF THE PROPHET (SAW) ALLAH CREATED A CURE FOR EVERY DISEASE

عَنْ أَبِي هُرَيْرَةَ ﴿ عَنِ النَّبِيِّ ﴾ عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ: "مَا أَنْزَلَ اللَّهُ دَاءً إِلاَّ أَنْزَلَ لَهُ شِفَاءً."

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "There is no disease that Allah has created, except that He has also created its treatment."

(B5678, al-Bukhari, al-Tibb, 1)



عَنْ أُسَامَةَ بْنِ شَرِيكِ قَالَ: قَالَتِ الأَّعْرَابُ يَا رَسُولَ اللَّه! أَلاَ نَتَدَاوَى؟ قَالَ: "نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوَوْا، فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلاَّ وَضَعَ لَهُ شِفَاءً أَوْ دَوَاءً، إلاَّ دَاءً وَاحِدًا. " قَالُوا يَا رَسُولَ اللَّه! وَمَا هُوَ؟ قَالَ: "الْهَرَمُ."

عَنْ عَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلاَ تَدَاوَوْا بِحَرَام. "

عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﴿ أَنَّهُ قَالَ: "لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأً بِإِذْنِ اللَّه تَعَالَى."



Usama b. Sharik (ra) reported, "Some bedouin asked, 'O Messenger of Allah! Shall we treat (our ill)?' He said, 'Yes, O servants of Allah! Use remedies. For indeed Allah did not create a disease but He created a cure or a remedy for it. Except for one disease.' They said, 'O Messenger of Allah! What is it?' He said, 'Old age.'"

(T2038, al-Tirmidhi, al-Tibb, 2)

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According to Abu al-Darda' (ra), Allah's Messenger (saw) said, "Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but do not cure with the unlawful."

(D3874, Abu Da'ud, al-Tibb, 11)

A.

According to Jabir, Allah's Messenger said, "There is a remedy for every malady, and when the right remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious."

(M5741, Muslim, al-Salam, 69)

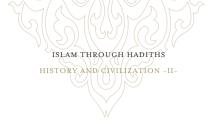


ne day two brothers, who were both physicians, came to Medina. In the meantime a Companion was wounded by an arrow. Allah's Messenger counseled the relatives of the wounded man to find someone who could treat him. On their advice the two physician brothers were brought to his presence. The Prophet (saw) told them to treat the wounded with a scalpel. The physicians asked surprisingly, "We used to apply the same treatment during the age of the Jahiliyya. Is there a similar treatment in Islam as well?" The Prophet (saw) simply ordered them to go ahead, saying, "Treat him." The physicians immediately cut the arrow out of the wound and did their initial treatment. After that, they continued the Companion's treatment until he fully recovered.¹

Allah's Messenger (saw), who strived for eternal happiness for humankind as "the physician of hearts" by delivering the message of Islam, also made a serious effort toward their physical wellbeing. Like health, which affects all life functions of a person, disease is also a fact of life. Being aware of this fact, Allah's Messenger said, "There is no disease that Allah has created, except that He has also created its treatment." Allah's Messenger advised his Companions (ra) to appreciate their health, protect it,³ and receive treatment when they became ill. For example, the Companion Usama b. Sharik (ra) reported how he witnessed one such prophetic warning, "I was with the Prophet (saw). The Companions were listening to him as if they had birds on their heads (respectfully, attentively, quietly, and motionlessly). I saluted them and sat down. Meanwhile some bedouin came and asked, 'O Messenger of Allah! Shall we treat (our ill)?' He said, 'Yes, O servants of Allah! Use remedies. For indeed Allah did not create a disease but He created a cure or a remedy for it. Except for one disease.' They said, 'O Messenger of Allah! What is it?' He said, 'Old age."4

Allah's Messenger (saw) perfectly combined his experience, intelli-

¹ MZ8377, al-Haythami, *Majmaʻ al-zawa'id*, V, 168. ² B5678, al-Bukhari, al-Tibb, 1. ³ T2304, al-Tirmidhi, al-Zuhd, 1; IM4141, Ibn Maja, al-Zuhd, 9; T2346, al-Tirmidhi, al-Zuhd, 34. ⁴ D3855, Abu Da'ud, al-Tibb, 1; T2038, al-Tirmidhi, al-Tibb, 2.



gence, years of experience, and the revelation he received and became a source of hope for ill people. First of all, he explained to them the legality of receiving treatment and that it did not contradict the principle of trusting in Allah (swt). To those who asked him whether saying prayers, using medicine, and taking all kinds of protective precautions contradicted anything from Allah's Decree, he said, "*They are from Allah's Decree*." This was because Allah informed us that He knows, in other words, He has decreed that there will be some people who will be ill, some will travel through the land seeking Allah's bounty, and some will fight in Allah's way.⁶

The practice of medicine which has existed throughout history was also known during the time of the Prophet (saw). There were skillful physicians among both the male and female Companions (ra). Indeed, Abu Bakr's daughter Asma⁷ and Shifa' bint 'Abd Allah (ra) were two women who practiced medicine in that period. The Prophet (saw) not only encouraged his Companions (ra) to learn medicine but also directed them to physicians for the treatment of their illnesses. 8 He was very strict concerning the practice of medicine and treatment without the necessary knowledge and he asked people to avoid incompetent people. It is well known that during the lifetime of the Messenger of Allah (saw) he reproached those who advised a man, who was injured, to take a ritual bath after a wet dream. The man took a ritual bath and consequently he died. When this was reported to the Messenger of Allah (saw), he said, "They killed him; may Allah kill them! Is not inquiry the cure of ignorance?"9 In this regard, Allah's Messenger warned incompetent people not to practice this profession, which requires a person to make life threatening decisions. He said, "Anyone who practices medicine when he is not known as a practitioner will be held responsible." ¹⁰ He brought to the profession of medicine a discipline befitting its gravity, paid the fee to the person who practice bloodletting as a treatment, 11 and thus became an example for not leaving the efforts of physicians unpaid.

Moreover, the Prophet (saw) also personally practiced some means of treatment and gave advice regarding them based on his personal knowledge and experience. The Companions (ra) who followed the Prophet's advice applied his methods both during his lifetime and after his death; and sometimes they went to physicians to receive treatment.¹²

There are some basic principles that need to be taken into consideration in prophetic medicine. First of all, one should be aware of the value of

⁵T2065, al-Tirmidhi, al-Tibb, 21; IM3437, Ibn Maja, al-Tibb, 1. ⁶Al-Muzzammil, 73: 20. ⁷B5723, al-Bukhari, al-Tibb, 28; MU1728, al-Muwatta', al-'Ayn, 6. 8 D3875, Abu Da'ud, al-Tibb, 9 D337, Abu Da'ud, al-Tahara, 10 D4586, Abu Da'ud, al-Diyat, 23, N4834, al-Nasa'i, al-Qasama, 40-41. 11 B2210, al-Bukhari, al-Buyu', 95; M5750, Muslim, al-Salam, 77. ¹² HM294, Ibn Hanbal, I, 43.

the blessing of health,¹³ and know that "his body has a right upon him."¹⁴ This is why one should avoid actions and behaviors that would harm one's health and know how to protect himself in order to stay healthy. Indeed, the Prophet (saw) warned a man who weakened himself because of continuous fasting by saying, "Who commanded you to punish yourself?"¹⁵ Furthermore, during illness, one should show patience and should not lose hope. Wishing for death because of the pain caused by illness was among the acts prohibited by the Prophet (saw).¹⁶

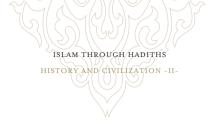
Allah's Messenger not only emphasized the necessity of receiving treatment but also recommended methods of treatment and medication derived from herbs. Indeed, using medication for treatment occupies an important place in prophetic medicine. Medical treatment became the subject of the Prophet's many actions and was reflected in his teachings. He said, "Indeed the best of what you treat is al-saʿūṭ (medicine dropped into the nose), al-ladūd (rinsing the mouth), cupping, and laxatives." In addition, he once said, "Healing is in three things: A drink of honey, the glass of the cupper, and cauterizing with fire, but I forbid my nation to use cauterization." Is

At the top of the list of herbs and food suggested by the Prophet (saw) comes honey¹⁹ and nigella.²⁰ The Prophet (saw) also stated that *sannā* and *sannūt* (honey and dill mixed in the skin in which butter is made)²¹ also had healing powers. He suggested the use of *sannā* instead of *shubrum* as a laxative.²² Allah's Messenger stated that 'ūd al-hindī (a certain kind of Indian incense or the ground dust of agar wood) cured seven diseases, one of which was pleurisy.²³ He suggested the use of *kohl* in order to protect the eye sight,²⁴ and recommended the application of the sap of the aloe plant like kohl to those who had eye problems.²⁵ Moreover, he also stated that the water of truffles healed eye diseases.²⁶

It was also suggested by the Prophet (saw) to make *al-talbīna* paste for it relieves the patient's sorrow and grief,²⁷ to dye the legs with henna for those who had leg pain,²⁸ to apply henna on the wounds and cuts of stones and thorns,²⁹ and to practice cupping or bloodletting for headache.³⁰ The recommendation to use 'ūd al-hindī in curing tonsillitis, which was especially common in children, instead of squeezing the tonsils to break the inflammation, also was a teaching of the Prophet (saw).³¹ Furthermore, he suggested the avoidance of harmful foods and going on a diet during an illness.³²

13 B6412, al-Bukhari, al-Rigag, 1. ¹⁴ M2730, Muslim, al-Siyam, 15 IM1741, Ibn Maja, al-Siyam, 43. 16 B6350, al-Bukhari, al-Da'awat, 30. ¹⁷T2047, al-Tirmidhi, al-¹⁸ IM3491, Ibn Maja, al-Tibb, ¹⁹ IM3450, Ibn Maja, al-Tibb, ²⁰ M5766, Muslim, al-Salam, 88; T2041, al-Tirmidhi, al-²¹ IM3457; Ibn Maja, al-Tibb, ²² T2081, al-Tirmidhi, al-Tibb, 30. ²³ B5718, al-Bukhari, al-Tibb, ²⁴T2048, al-Tirmidhi, al-Tibb, 9. ²⁵ M2887, Muslim, al-Hajj, 89; T952, al-Tirmidhi, al-Haji, 106. ²⁶ B5708, al-Bukhari, al-Tibb, 20; M5345, Muslim, al-Ashriba, 159. ²⁷ B5689, al-Bukhari, al-Tibb, ²⁸ D3858, Abu Da'ud, al-Tibb, 3. ²⁹ T2054, al-Tirmidhi, al-Tibb, 13. 30 D3858, Abu Da'ud, al-Tibb, 3. 31 B5713, al-Bukhari, al-Tibb, 21; M5763, Muslim, al-Salam, 86. 32 T2037, al-Tirmidhi, al-Tibb, 1; IM3442, Ibn Maja,

al-Tibb, 3.



The plague was one of the most known and widespread diseases of the time of the Prophet (saw).³³ The term 'plague' was the common name of all contagious, fatal, and pandemic diseases at the time. One of the most feared illneses was hummā,³⁴ which was the term used for all feverish illnesses in general and for malaria in particular. Leprosy³⁵ and erythema³⁶ were also among the well-known diseases of the time. Allah's Messenger gave various warnings and advice about these diseases.³⁷

For various well-known reasons, being wounded by weapons like swords and arrows was very common during the time of the Prophet (saw). In healing such wounds, various methods were applied. In order to clean the wound, ³⁸ a type of medical dressing was applied and then ashes of a straw mat were applied on the cleaned wound. This treatment method was also applied to the Prophet (saw) when he was wounded in the Battle of Uhud. ³⁹ Applying henna was also a common method of treatment for the wounds. ⁴⁰ Aesthetic operations, which were necessary for health, were allowed and metal limbs in place of damaged ones was recommended using the best quality materials. In fact, 'Arfaja b. As'ad's nose was cut in the Battle of al-Kulab and he had a silver nose implanted in its place. However, his implant caused an infection, smelled bad, and disturbed him. Thereupon, Allah's Messenger ordered him to get a nose made of gold which was better material. ⁴¹

It is also understood that for certain purposes, operations were done during the time of the Prophet (saw).⁴² Another method of treatment of the time was cauterizing.⁴³ Though not very often, Allah's Messenger personally used this method,⁴⁴ but also stated that he did not like it very much.⁴⁵ He recommended cupping to protect the health,⁴⁶ and he himself practiced it.⁴⁷

It is clear that in prophetic medicine the methods of treatment differed depending on the illness, circumstances of the ill, and the available means. The Prophet (saw), who usually included observation in the diagnosis of diseases, sometimes examined the illness and gave advice depending on the patient's breathing, the color of his face, and pulse. Indeed, he compared the person who recovered from an illness to "hail that falls from the heavens in its purity and its color."

Allah's Messenger, who paid attention to the psychology of the patient during treatment, said, "Do not force your ill to eat, for indeed Allah,

33 B3473, al-Bukhari, al-Anibya', 54. ³⁴T2073, al-Tirmidhi, al-Tibb, 25; B1889, al-Bukhari, Fada'il al-Madina, 12. 35 B5707, al-Bukhari, al-Tibb, 36 IM3530, Ibn Maja, al-Tibb, 39; T2072, al-Tirmidhi, al-Tibb, 22. 37 B3473, al-Bukhari, al-Anbiya', 54; T2073, al-Tirmidhi, al-Tibb, 25; T2074, al-Tirmidhi, al-Tibb, 25; B5707, al-Bukhari, al-Tibb ³⁸ IM1976, Ibn Maja, al-Nikah, 49. ³⁹T2085, al-Tirmidhi, al-Tibb, 34. 40 T2054, al-Tirmidhi, al-Tibb, 13. ⁴¹ T1770, al-Tirmidhi, al-Libas, 31; D4232 Abu Da'ud, al-Khatam, 7. 42 M5745, Muslim, al-Salam, 73; D3864, Abu Da'ud, al-Tibb, 6. ⁴³ B5719, al-Bukhari, al-Tibb, 26; M5747, Muslim, al-Salam, 74. 44 T2050, al-Tirmidhi, al-Tibb, 11; M5748, Muslim, al-Salam, 75. 45 B5683, al-Bukhari, al-Tibb, ⁴⁶T1278, al-Tirmidhi, al-Buyu', 48. ⁴⁷ B2210, al-Bukhari, al-Buyu', 95.

⁴⁸T2086, al-Tirmidhi, al-

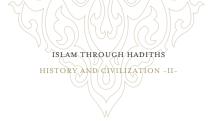
Tibb, 34.

Blessed and Most High, provides them with food and drink,"⁴⁹ and asked people to not be impatient with the ill and to not disturb them. He himself was disturbed when an attempt was made to forcefully pour medicine down in his mouth and told those who were there not to do that.⁵⁰ The Prophet (saw) was very sensitive about not only asking about the state of the ill but also whether there was anything they might want. If there was something that the ill person liked and desired to eat at the time, the Prophet (saw) would try to provide it and make the ill person happy and keep his morale high.⁵¹ His statement, "When an ill person among you desires something, give it to him,"⁵² expresses his sensitivity in this respect. This was because nourishment and morale have a significant place in the treatment of diseases.

Consequently, it is clear that pleasant words and good behavior help to make patients happy and provide morale support and, without doubt, they are important as part of treatment. The effect of belief and morale in the treatment of both physical and psychological disorders is a fact that cannot be disregarded. Allah's Messenger (saw), who reserved an important place for prayer and the reading of the Holy Qur'an, saw it among the methods of treatment and defined the Holy Qur'an as healing.⁵³ His statement, "*The best remedy is the Holy Qur'an*,"⁵⁴ is noteworthy. In fact, he recited the Holy Qur'an when he himself became ill, ⁵⁵ and approved and recommended the recitation of the Holy Qur'an for purposes of treatment.⁵⁶ His suggestion to perform ritual prayer to a Companion who had stomach ache⁵⁷ should be evaluated within the context of spiritual support in the treatment of a disease.

The Prophet (saw) recommended prayer or supplication as a source of healing not only with regard to protection from disease but also in its treatment. One of the supplications that Allah's Messenger made while visiting the ill was as follows: *O Lord of the people, grant him health, heal him, for You are a Great Healer. There is no healer but with Your healing Power one is healed and illness is removed.* Healer, taught some special prayers for various pains and aches. He said, *The evil eye is a fact*, and advised Muslims to seek refuge in Allah by saying prayers in case one was touched by the evil eye. Moreover, he permitted seeking healing by *al-ruqya* or saying prayers for all kinds of poisoning, the evil eye, and even some abscesses. In fact, modern medicine applies psychological methods treatment for certain diseases in addition to physical treatment.

49 T2040, al-Tirmidhi, al-Tibb, 4; IM3444, Ibn Maja, al-Tibb. 4. 50 M5761, Muslim, al-Salam, 51 IM3441, Ibn Maja, al-Tibb, 52 IM3440, Ibn Maja, al-Tibb, 53 IM3452, Ibn Maja, al-Tibb, 54 IM3533, Ibn Maja, al-Tibb, 55 B5735, al-Bukhari, al-Tibb, 56 T2063, al-Tirmidhi, al-Tibb, 20. 57 IM3458, Ibn Maja, al-Tibb, 58 T2075, al-Tirmidhi, al-Tibb, 26; IM3526, Ibn Maja, al-Tibb, 37. ⁵⁹ M5709, Muslim, al-Salam, 60 B190, al-Bukhari, al-Wudu', 40; HM2288, Ibn Hanbal, I, 254. 61 D3892, Abu Da'ud, al-Tibb, 19; T2080, al-Tirmidhi, al-Tibb, 29. 62 B5740, al-Bukhari, al-Tibb, 36; M5701, Muslim, al-Salam, 41. 63 D3888, Abu Da'ud, al-64 T2056, al-Tirmidhi, al-Tibb, 15.



The medical advice of the Prophet (saw) included certain restrictions. He prohibited the method of treatment called *nushra*, i.e., conjuring, and defined it as the work of Satan.⁶⁵ He also prohibited trying to seek a cure using medicine from certain types of poisons.⁶⁶ When one spoke about using the toad as a medicine in his presence, he did not allow killing it.⁶⁷

Even though some people insisted on using wine for treatment, he did not accept it and prohibited it by saying, "It is certainly not a treatment, rather, it is a disease."68 When Tariq b. Suwayd, a Companion from Yemen, asked the Prophet (saw) about the production of alcoholic beverages, the Prophet (saw) told him that wine was prohibited. When Tariq said that he used it to prepare it as a medicine, the Prophet (saw) said to him, "It is no medicine, but an ailment."69 Likewise, from his statement, "Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but do not cure with the unlawful,"70 it is understood that treatment with unlawful materials was not allowed. However, even though Allah's Messenger prohibited men to wear silk garments,⁷¹ he permitted some Companions (ra) who had skin diseases to wear them. 72 In this regard, Allah's Messenger's statements that prohibited the use of unlawful materials for treatment should be understood to concern cases for which there was an alternative treatment, and the permission to use them should be understood as related to cases for which there was no alternative treatment except through unlawful material. Otherwise, it would be very difficult to understand how Muslims, who were very sensitive about lawful and unlawful matters, received treatment through unlawful materials. However, the mixture of materials in modern medicine in various ways and the ability to purify them from harmful substances and render them harmless to health makes it easier for us to interpret the issue today.

Allah's Messenger, who gave advice and encouraged us to use scientific methods based on experience, said, "There is a remedy for every malady, and when the right remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious," and thus pointed out that Allah gives the cure after one found the cause of a disease and did what was necessary. This was because Allah is the Healer and the One who creates both the illness and its cure. Allah advises Muslims to seek remedy by reciting His Book and repeating His beautiful names and attributes. The Prophet (saw) prohibited turning to spiritual powers other than Allah

65 D3868, Abu Da'ud, al-Tibb, 9; HM14181, Ibn Hanbal, III, 295. 66 D3870, Abu Da'ud, al-Tibb, 11; IM3459, Ibn Maja, al-Tibb, 11. 67 N4360, al-Nasa'i, al-Fara' wa 'l-'atira, 36. 68 T2046, al-Tirmidhi, al-Tibb, 8; D3873, Abu Da'ud, al-Tibb, 11. 69 M5141, Muslim, al-Ashriba, 12. 70 D3874, Abu Da'ud, al-Tibb, 71 B5426, al-Bukhari, al-At'ima, 29. 72 B5839, al-Bukhari, al-Libas, 29. 73 M5741, Muslim, al-Salam,

(swt) by using methods remaining from previous cultures, which were against Islamic belief, and asking for a remedy from them through meaningless statements.⁷⁴

The Prophet's treatment methods, his statements about food with healing powers and his use of medicine at that time were not, of course, the only means of the treatment of diseases. For example, his statement that poison could not harm a person who ate 'ajwa, a type of date,⁷⁵ aimed at emphasizing the value of 'ajwa. Furthermore, the Messenger of Allah (saw) used to have himself cupped on the top of his head and between his shoulders, and he used to say, "If anyone pours out any of his blood, he will not suffer if he applies no medical treatment for anything." Such statements were similar in purpose and meaning to "an apple a day keeps the doctor away" or "garlic is a store of medicine." Therefore, it would be more realistic to understand them within the culture of medicine and treatment. In fact, the Prophet's advice about medicine and treatment does not indicate that it was comprehensive but rather that it covered only certain aspects of treatment.

The practice of modern medicine does not contradict the spirit of the Sunna. Allah's Messenger (saw) fought against some common false beliefs among people about the originand he expressed his opinions clearly.⁷⁷ For example, during the Jahiliyya people used to expect that they could heal erythema, which was an illness whose appearance is known when red dots spread over the body, by using amulets. Allah's Messenger, however, said, "Whoever hangs something (as amulets), he (is out of Allah's protection and) is entrusted to it,"⁷⁸ and taught that all diseases and cures come from Allah (swt) and that the spread of disease happens according to Allah's decree.

⁷⁴ IM3515, Ibn Maja, al-Tibb, 34; D3883, Abu Da'ud, al-Tibb, 17.
⁷⁵ B5445, al-Bukhari, al-At'ima, 43.
⁷⁶ D3859, Abu Da'ud, al-Tibb, 4; IM3484, Ibn Maja, al-Tibb, 21.
⁷⁷ M5788, Muslim, al-Salam, 101; D3911, Abu Da'ud, al-Tibb, 24.
⁷⁸ N4084, al-Nasa'i, al-Muharaba, 19; T2072, al-Tirmidhi, al-Tibb, 22.



THE CITIES MENTIONED IN THE SAYINGS OF THE PROPHET (SAW) MEDINA DOES NOT HARBOR EVILS

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ يَوْمَ الْفَتْحِ فَتْحِ مَكَّةَ... "إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ..."

According to Ibn 'Abbas (ra), Allah's Messenger (saw) said on the day of the conquest of Mecca, "Allah made this town sacred on the day He created the heavens and the earth; so it is sacred by the sacredness conferred on it by Allah until the Day of Resurrection..."

(M3302, Muslim, al-Hajj, 445)



عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﴿ : "أُمِرْتُ بِقَرْيَةٍ تَنْفِي النَّاسَ كَمَا يَنْفِي "أُمُرْتُ بِقَرْيَةٍ تَنْفِي النَّاسَ كَمَا يَنْفِي الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَيْرُ خَبَثَ الْحَدِيدِ. "

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ ﷺ عَنِ النَّبِيِّ ﷺ:
"أَنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَدَعَا لَهَا، وَحَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ،
وَدَعَوْتُ لَهَا فِي مُدِّهَا وَصَاعِهَا، مِثْلَ مَا دَعَا إِبْرَاهِيمُ [عَلَيْهِ السَّلاَمُ] لِمَكَّةَ.

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: "اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا."



'Abd Allah b. 'Adi b. Hamra' (ra) reported,

"I saw that Allah's Messenger (saw) stood in the place called al-Hazwara and said, "(O Mecca) By Allah! You are the best place on Allah's earth, and the most beloved of Allah's earth to Allah, and if it were not that I was expelled from you I would not have ever left you."

(T3925, al-Tirmidhi, al-Manaqib, 68)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "I was ordered to emigrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Medina, and it turns out (bad) persons as a furnace removes the impurities of iron."

(HM7364, Ibn Hanbal, II, 248; B1871, al-Bukhari, Fada'il al-Madina, 2)



According to 'Abd Allah b. Zayd (ra), Allah's Messenger (saw) said, "The Prophet Abraham made Mecca a sanctuary, and asked for Allah's blessing in it. I made Medina a sanctuary as Abraham made Mecca a sanctuary and I asked for Allah's Blessing in its measures, the mudd and the ṣāʿ, as Abraham did for Mecca."

(B2129, al-Bukhari, al-Buyu', 53)



According to Ibn 'Umar (ra), Allah's Messenger (saw) said, "O Allah, bless us in our Sham (Damascus)! O Allah, bless us in our Yemen." (T3953, al-Tirmidhi, al-Manaqib, 74)

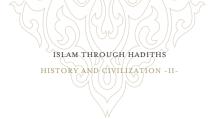


Istory is based on events, while memory depends on places. The story of the "city" in the sayings of the Prophet (saw) began next to the Ka'ba, and though it was wrapped in black clothe, it opened a blank new white page for humankind. This cubic and humble building is tied not only to Mecca but also to the memory of all the cities of the prophets. The Ka'ba is in a scenic place in the middle of an area surrounded by mountains. Especially when it is observed from over the mountains ... what makes this simple building a scenic place and a place of attraction? Although there are many answers to this question, one answer is that the Ka'ba was the first temple on earth. It was beautiful in its spiritual and symbolic value from its foundations to al-Bayt al-Ma'mur in the seventh heaven. This value and esteem go way back. "Allah made this town sacred on the day He created the earth and the heavens; so it is sacred by the sacredness conferred on it by Allah until the Day of Resurrection..."

According to some reports, the story of the foundation of the city, which is "the mother of all cities," can be traced back to the envy of two women; there was no Kaʿba at the time. The incident took place right in the neighborhood where the Kaʿba would be built. Sarah, Abrahamʾs beautiful wife who did not give a child to him, could not stand Hagar, who had been first a slave but then became her co-wife. Desperately, Abraham took Hagar from the land of Canaan and left her on an island of sand surrounded by mountains. Whatʾs more, Hagar had her son with her. She had nothing with her but a little water and a couple of morsels of food which soon ran out. Whereas water meant life and civilization, nothing could happen without it. Hagar, whose water ran out, left her son in the middle of the sea of sand and desperately ran between the hills in hope of a miracle. Her eyes looked for a miracle and she hoped to see on the horizon a caravan or a savior.³

¹ Al 'Imran, 3:96-97; M1161, Muslim, al-Masajid, 1. ² M3302, Muslim, al-Hajj, 445

³ B3364, al-Bukhari, al-Anbiya', 9.



This and other similar reports which connect the foundation of Mecca to two women depict only the appearance of the incident. However, the causes behind the incident and the wisdom behind the causes leave a gap. One of the sayings of the Prophet (saw) partially fills this gap. This hadith in its various versions has taken its place in the hadīth literature. What is more, it was reported by Anas b. Malik (ra), one of the closest people to the Prophet, that, "While the Prophet was probably at the House, together with two Companions, he fell asleep. Three angels came, opened the heart of Allah's Messenger, washed it with Zamzam water, and filled it with wisdom and faith." Now Allah's Messenger was ready for the journey of ascending to the heavens. In that journey, Allah's Messenger encountered Adam, Idris, Abraham, Joseph, Moses, Aaron, John and Jesus one by one and ascended seven heavens and reached Sidr al-Muntaha, which is the final point a servant can reach. Certain things mentioned between the lines of this hadith are significant. Allah's Messenger (saw) saw two rivers in Sidr al-Muntaha and he was told that they were the projections of the two rivers on earth. Those rivers were the Nile and Euphrates. ⁴ The Nile seems to refer to the civilization of Egypt, while the Euphrates indicates the civilization of Mesopotamia. They were the two great civilization established by humanity. The Zamzam water gave the good tidings of a new civilization, Islamic civilization.

In fact, not only Zamzam water but also a civilization gushed forth from Hagar's feet. A new civilization started to be built centered on the Ka'ba. In spite of the tears which had flowed in this world, it was the name of a new, fresh reinforcement of civilization founded in the basin of the desert civilizations of the Nile and Euphrates. In the following verses, the Holy Qur'an whispers into our ears that Mecca, the manifestation of Abraham's prayer, was in fact a city established according to a fine order and an understanding of special settlement: "Remember when Abraham said, 'Lord, make this town safe! Preserve me and my offspring from idolatry'"⁵ and "Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people's hearts turn to them, and provide them with produce, so that they may be thankful."⁶ The settlement of Hagar and little Ishmael in that arid land with no plants and water was to ensure the building of the House of Allah and to make certain that the worship of the descendants of Abraham would be

⁴B3207, al-Bukhari, Bad' al-khalq, 6. ⁵Ibrahim, 14: 35. ⁶Ibrahim, 14: 37.

specific to Allah (swt). This place gradually became a center of attraction for all humanity and turned into a city where various fruits were produced. The first stage of this civilization was realized by Ishmael and Isaac, the sons of Abraham. Years later, the Prophet Muhammad (saw), who was descended from Abraham, spoke to even the mountains and rocks of this city in every corner of which a meaning was hidden. Some of the acts of Hajj remind us of the foundation of the city, and Hagar's running between the hills of Safa and Marwa, and many other incidents which took place related to the foundation of the city, have become the important parts of the Hajj.

Before the appearance of the Prophet (saw), Mecca had become a sad place. The shadows of the idols Hubal, al-Lat, and al-'Uzza fell on it. On the Ka'ba and on the Black Stone... Fortunately, it was soon the end of such disbelief. Once again, Mecca was about to become the cradle for the belief in the unity of Allah. However, this was not so easy. Allah's Messenger emigrated from Mecca, which was in the hands of the polytheists, to Medina. Yet he longed for Mecca, the Ka'ba, Hira, and the Black Stone... He missed Mecca, the city in which he was born and raised, and where he received the first revelation. The Companions (ra) felt the same longing. The lines uttered by Bilal (ra) in Medina describing the longing for Mecca show the level of longing:

"Ah Please!

Would that I could stay in Mecca even for one night?

Would that I could sleep in a valley wherein I would be surrounded by *idhkhir* and *jalīl* (kinds of fragrant grass)?

Would that one day I could drink the water of Majanna,

and Would that (the two mountains) Shama and Tafil would appear to me!"8

This longing ended on the day of the conquest of Mecca. Allah's Messenger who spent the night in Dhi Tuwa⁹ entered Mecca on his camel from the district of Kada', which was on the upper side of Mecca.¹⁰ He had Usama, the son of Zayd (ra), riding with him.¹¹ It was as if he was preparing Usama for the command of the army that he was going to send to Byzantium years later.¹² The Prophet (saw) dismounted his camel and turned toward the Ka'ba. The longing ended. The Holy Messenger was inside the House of Allah. He had all the idols taken out and broken.¹³ When the Prophet (saw) came out, the people began to enter the Ka'ba in crowds.¹⁴

54; T3757, al-Tirmidhi, al-Manaqib, 27.

8 B1889, al-Bukhari, Fada'il al-Madina, 12.

9 M3044, Muslim, al-Hajj, 226.

10 D1868, Abu Da'ud, al-Manasik, 44.

11 B2988, al-Bukhari, al-Jihad, 127.

12 B6627, al-Bukhari, al-Ayman wa 'l-nudhur, 2.

13 B2478, al-Bukhari, al-Mazalim, 32; B4288, al-Bukhari, al-Bukhari, al-Bukhari, al-Maghazi, 49.

7 B1481, al-Bukhari, al-Zakat,

On the day of the conquest of Mecca, Allah's Messenger had Bilal (ra), who once had been a slave and subjected to severe torment, climb up the Ka'ba and recite the call to prayer.¹⁵

The Ansar of Medina, who opened up their arms to the Prophet (saw) when Mecca did not want him, were concerned. What if the Prophet (saw) decided to stay in Mecca? Did he not say, "(O Mecca) By Allah! You are the best place on Allah's earth, and the most beloved of Allah's earth to Allah, and if it were not that I was expelled from you I would not have ever left you?"¹⁶ Did he not say when he decided to return from Hudaybiyya—while he was so close to Mecca and when the verse, "Truly We have opened up a path to clear triumph for you [Prophet],"¹⁷ was revealed—"On me has descended a verse that is dearer to me than the whole world"?¹⁸

The city of Mecca was conquered. A city which was worth everything to the world... Why would the Prophet (saw) leave it and come back to the city of Medina? However, the Ansar tried to console themselves by saying, "the actual victory was not the conquest of Mecca but the Pledge of al-Ridwan, the pledge of allegiance and the pleasure of Allah." It did console them a little that once, when Allah's Messenger was returning to Medina and saw the walls of the city, he made his mount go faster in order to arrive in the city as soon as possible. In another incident, he prayed to Allah for Medina saying, "O Allah! Bestow on Medina twice the blessings You bestowed on Mecca." Once when he was returning from an expedition, he saw Medina on the horizon and said, "Taba (the city of goodness and beauty)" and another time he said, "There is no place on earth which I would prefer more my grave to be than here (meaning Medina)." All these events and sayings consoled somewhat the hearts of the Ansar, who were preparing themselves to miss the Prophet (saw), who used to reside in their city.

On that day, the Medinans told the Prophet (saw), "O Prophet! Come! Come to the city of Medina at the gate of which you said angels were waiting," and reminded him that he once said, "The last of the cities of Islam to be destroyed is Medina." They told him that this city would be destroyed without him, houses and gardens would be ruined. They said, "Come! Remember you would leave Medina through a woody road and enter it through the road of Mua'rras where travellers would spend the night and rest. Come like that." Again they reminded him that at one time he had said, "No one will stay in Medina in spite of its hardships and distress without my being an

¹⁴ B2988, al-Bukhari, al-Jihad, 127. 15 MS36914, Ibn Abi Shayba, Musannaf, Maghazi, 34. 16 T3925, al-Tirmidhi, al-Managib, 68; IM3108, Ibn Maja, al-Manasik, 103. 17 Al-Fath, 48: 1. 18 M4637, Muslim, al-Jihad wa 'l-siyar, 97. 19 B4150, al-Bukhari, al-Maghazi, 36. ²⁰ B1886, al-Bukhari, Fada'il al-Madina, 9; T3441, al-Tirmidhi, al-Da'awat, 42. ²¹ B1885, al-Bukhari, Fada'il al-Madina, 9; M3326, Muslim, al-Hajj, 466. ²² B1872, al-Bukhari, Fada'il al-Madina, 3. ²³ MU994, al-Muwatta', al-Jihad, 14. ²⁴ B1880, al-Bukhari, Fada'il al-Madina, 9. ²⁵ T3919, al-Tirmidhi, al-Managib, 67. ²⁶ M3040, Muslim, al-Hajj,

intercessor or witness on behalf of him on the Day of Resurrection."²⁷ They said, "You are our water of life. Please do not leave us waterless, please come."

Of course, Allah's Messenger was going to return to Medina because there was never any sign of disloyalty in him. He would give up his life next to the House of Allah, but would not betray the Medinans who had opened their arms to him in his most difficult times. Of course, he did not betray them. As soon as he met his Ka'ba, his Cave of Hira, he left them and returned to Medina. Did he not once end his words by saying, "I was ordered to emigrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Medina, and it turns out (bad) persons as a furnace removes the impurities of iron"?²⁸

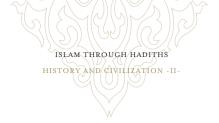
The word Yathrib had several meanings, such as "reproaching, harming, mixing, denigrating, or breaking." Allah's Messenger was not pleased that this city, which became the scene of a great transformation and was going to be the cradle of Islamic civilization, was known by such a name. This is the reason why he changed the name of this Muslim city from a name that carried the meaning of "malevolent" to "Medina," which expressed in its meaning a civilized society.

The Prophet (saw) transformed Medina into a center of civilization. He tried to eliminate any bad element and built the city's culture based upon morality and ethics. Allah's Messenger made Medina the focus of the manifestation of the attributes of morality and faith and left the task of distinguishing right from wrong to Medina. Because of him, such an awareness and memory of this period developed in Medina. Here he was returning to Medina and Medina was turning into Paradise. It was getting ready for *Rawda al-Mutahhara* (the Prophet's Tomb). Medina was developing into a center of civilization. Medina was becoming *Madina al-Munawwara* (the Illuminated city).

Medina was such a city that, although the house of Allah was in Mecca and it was sacred, still Allah's Messenger said, "The Prophet Abraham made Mecca a sanctuary, and asked for Allah's blessing in it. I made Medina a sanctuary as Abraham made Mecca a sanctuary and I asked for Allah's blessing in its measures, the mudd and the ṣāʿ, as Abraham did for Mecca."³⁰

Allah's Messenger declared Medina an esteemed city and prayed to his Lord for it to be a blessed city as Abraham had declared Mecca and Solomon had declared Jerusalem to be sacred.³¹

²⁷ M3347, Muslim, al-Hajj, 484. ²⁸ HM7364, Ibn Hanbal, II, 248; B1871, al-Bukhari, Fada'il al-Madina, 2; MU1605, al-Muwatta', al-Jami', 2. ²⁹ LA6/475, Ibn Manzur, *Lisan al-'Arab*, VI, 475. ³⁰ B2129, al-Bukhari, al-Buyu', 53. ³¹ N694, al-Nasa'i, al-Masajid, 6.



Hence, it was proclaimed that, let alone harming a person in Medina, not even the plants growing in it could be damaged. In this respect there was no difference between Mecca and Medina. Allah made Mecca sacred on the day He created the heavens and the earth.³² There would be no fighting or bloodshed in it.³³ One could not pick its plants, cut its trees, lost items could not be picked up unless with the intention of delivering it to its owner, and its animals were sacred.³⁴ One is only allowed to uproot the plant called *idhkhir* in Mecca. This was because it was needed as fuel by goldsmiths and smelters for their bellows and it was used in making mudbricks in construction.³⁵ The Prophet (saw) also declared the twelve-mile area around Medina as a safe zone. Let alone cutting trees in this area, one could not even shake them for their leaves. Only those reserved for camel food were exempt from this rule.³⁶ Abu Hurayra (ra) said, "We could not even scare deer that we used to see among the two black stony grounds."37 Once, Abu Ayyub al-Ansari (ra) reproached some children who cornered a fox in the city and saved the animal.³⁸ It is possible that he remembered the Prophet's words at the time, "If anyone catches someone hunting in it, he should take away from him his clothes."39 Thus, from this tradition we understand that such an act should not be considered a reason for severe punishment, rather, it is a way of understanding what it meant to leave the city naked by removing its vegetation and animals, which are like the garments of the city; this was the city of Medina in peace and in its natural habitat.

It is important to recognize that neither can the Hajj be thought of as separate from Mecca and Medina, nor can Mecca and Medina be thought of as separate from the Hajj. The Hajj is performed in Mecca, while the Prophet (saw) is visited in Medina. The Prophet (saw) said this about his city, "The goodness of this umma will not cease as long as they revere this sanctuary (of Hajj and 'Umra) as it is due. But when they lose that reverence, they will be doomed." The Prophet (saw) took some precautions for the Muslims in order for the Hajj to be performed easily. Thus, he made it clear that hoarding food (to sell it at a high price) in the sacred territory was oppression. Throughout the time of the Prophet (saw), Abu Bakr, and 'Umar (ra) the houses in Mecca served as "free guest houses."

The Ka'ba was the first place of worship and the Masjid al-Aqsa in Jerusalem was the second.⁴³ In addition to these two, the third was the Prophet's Mosque.⁴⁴ Even if he tried to buy the land of the Mosque from the

32 M3302, Muslim, al-Haji, 33 B104, al-Bukhari, al-'Ilm, 34 B1349, al-Bukhari, al-Jana'iz, 76; B1587, al-Bukhari, al-Hajj, 43. 35 B2090, al-Bukhari, al-Buyu', 28. 36 D2036, Abu Da'ud, al-Manasik, 95, 96. 37 HM7740, Ibn Hanbal, II, 38 MU1612, al-Muwatta', al-Jami', 3. 39 D2037, Abu Da'ud, al-Manasik, 95, 96. 40 IM3110, Ibn Maja, al-Manasik, 103. 41 D2020, Abu Da'ud, al-Manasik, 89. 42 IM3107, Ibn Maja, al-Manasik, 102. 43 B3366, al-Bukhari, al-Anbiya', 10. 44 N695, al-Nasa'i, al-

Masajid, 7.

Ansar, they did not want any money for it saying, "We expect its price from Allah Almighty." The graves of the polytheists, ruins, and the date-palm trees were removed from there.⁴⁵ All the Muslims, including the Prophet (saw), carried stones for the construction of the Mosque singing the words, "O Allah! There is no good except the good of the Hereafter, so bestow victory on the Ansar and the Muhajirun." Eventually a humble building emerged with brick walls, pillars made from the palm tree, and a roof from teak.⁴⁷ This mosque built by the Prophet (saw) became the heart of the city.

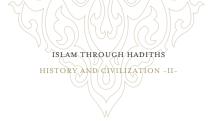
Allah's Messenger also followed a certain policy of settlement in Medina. The Banu Salim from the Ansar wanted to move near the Prophet's Mosque from the outskirts of the city. Allah's Messenger did not want people to settle in one area and leave another place uninhabited and refused such requests saying, "Don't you think that you will get the reward for your footprints." The Qur'anic verse, "We record what they send ahead of them as well as their footprints," was revealed after this incident. 50

Allah's Messenger paid attention to the principles of manners and respect to the extent that he said, "Satan has lost hope that you will worship him. However, he still greatly relishes your behavior when you offend each other."⁵¹ In fact, the prominent Companions (ra) also maintained the same sensitivity. 'Abd al-Rahman b. 'Awf advised 'Umar not to give his speech in Mina after entering Medina on his return from the Hajj. He said this was "because illiterate groups would gather in Mina because of Hajj." Whereas a speech in Medina would be given to a group of religious scholars, nobles, and people of careful thought. 'Umar (ra) replied saying, "Do not worry. I was going to do that."⁵²

According to the Companions (ra) and their Successors, leaving Medina was considered a fault. Al-Hajjaj reproved Salama b. al-Akwaʻ who left Medina and settled in al-Rabadha and had children there. Even 'Uthman who was martyred said to him, "You have turned your heels by staying in the desert with the bedouin." Still, Salama defended himself by saying, "No, but Allah's Messenger allowed me to stay with the bedouin in the desert."⁵³

Medina was the place where material and spiritual elements were united. There the Prophet (saw) had been able to blend material authority with spiritual authority based upon the concept of space when he said, "What is between my house and my pulpit is one of the meadows of the Gar-

45 B1868, al-Bukhari, Fada'il al-Madina, 1; N703, al-Nasa'i, al-Masajid, 12. 46 B3932, al-Bukhari, Manaqib al-Ansar, 46. 47 D451, Abu Da'ud, al-Salat, 12. ⁴⁸ B656, al-Bukhari, al-Adhan, 33. 49 Ya Sin, 36: 12. 50 B655, al-Bukhari, al-Adhan, 33. 51 HM8796, Ibn Hanbal, II, 368. ⁵² B3928, al-Bukhari, Manaqib al-Ansar, 46. 53 B7087, al-Bukhari, al-Fitan, 14.



den, and my pulpit is on my watering-place (Hawd al-Kawthar)."⁵⁴ Thus, he turned a pulpit made from tamarisk⁵⁵ into a symbolic city saturated with spirituality which united people and established a balance between this world and the Hereafter, and finally led humankind to the other world in its every step.⁵⁶

In every harvest season, Medinans would bring the early fruit to the Prophet (saw). In return he would pray saying, "O Allah! Bless our fruit. Give us abundance in Medina, and bless our measures and balances..." He then would give the fruit to the youngest child who was present⁵⁷ and create a festive environment. Of course, such actions of the Prophet (saw) gave the city an identity and were effective in the creation of the city's culture. Allah's Messenger reminded the people of the city to bear its hardships and enjoy its blessings. ⁵⁸ He cheered them up by saying, "None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water." He expressed his desire to see Medina as a center of knowledge by saying, "Soon people will not find anyone more knowledgeable than a scholar of Medina." He initiated this desire by establishing the Suffa. He united the city saying, "There is goodness in all lands and districts of the Ansar." He

Medina was the city where faith permeated its mountains, rocks, sand, and architecture. Such a city would be affected by neither material nor spiritual calamities. He said, "Neither plague nor Dajjal can enter this city." Even if disbelief dominates the earth, he said, "Verily the faith would recede to Medina just as the serpent crawls back into its hole." Even though the Ka'ba was the place where everything began and the center of everything, the Mosque of Medina was the place where Islam was shaped and its pillars have the beautiful scent of the Prophet (saw) and his Companions (ra). Who knows how many times the angel Jibril set foot in this city and how many times revelation came to its pulpit?

Two cities, Mecca and Medina! These are the two fixed elements of the cell of Islam like the protons and neutrons of an atom. When Allah's Messenger eliminated the tribal culture, he established a city culture in its place based upon faith and morality. He placed urban culture at the focus of Muslim perception by saying, "Allah has made your blood, your properties and your honor sacred to one another (i.e.. Muslims) like the sanctity of this day of yours in this month of yours, in this town of yours."

Undeniably, what make these cities blessed, as expressed in the Ara-

54 MU467, al-Muwatta', al-Qibla, 5. 55 N740, al-Nasa'i, al-Masajid, 45. ⁵⁶ N697, al-Nasa'i, al-Masajid, 7. 57 MU1602, al-Muwatta', al-Jami', 1. 58 MU1603, al-Muwatta', al-Jami', 2. 59 B1877, al-Bukhari, Fada'il al-Madina, 7. 60 T2680, al-Tirmidhi, al-'Ilm, 18. 61 B1481, al-Bukhari, al-Zakat, 54. 62 HM10270, Ibn Hanbal, II, 63 M374, Muslim, al-Iman, 64 B6043, al-Bukhari, al-

Adab, 43.

bic saying "sharaf al-makān bi'l-makīn," are the people living in them. Mecca is valuable because of the prophets who lived in and visited it, especially because Muhammad lived there. Moreover, it is the direction of prayer for Muslims and the location of the House of Allah, the Ka'ba. Medina is treasured as well because it is the city of the Prophet (saw). He emigrated to Medina and made it a cherished city. He turned Yathrib into Medina. From that time on, everything in Medina has become sacred. Moreover, after his death, the place where his tomb is has become a place of visitation for Muslims. These are not the only cities which are cherished by Muslims. Jerusalem was also among the cities mentioned by the Prophet (saw).

When Allah's Messenger said, "Do not set out on a journey except for three Mosques, i.e., al-Masjid al-Haram, al-Masjid al-Nabawi, and the Mosque of Al-Aqsa, (Mosque of Jerusalem),"65 he drew attention to the three cities which melt time and space in the vessel of faith. The fragrance of Paradise has permeated Mecca, Medina, and Jerusalem. Allah's Messenger also said, "The date and the rock are from Paradise."66 By this saying perhaps, he identified Medina with the date and Jerusalem, which was a spiritual base, with the rock that was mentioned in the Prophet's ascension to the Heavens.

Jerusalem was the city that Allah's Messenger described its Mosque of al-Aqsa from al-Hijr (next to the Ka'ba) in Mecca after his ascension to the Heavens when disbelievers said to him, "Prove to us that you went to Jerusalem." How incredible, seeing Jerusalem while physically being at al-Hijr (next to the Ka'ba) in Mecca! These are the only cities where miracles were manifested by Allah's will. The cities of Mecca and Jerusalem were the first stops during the famous Night Journey and ascension to the Heavens. Moreover, Mecca and Jerusalem contain the first mosques which are devoted to the belief in *tawhīd* (the unity of Allah). Mecca and Jerusalem were the places were the Prophet (saw) began to spread light when the dark night had laid its pitch black cover over humankind. 68

We hear the sound of the wings of the *hudhud* (hoopoe) flying from the rooftop of Solomon's Temple as the birds of Ababil flying over Mecca, as the quail in Tih, and as the Burāq carrying the Prophet (saw) during the ascension to the Heavens. In the end, the entire world is united in the horizontal and vertical skyline of the city. These three cities were not the only ones in Allah's Messenger's perception of a city. In his sayings, he

65 B1189, al-Bukhari, Fadl al-salat, 1. 66 IM3456, Ibn Maja, al-Tibb,

⁶⁷ M430, Muslim, al-Iman, 278.

68 M415, Muslim, al-Iman, 263.

described city after city flowing toward the Day of Judgement and he said, "O Allah bless us in our Sham (Damascus)! O Allah bless us in our Yemen."⁶⁹

On the Prophet's command during Usama's raid with his army on Ubna in Palestine,⁷⁰ and in 'Ali's charge into the lands of Babylon, saying that it was "cursed,"⁷¹ there was the Prophet's desire for using these two cities as springboards. Just as words flow from the heart to the tongue as pouring water flows on thirsty lips, Islam has spread from Mecca and Medina to Yemen, Damascus, Iraq, Egypt, and Istanbul. Did not Allah's Messenger (saw) say, "One day Yemen will be conquered"? And Damascus, Iraq,⁷² Egypt,⁷³ Istanbul,⁷⁴ and Rome...?⁷⁵ How astounding that Bilal's body should fall in Damascus, while Abu Ayyub al-Ansari's body should fall in Istanbul.

The saying, "The flourishing state of Jerusalem will be the ruin of Medina," 76 which is attached to the Prophet's tradition with a murky chain of narrations, relates the tribulations (fitan) concerning the signs of the Last Day and is said to be a reference to a possible historical development. It is interesting to note that making the destruction of Medina the cause of the outbreak of a great war, making this the cause of the conquest of Istanbul, and making the conquest the cause of the emergence of Dajjal... How deep may this tradition be if understood with regard to its meaning within world history? At a time when the values in the city of the Prophet (saw) were delimited, the Muslims turned to this world, and oppressed people were crushed under the weight of the Crusaders. This tradition seems to draw a cyclical time line extending from the conquest of Istanbul toward Judgement Day and then goes on to complete the loop. On every point of this circle, there is the story of a different city: Mecca, Busra, Ta'if, Medina, Jerusalem, Istanbul...

69 T3953, al-Tirmidhi, alManaqib, 74.
70 D2616, Abu Da'ud, alJihad, 83.
71 D490, Abu Da'ud, al-Salat,
24.
72 MU1607, al-Muwatta', alJami', 2.
73 M6493, Muslim, Fada'il
al-sahaba, 226.
74 D4294, Abu Da'ud, alMalahim, 3.
75 DM495, al-Darimi, alMuqaddima, 43.
76 D4294, Abu Da'ud, alMalahim, 3.



THE LOVE FOR ONE'S COUNTRY and HOMELAND O MECCA! IF IT WERE NOT THAT I WAS EXPELLED FROM YOU, I WOULD NOT HAVE EVER LEFT YOU

عَنْ عَائِشَةَ عَائِشًا قَالَتْ: قَالَ النَّبِيُّ عَلَيْ الْمَدِينَةَ، كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ..." "اللَّهُمَّ حَبِّبْ إِلَيْنَا مَكَّةً أَوْ أَشَدَّ..."

According to 'A'isha (ra), the Prophet (saw) said, "O Allah! Make us love Medina as You made us love Mecca, or even more than that..."

(B6372, al-Bukhari, al-Da'awat, 43)



عَنْ عَبْدِ اللَّهِ بْنِ عَدِي ۗ بْنِ حَمْرَاءَ [الزُّهْرِي ۗ] قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﴿ وَاقِفًا عَلَى الْحَزْوَرَةِ فَقَالَ: وَاللَّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُ أَرْضِ اللَّهِ إِلَى اللَّهِ وَلَوْلاَ عَلَى الْحَزْوَرَةِ فَقَالَ: وَاللَّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُ أَرْضِ اللّهِ إِلَى اللَّهِ وَلَوْلاَ عَلَى الْحَزْوَرَةِ فَقَالَ: وَاللَّهِ إِنَّى اللَّهِ وَلَوْلاَ عَلَى اللَّهِ وَلَوْلاَ عَلَى اللَّهِ وَلَوْلاَ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ وَلَوْلاَ عَلَى اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللّهُ الل

عَنْ سَلْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: "رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِى كَانَ يَعْمَلُهُ وَأُجْرِيَ عَلَيْهِ رِزْقُهُ وَأَمِنَ الْفَتَّانَ.

عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: "عَيْنَانِ لاَ تَمَسُّهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ."
تَحْرُسُ فِي سَبِيلِ اللَّهِ."

عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَايَةَ رَسُولِ اللَّهِ ﴿ كَانَتْ سَوْدَاءَ وَلِوَاؤُهُ أَبْيَضُ.



'Abd Allah b. 'Adi b. Hamra' (al-Zuhri) (ra) reported,
"I saw the Messenger of Allah (saw) standing at al-Hazwara, and he said,
"(O Mecca) By Allah! You are the best of Allah's earth, and the most beloved of
Allah's earth to Allah, and if it were not that I was expelled from you, I would
not have ever left you."

(T3925, al-Tirmidhi, al-Manaqib, 68; IM3108, Ibn Maja, al-Manasik, 103)



According Salman (ra), he heard Allah's Messenger (saw) say, "Keeping watch for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it in perpetuity and will be saved from the torture of the grave."

(M4938, Muslim, al-Imara, 163)



According Ibn 'Abbas (ra), he heard Allah's Messenger (saw) say, "There are two eyes that shall not be touched by the Fire: An eye that wept from the fear of Allah, and an eye that spent the night standing on guard in the cause of Allah."

(T1639, al-Tirmidhi, Fada'il al-Jihad, 12)



Ibn 'Abbas (ra) said, "The flag of the Messenger of Allah (saw) was black, and his starboard was white."

(IM2818, Ibn Maja, al-Jihad, 20; N2869, al-Nasa'i, Manasik al-hajj, 106)



n the early years of Islam, the Meccan polytheists inflicted the severest and the harshest oppression and torture on the Muslims and did not let them practice their religious beliefs freely. The oppression and torture were beyond endurance so the Muslims looked for a way out. Finally, they decided to leave the beloved homeland of Mecca as a solution. Some Muslims initially went to Abyssinia, while those who stayed in Mecca later emigrated to Medina.

It was of course not easy to leave one's homeland and get used to living in a new country. For a while, it was difficult for the Muslims who emigrated to Medina to get used to this new city. The Medinan air did not suit the Muhajirun very well and some of them became ill. Among those who became ill were Abu Bakr and Bilal al-Habashi (ra), the Prophet's muazzin. Abu Bakr's beloved daughter 'A'isha (ra) realized that feeling homesick was as hazardous to them as their illnesses. In fact, her father Abu Bakr (ra) expressed his longing for and missing his homeland during his fever with the following lines:

"Look! Every man begins the day with his family,

whereas death is closer to him than his shoelaces."

As for Bilal al-Habashi (ra), after he recovered from his ague fit, he expressed his longing with the following lines:

"Ah Please!

Would that I could stay in Mecca even for one night?

Would that I could sleep in a valley wherein I would be surrounded by *idhkhir* and *jalīl* (fragrant grass)?

Would that one day I could drink the water of al-Majanna,

and would that (the two mountains of) Shama and Tafil would appear in front of me!"

Along with his longing for his homeland, Bilal added the following lines to his words because of his anger at the Meccan polytheists, who forced them out of their lands:

"O Allah! Curse upon Shayba b. Rabi'a, 'Utba b. Rabi'a, and Umayya b. Khalaf because they forced us out of our lands and made us come to this land of plagues."

When 'A'isha (ra) delivered the poems uttered by her father and Bilal to Allah's Messenger, he made the following prayer, "O Allah! Make us love Medina as You made us love Mecca, or even more than that. O Allah! Give blessings in our ṣā' and our mudd (measures symbolizing food) and make the climate of Medina suitable for us..."

Allah's Messenger's prayer was accepted and the Meccan believers gradually got used to Medina and adopted it as their new homeland. In fact, the self-sacrificing Meccan believers did not do their first emigration to Medina, but before that there was a emigration to Abyssinia in the fifth year of Islam. However, it was very hard on them to leave everything they had and the land which they loved and in which they were born and raised and in which their kith and kin lived. Asma' bint Umays, an emigrant to Abyssinia, expressed this situation in the following statement: "We were in the far-off hated land of Abyssinia away from the Muslims, and all that was for the sake of Allah's Messenger."

Of course, they left everything they valued, their homeland where they lived and gained their livelihood, and all their memories just for the sake of Allah (swt) and His Messenger. Even though they longingly remembered Mecca, just as Abu Bakr and Bilal al-Habashi (ra) had done while in their sick beds, they were able to gain divine good tidings by means of their love for Allah and His Messenger. This was because Allah Almighty said about the Muhajirun who left their homelands, "As for those who emigrated in Allah's cause after being wronged, We shall give them a good home in this world, but the reward of the Hereafter will be far greater, if they only knew it."³

Just as there is praise for the Muhajirun who left their homeland for the sake of Allah, there is praise in the Holy Qur'an for the Ansar who assisted them. Allah (swt) says, "Those who were already firmly established in their homes [in Medina], and firmly rooted in faith, show love for those who emigrated to them for refuge and harbor no desire in their hearts for what has been given to them. They give them preference over themselves, even if they too are poor: those who are saved from their own souls' greed are truly successful."

The love for homeland is an inherent emotion placed by Allah (swt) into the people's hearts. This is because every human being, especially loves

¹B1889, al-Bukhari, Fada'il al-Madina, 12; B5677, al-Bukhari, al-Marda, 22; B6372, al-Bukhari, al-Da'awat, 43. ²B4230, al-Bukhari, al-Maghazi, 39; M6411, Muslim, Fada'il al-sahaba, 169. ³Al-Nahl, 16: 41.

⁴Al-Hashr, 59: 9.

and cares for the land where he was born, grew up, created many memories, and where his ancestors had lived. When he leaves there, he misses it, longs for it, and looks forward to the time when he will return. Indeed, Allah's Messenger had a special love for Mecca and expressed his love during the conquest of Mecca in the following words: "(O Mecca) By Allah! You are the best of Allah's earth, and the most beloved of Allah's earth to Allah, and if it were not that I was expelled from you, I would not have ever left you."⁵

The homeland may defined as the land that one adopts with its air, water, and soil and one has an attachment to it, but it consistes of more than all this. The homeland, which is a part of one's identity, is also the source of one's values. A piece of land becomes special thanks to a common religion, language, and traditions, and thus people who live there become the nation of that land. The elements of a homeland and a nation are created by a shared past and the planned ideals for the future.

Hence, a homeland is the place where one finds peace and tranquility. It is a place where no pressure and oppression exist and one freely lives in safety. Perhaps, because of this environment of peace and safety, when Allah's Messenger and the believers were forcefully exiled from Mecca and came to Medina, they soon got used to this new land despite all of its hardships. The Prophet (saw), who prayed to Allah with the words, "O Allah, Bestow on Medina twice the blessings You bestowed on Mecca,"6 loved Medina as he loved Mecca. His Companion Anas b. Malik reported the following tradition about the Prophet's love for Medina: "Whenever the Prophet (saw) returned from a journey and observed the walls of Medina, he would make his mount go fast, and if he was on an animal (i.e., a horse), he would make it gallop because of his love for Medina." When Allah's Messenger was returning from the expedition to Tabuk, he did the same and when he got close to Medina, he expressed his love for Medina in the following words: "This is Taba (another name of Medina, the city of goodness and beauty); this is Uhud, the mountain which loves us and we love it."8

Islam encourages us to love and protect our homeland and country, the place where people live by sharing their rights, interests, and values and consider defending it as one of their supreme duties. It commands people to prepare forces to defend their country and to be ready for war. In this respect, Allah's Messenger described the merit of guarding the country as follows: "Keeping watch for a day and a night is better (in point of reward)

⁵T3925, al-Tirmidhi, al-Manaqib, 68; IM3108, Ibn Maja, al-Manasik, 103. ⁶B1885, al-Bukhari, Fada'il

al-Madina, 9.

⁷B1886, al-Bukhari, Fada'il al-Madina, 9.

⁸ M3371, Muslim, al-Hajj,

⁹ Al-Anfal, 8: 60.

than fasting for a whole month and standing in prayer every night. If a person dies (while, performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it in perpetuity and will be saved from the torture of the grave." What is meant by defending a country is not just protecting the land but also protecting the religion, lives, property, honor, and chastity of the people living in that land and providing them with an environment in which to live in freedom and peace. This is why Allah's Messenger said the following as the reward for protecting one's homeland: "There are two eyes that shall not be touched by the Fire: An eye that wept from the fear of Allah, and an eye that spent the night standing on guard in the cause of Allah." 11

By protecting the homeland, one protects not only a piece of land but also all material and spiritual values his nation shares. The compensation for defending such supreme values at the risk of one's life is to reach martyrdom, one of the most exalted states. On various occasions, the Prophet (saw) pointed out the meritof martyrdom and being a veteran and stated that those who died in defending property, life, religion and family became martyrs.¹²

Islamic history is filled with stories of the bravery of heroes who became martyrs and veterans in defending their homeland. Many great struggles were witnessed in battle, especially with soldiers protecting the flag and not surrendering it to the enemy. In fact, Mus'ab b. 'Umayr (ra) was an example of this in the Battle of Uhud.¹³ This was because the flag was a symbol representing the independence, unity, and solidarity of a nation, and sovereignty of a state; and because of the symbolic meaning of a flag, attacking it was regarded as attacking the nation it represented.

The Prophet (saw) used a flag and a starboard to represent sovereignty and to ensure the unity of the army. It is reported that his flag was black and his standard was white, ¹⁴ and *kalima al-tawḥīd* was written on his starboard. ¹⁵ Allah's Messenger, who was careful to the use the flag and the starboard as a means of encouragement in battle, pointed out its symbolic value and gave the flag to 'Ali (ra) during the Battle of Khaybar in the following words: "I will give the flag to such a person by whose hands Allah will grant victory." ¹⁶

This was because the banner was considered the badge of honor of an army. Great significance was attached to it and people have gone through great struggles in its cause. The flag and the banner carried in battle symbolize the unity and power of a military unit or the army. If it is lost, it

10 M4938, Muslim, al-Imara, 163.
 11 T1639, al-Tirmidhi, Fada'il al-Jihad, 12.
 12 D4772, Abu Da'ud, al-Sunna, 28, 29; T1421, al-Tirmidhi, al-Diyat, 21.
 13 ST3/120, Ibn Sa'd, *Tabaqat*, III, 120.
 14 T1681, al-Tirmidhi, al-Jihad, 10; IM2818, Ibn Maja, al-Jihad, 20.
 15 ME219, al-Tabarani, al-Mu'jam al-awsat, I, 77.
 16 B2942, al-Bukhari, al-Jihad, 102.

means losing the battle. For example, Zayd b. Haritha (ra) was the commander of the Muslim army in the Battle of Muʻta, which took place between the Muslims and the Byzantines in 629.¹⁷ Allah's Messenger (saw) personally entrusted the banner to him. When Zayd was martyred in the battle, Jaʻfar b. Abi Talib (ra) took the banner and did not leave it until he was martyred. After that 'Abd Allah b. Rawaha (ra) took it. When he was martyred, Khalid b. al-Walid (ra) took it and never let it fall. And Allah bestowed victory to them. ¹⁸ Fighting for country and flag in defiance of one's life shows loyalty to one's country.

Even though Islam regards love for country, nation, and flag legal, all of which contributes to the formation of identity through the feeling of belonging, it prohibits any extremism, such as ethnic and regional discrimination or racism. Ostracizing people living in different countries and having different ethnic backgrounds, and discriminating against them by bearing hostility against them do not comply with the universal principles of Islam. This is because Islam, with its rule of tolerance, has a perception of homeland, which enables people from various racial, religious, and traditional backgrounds to live together. Allah's Messenger (saw) exhibited an excellent examle of living together with the people from different faiths and nations in the land of Medina. By means of brotherhood established between the Medinan tribes of Aws and Khazraj and also between the Muslims of Mecca and Medina, the Muslims were able to live in peace and tranquility. In that region of tranquility, an environment of peace was created by signing agreements with the People of the Book. The Muslims who adopted this perception of homeland throughout Islamic history enabled people from different languages, faiths, and races to live together in peace for centuries.

It is very natural to love one's country, which feels like a part of one-self and is longed for when one is separated from it. A piece of land gains the characteristic of homeland when people who have common emotions come together, meet with common ideals regarding the past and the future, and share common values. For the people who live on the same land and carry the consciousness of being a nation, that piece of land contains material and spiritual values. This is why loving, protecting, and defending the country is regarded as a sacred mission. It would only be possible for a land to maintain its characteristic as a homeland by knowing, protecting, and transmitting the elements that first made it a homeland.

¹⁷ VM2/756, al-Waqidi, Maghazi, II, 756. ¹⁸ B3063, al-Bukhari, al-Jihad, 183.



THE ENVIRONMENT NATURE IS OUR BROTHER

عَنْ البِي حُمَيْدِ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ فِي مِنْ غَزْوَةِ تَبُوكَ حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ: "هَذِهِ طَابَةُ، وَهَذَا أُحُدُّ، جَبَلُ يُحِبُّنَا وَنُحبُّهُ."

Abu Humayd (ra) said, "We returned in the company of the Prophet (saw) from the expedition to Tabuk, and when we looked upon Medina, he said, "This is Taba (i.e., Medina, the city of beauty and goodness), and this is Uhud, which is such a mountain that it loves us and is loved by us."

(B4422, al-Bukhari, al-Maghazi, 82)



عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: "... وَجُعِلَتْ لِيَ الأَرْضُ طَهُورًا وَمَسْجِدًا..."

عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﴾ : "...وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ. "

عَنْ مُعَادِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : " اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمَوَارِدِ وَقَارِعَةِ الطَّرِيقِ وَالظِّلِّ. " " اتَّقُوا الْمَلَاعِنَ الثَّلاَثَةَ الْبَرَازَ فِي الْمَوَارِدِ وَقَارِعَةِ الطَّرِيقِ وَالظِّلِّ. "

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : " إِنْ قَامَتْ عَلَى أَحَدِكُمْ الْقِيَامَةُ وَفِي يَدِهِ فَسِيلَةٌ فَلْيَغْرِسْهَا."



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "...the earth has been made pure and a mosque for me..."

(M1167, Muslim, al-Masajid, 5)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "...to remove a harmful thing from the way is also charity."

(B2989, al-Bukhari, al-Jihad, 128)



According to Muʻadh b. Jabal (saw), Allah's Messenger (saw) said, "Be on your guard against three things which provoke a curse: Relieving oneself in watering places, on thoroughfares, and in the shade (of the tree)."

(D26, Abu Da'ud, al-Tahara, 14)



According to Anas b. Malik (ra), Allah's Messenger (saw) said, "If the Final Hour comes while one of you has a palm-cutting in his hands, he should plant it immediately."

(HM12933, Ibn Hanbal, III, 184)



nce the distinguished Companion Abu al-Darda' (ra), about whom Allah's Messenger said, "He is the scholar of my umma," was planting a sapling in Damascus. Meanwhile a passerby who thought that planting the tree was out of Abu al-Darda's love for this world found his act peculiar. Belittling his act, he said, "Are you acting like this even though you are a friend of Allah's Messenger?" Abu al-Darda' told the man, "Do not rush to judge me. Because I heard Allah's Messenger (saw) saying, 'If any one of you plants a tree and an animal or a servant of Allah eats from it, this certainly becomes a charity for him."

This Companion was planting a tree and making the environment green on the encouragement of the Prophet (saw). The environment in which all living beings and inanimate objects are together and affect each other has been entrusted to man in order for him to beautify it. In fact, man used to live in such an environment before being sent to earth. Adam, the ancestor of humankind, used to live in a green garden underneath which rivers flowed. There, he was introduced to his environment by Allah Almighty himself. Allah (swt) taught him the names of living things right at the beginning of the process of understanding and making sense of the environment.3 Allah Almighty has continued to introduce man to his environment and remind him of the meanings that the environment has carried since the day he started on the adventure of life. Finally, in the revelation Allah Almighty sent to the last Messenger Muhammad (saw), He mentioned the environment together with both its material and spiritual characteristics. By saying, "It is to Allah that everything in the heavens and earth belongs: Allah is fully aware of all things,"4 attention was drawn to the direct relationship of the environment to the Almighty Creator.

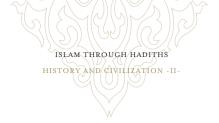
All beings in the universe from the smallest to the biggest have spiritual value beyond their material value. This is because everything in the

¹ KU33132, al-Muttaki al-Hindi, *Kanz al-'ummal*, XI, 644.

² HM28055, Ibn Hanbal, VI, 443.

³ Al-Bagara, 2: 31.

⁴ Al-Nisa', 4: 126.



heavens and earth glorifies Allah,⁵ though people do not understand their glorification.⁶ The Qur'anic verse, "*The plants and the trees prostrate themselves*,"⁷ reminds us that plants are not soulless, unemotional, inanimate, and aimless things. In fact, the Prophet (saw) said that the trees around the pilgrims would accompany them in their chanting of the *talbiya*,⁸ and he informed us that in addition to people, all trees that heard the voice of the muazzin would bear witness for him.⁹ In short, everything in the heavens and earth submits to and worships Him.¹⁰ In a verse, Allah Almighty stated that all the creatures that crawl on earth and those that fly with their wings are communities like people.¹¹ The Prophet (saw) gave ants¹² and dogs¹³ as examples of animals that are communities. Therefore, the meaning attributed to the environment by Islam is based on the principle that everything has a value because it is part of creation.

According to this principle, the environment is, above all, Allah's trust to man. The reason for this is that within creation it is man who has the ability to perceive the environment at the highest level. This is why Allah has subjected all that is in the heavens and the earth to the benefit and service of man, ¹⁴ and held him accountable for being the creature that has assumed the trust on earth. ¹⁵ This also means explicitly that man is responsible for the environment. ¹⁶ Moreover, in this world where life goes on, natural resources like air, soil, and water do not belong only to people but rather they are the common property of all living beings. In fact, the Prophet (saw) pointed out this fact when he said that Muslims must share natural means like meadows, water, and fire. ¹⁷ Therefore, people should treat the environment with this awareness.

Secondly, the environment is the sum of proofs that enable man to reach the rational conclusion to believe in the One Allah. This magnificent scene of the universe reflecting the power, knowledge, magnificence, and beauty of Allah is clearly presented in the Holy Qur'an. There is an emphasis on the fact that everything in the universe is filled with meaning. Indeed, the living beings and inanimate objects in the heavens and on earth together with which man spends all his days are frequently mentioned in the Holy Qur'an. In this regard, oaths are taken by the ocean ever filled, ¹⁸ by the moon, by the departing night, by the shining dawn, ¹⁹ by the glow of sunset, ²⁰ by the sky with its towering constellations, ²¹ by the earth, ²² by the sun and its morning brightness. ²³ Even the names of some animals

⁵ Al-Hadid, 57: 1: al-Saff. 61:1. ⁶ Al-Isra', 17: 44. ⁷ Al-Rahman, 55: 6. 8 T828, al-Tirmidhi, al-Hajj, 14; IM2921, Ibn Maja, al-Manasik, 15. 9 IM723, Ibn Maja, al-Adhan, ¹⁰ Al 'Imran, 3: 83; al-Ra'd, 13: 15. 11 Al-An'am, 6: 38. 12 B3019, al-Bukhari, al-Jihad, 153; M5849, Muslim, al-Salam, 148. 13 D2845, Abu Da'ud, al-Dahaya (Sayd), 21-22; T1486, al-Tirmidhi, al-Sayd, 14 Al-Jathiya, 45: 13. 15 Al-Ahzab, 33: 72. 16 Al-Bagara, 2: 30; al-An'am, ¹⁷ D3477, Abu Da'ud, al-Buyu' (Ijara), 60; IM2472, Ibn Maja, al-Ruhun, 16. ¹⁸ Al-Tur, 52: 6. ¹⁹ Al-Muddaththir, 74: 32-34. ²⁰ Al-Inshigaq, 84: 16. ²¹ Al-Buruj, 85: 1. ²² Al-Tariq, 86: 12.

²³ Al-Shams, 91: 1.

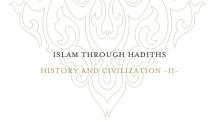
like the cow, the bee, the ant, the spider and the names of objects of nature like the stars, the metal of iron, and the sun are given as titles to some Suras of the Holy Qur'an. Especially when Allah's power, His favors to people, and His countless blessings are explained, plants, crops and fruits, gardens with great and thick trees, meadows and the role of water in all these are related through a unique narration. It is like a depiction of earth transformed into Paradise.²⁴ Furthermore, Allah in the Holy Qur'an likens the earth sometimes to a cradle prepared for bringing up children,²⁵ and sometimes to a mattress on which one rests.²⁶ He compares the heavens to a roof adorned with all kinds of protected lights²⁷ and stars.²⁸

Furthermore, the environment is a place where one fulfills the duty of servanthood to Allah (saw) and gains the eternal abode of the Hereafter. Therefore, from this aspect it is also the duty of every Muslim to take responsibility for beautifying their environment, protecting its well-being, and preventing its pollution. Thus, environmental awareness requires us to be more sensitive about all living beings, and to respect all natural, historical, socio-cultural, and aesthetic values of the environment.

In the following verses of the Holy Qur'an, attention was drawn to the existence of the natural and ecological balance in the universe: "... Allah has set a due measure for everything,"29 "As for the earth, We have spread it out, set firm mountains on it, and made everything grow there in due balance,"30 and "The sun and the moon follow their calculated courses; the plants and the trees submit to His designs; He has raised up the sky. He has set the balance."31 The verse, "Do not corrupt the earth after it has been set right,"32 on the other hand, emphasizes the necessity of not disturbing that balance and the verse, "If the truth were in accordance with their desires, the heavens, the earth, and everyone in them would disintegrate..."33 tells us that heaven and earth, in other words, the provisions, the balance and the order of the environment which sustain life, can be damaged by people because of their excessive desires. In this regard, Allah Almighty said in the Holy Qur'an, "Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their own actions so that they may turn back."34 All these verses remind us that using the environment insensibly and polluting it by irresponsible acts harm all living beings and may consequently create terrible calamities.

In order to prevent the destruction of the existing order and causing terrible calamities, Allah's Messenger's approach to nature, which ob-

²⁴ Al-An'am, 6/99, 141; al-Nahl, 16: 11; al-Naba', 78: 14-16; 'Abasa, 80: 25-32.
²⁵ Ta Ha, 20: 53; al-Zukhruf, 43: 10.
²⁶ Al-Naba', 78: 6.
²⁷ Fussilat, 41: 12.
²⁸ Al-Saffat, 37: 6.
²⁹ Al-Talaq, 65: 3.
³⁰ Al-Hijr, 15: 19.
³¹ Al-Rahman, 55: 5-7.
³² Al-A'raf, 7: 56.
³³ Al-Mu'minun, 23: 71.
³⁴ Al-Rum, 30: 41.



served the universe created by Allah³⁵ through a glance of wisdom, mercy, and love, was primarily based on the creed of the tawhid grounded on the verses of the Holy Qur'an and centered on heeding lessons and contemplation. Allah's Messenger (saw) strived to establish channels of moral supervision which would prevent greed, excess, and exploitation of natural resources.³⁶ In fact, believers are commanded to avoid unnecessary and improper consumption.³⁷ The Prophet (saw) expressed this matter as follows: "Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity." If we were to act economically, control our endless desires and ambitions, and develops this world by avoiding extravagance, no one would be left hungry and homeless.

Regarding the earth, Allah's Messenger (saw) said, "The land is the land of Allah, and the servants are the servants of Allah."³⁹ Therefore, other living things are not rivals to people but rather each one of them has its own value and Allah (swt) is the cause of every being. The following affectionate saying of the Holy Prophet, who observed all beings through the eye of mercy, regarding the Mount Uhud, which is one of the mountains characterized by the Holy Qur'an as the pegs of earth, ⁴⁰ demonstrates his approach to the environment. On his way back from the Tabuk Expedition, when they came close to Medina, Prophet (saw) said, "This is Taba (i.e., Medina, the city of beauty and goodness), and this is Uhud, which is such a mountain that it loves us and is loved by us."⁴¹

The Prophet (saw) regarded the soil, which is a part of the world, as a means of physical purification and the earth as a place of worship. In fact, in one of his saying in which he mentioned the things that were not given to previous prophets but only to him, he said, "...the earth has been made pure and a mosque for me..." Furthermore, the ritual prayer is performed only by performing the wudu' with water or with soil when there is no water. While acts of worship can be performed only in temples in other religions, in Islam the ritual prayer can be performed anywhere on earth.

Keeping the earth pure, maintaining its pure state, not polluting it, and having clean cities, villages, districts, streets, and roads are important not only for human health, order, and organization but also purely for beauty and aesthetics. Indeed, according to a narration by Sa'd b. Abi Waqqas (ra), the Prophet (saw) said, "clean your courtyards." In this respect, the following parable related by Allah's Messenger is noteworthy: "While a

35 Al 'Imran, 3: 191; al-'Ankabut, 29: 44. ³⁶ N2560, al-Nasa'i, al-Zakat, ³⁷ Al-An'am, 6: 141; al-A'raf, 7: 31; al-Isra', 17: 26-27, 29; al-Furqan, 25: 67. 38 IM3605, Ibn Maja, al-Libas, 23. ³⁹ D3076, Abu Da'ud, al-İmare, 35, 37. ⁴⁰ Al-Naba', 78: 7. 41 B4422, al-Bukhari, al-Maghazi, 82; M3321, Muslim, al-Hajj, 462. 42 M1167, Muslim, al-Masajid, 5; B335 al-Bukhari, al-Tayammum, 1. 43 T2799, al-Tirmidhi, al-Adab, 41.

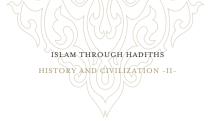
person was going along the path he found a thorny branch upon it. He pushed it to one side and Allah approved (this action) and (as a mark of appreciation) granted him pardon."⁴⁴ The Prophet's hadīths in this matter show that cleaning the streets and roads, which are usually regarded as a public service today, is in fact a duty to which every individual should contribute. By saying, "... to remove a harmful thing from the way is also charity,"⁴⁵ the Prophet (saw) stated that one gains rewards by maintaining the order and cleanliness of the environment and even related this matter to faith by saying, "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is a branch of faith."⁴⁶

As he did in regards to all kinds of cleanliness, the Prophet (saw) paid special attention to the cleanliness of the mosques. In fact, sometimes he personally cleaned the dirt he saw in the mosque,⁴⁷ and asked others as well to keep them clean and to scent them with perfume.⁴⁸

At his son Ibrahim's funeral, the Prophet (saw) saw a crack in the grave and commanded that it be corrected immediately. When he was asked whether this would benefit the dead, he said, "This, in fact, gives neither benefit nor harm to the dead, however it disturbs the eye of the living." Within the context of the significance he attached to the cleanliness of the environment, this attitude of the Prophet (saw) may be understood to mean that "if one needs to pay attention to beauty and order in graves then more attention needs to be paid in other places."

The Prophet (saw) emphasized that people's responsibility to the earth and its soil was like their responsibility to all beings. In this regard, Allah's Messenger did not approve leaving arable land uncultivated and said, "He who has land should cultivate it himself, but if he does not cultivate it himself, then he should let his brother cultivate it." In another hadīth, he said, "Whoever revives a dead land (by cultivating it), he earns spiritual rewards from it. As long as animals benefit from that land, the reward of charity is written to his account," and encouraged believers to protect land by cultivating it. All these sayings postulate the cultivation of land and emphasize that such action would be a contribution to the environment. It is evident how much we need these guidelines suggested by the Prophet (saw) in today's world where fertile lands have been transformed into piles of cement as a result of unplanned urbanization.

- ⁴⁴ M6670, Muslim, al-Birr, 128.
- 45 B2989, al-Bukhari, al-Jihad 128; M2335, Muslim, al-Zakat, 56.
- ⁴⁶ M153, Muslim, al-Iman, 58.
- ⁴⁷ B405, al-Bukhari, Salat, 33; M7514, Muslim, al-Zuhd, 74.
- ⁴⁸ D455, Abu Da'ud, al-Salat, 13; T594, al-Tirmidhi, al-Jum'a, 64.
- ⁴⁹ MK21362, al-Tabarani, *al-Muʻjam al-kabir*, XXIV, 306. ⁵⁰ M3917, Muslim, al-Buyuʻ, 88.
- ⁵¹ DM2635, al-Darimi, al-Buyuʻ, 65.



When examined from the aspect of the environment, water is another part of creation, which is as valuable as soil for people. Allah (swt) is the One who revives dead land, makes it green, and sends down pure water from the sky.⁵² Allah has created all living beings from water,⁵³ and given people a life which relys on water.

When Allah's Messenger saw rain, he would say, "(*This rain*) was created by its Lord just now,"⁵⁴ and remind people of the value and blessing of water. Stating that water was a blessing coming from Allah,⁵⁵ Allah's Messenger would express his gratitude in his prayer for food by saying, "*Praise be to Allah Who has satisfied our needs and quenched our thirst.*"⁵⁶

The water used in the wudu' and ghusl wudu's was also mentioned in the prayers of the Prophet (saw) in the following words: "O Allah! ...clean me from sins as a white garment is cleaned of dirt. O Allah! Wash off my sins with water, snow, and hail."⁵⁷

According to Islam, people have many responsibilities with regard to water, which is one of the main elements of the environment. After all, water is "life" and it cannot be wasted. In fact, once when Sa'd b. Abi Waqqas (ra) was performing the wudu', Allah's Messenger came to him and asked "What is this extravagance?" When Sa'd said, "Can there be any extravagance in the wudu'?" The Prophet (saw) replied, "Yes, even if you are on the bank of a flowing river."⁵⁸ Thus, the Prophet (saw) did not allow the wasting of water even if it was for the sake of the most sacred aims and he himself paid attention to this matter.

The Prophet (saw) also insisted on the protection of water resources and said, "Be on your guard against three things which provoke a curse: Relieving oneself in watering places, on thoroughfares, and in the shade (of the tree)."⁵⁹ Polluting stagnant water by reliving oneself in it is also prohibited by the sayings of the Prophet (saw).⁶⁰ In regard to the cleanliness of sea water, the Prophet (saw) said, "Its water is pure and what dies in it is lawful food."⁶¹

Consuming resources extravagantly upsets the environmental balance, which eventually harms all living beings. Considering the precautions taken by the Prophet (saw) for the protection of the water resources in the circumstances of his time, it is clear that in our time, sewer, medical, chemical, and industrial wastes should not be dumped into seas, lakes, and rivers.

All creatures whose lives depend on breathing are as much in need of clean air as they are of earth and water. It was a widespread custom among

52 Al-Furgan, 25: 48-49; al-Hajj, 22: 63. 53 Al-Nur, 24: 45. 54 M2083, Muslim, al-Istisqa', 55 B5639, al-Bukhari, al-Ashriba, 31. 56 B5459, al-Bukhari, al-At'ima, 54. 57 B744, al-Bukhari, al-Adhan, 89; M6871, Muslim, al-Dhikr, 49. 58 IM425, Ibn Maja, al-Tahara, 48; HM7065, Ibn Hanbal, II, 221. 59 D26, Abu Da'ud, al-Tahara, 14; IM328, Ibn Maja, al-Tahara, 21. 60 B239, al-Bukhari, al-Wudu', 68; M656, Muslim, al-Tahara, 95. 61 D83, Abu Da'ud, al-Tahara, 41; T69, al-Tirmidhi, al-Tahara, 52. ISLAM THROUGH HADITHS
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Arabs to entrust children to a milk mother in a desert village in order to ensure that they would be raised in the clean rural air and that they would learn to speak the Arabic language as articulately as the bedouin Arabs. On the basis of this tradition, Allah's Messenger himself as an infant was entrusted in Ta'if to a milk mother named Halima.⁶²

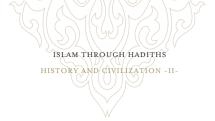
Allah's Messenger (saw) also paid attention to the cleanliness of the air. For example after the Hijra, he prayed to Allah (swt) to clean the disease filled air of Medina, which had become "the place of plague," as described by Bilal al-Habashi. Moreover, he warned people who stank from all kinds of foul smells which might bother people, such as onion and garlic, and asked them not to come to the mosque if they had such odors. He asked his Companions (ra) to take a bath before coming to the mosque on Friday when disturbing smells would be very unpleasant because of hot weather.

In another saying in which the Prophet (saw) drew attention to the rights of neighbors, he said, "Do not make your house higher than your neighbor's and prevent its air." The Prophet's command can be best understood by those who are deprived of much clean air today by living in cities, which are filled with factory gases and in which there are apartments like jumbled boxes, being the result of unplanned urbanization, and the streets and roads covered with exhaust smokes.

By stating, "It is He who produces fire for you out of the green tree—lo and behold!—and from this you kindle fire,"⁶⁷ the Holy Qur'an reminds us that plants, which are the natural garments of the earth, have more functions than people might think. Plants are also described depicting the gardens of Paradise beneath which rivers flow. Thus, in order to encourage people to seek Paradise, it actually emphasizes the tranquility which people feel in a beautiful environment. In fact, the Prophet (saw) encouraged his followers to plant trees even under the most difficult circumstances and said, "If the Final Hour comes while one of you has a palm-cutting in his hands, he should plant it immediately."⁶⁸ The Prophet's encouragement was not limited to this and he stated in the following saying that one who planted a tree would continue to benefit from its rewards even after he died, "When one plants a tree, Allah Almighty would certainly writes rewards in his account as long as that tree gives fruits."⁶⁹

Once the Prophet (saw) put a green leaf of a date-palm on the graves of two men whom he said were being tortured. He then said to those who asked

62 HS1/298, Ibn Hisham, Sira, I, 298-301. 63 B1889, al-Bukhari, Fada'il al-Madina, 12. 64 B855, al-Bukhari, al-Adhan, 160; M1253, Muslim, al-Masajid, 73. 65 D353, Abu Da'ud, al-Tahara, 128; HM2419, Ibn Hanbal, I, 269. 66 MK17116, al-Tabarani, al-Mu'jam al-kabir, XIX, 419. 67 Ya Sin, 36: 80. 68 HM12933, Ibn Hanbal, III, 184; EM479, al-Bukhari, al-Adab al-mufrad, 168. 69 HM23917, Ibn Hanbal, V, 416.



him why he had done that, "I hope that their torture might be lessened, until these become dried."⁷⁰ Burayda b. Humayd (ra), who took the Prophet's action as an example for himself, made a bequest to plant two date-palms over his grave when he died.⁷¹ In accordance with this advice from the Prophet (saw), Muslims were careful to plant trees in their graveyards throughout Islamic history.

The Companions (ra) tried to comply meticulously with the recommendations and advice of the Prophet (saw) regarding planting trees and making the environment green. When 'Umar asked Khuzayma b. Thabit (ra), "What would prevent you from planting trees in your land?" Khuzayma replied, "I am old enough to die tomorrow." 'Umar (ra) did not accept this excuse and told him to plant trees in his land and personally helped him do so. 72 In like manner, once when 'Uthman (ra) was planting a tree, a man came to visit him and asked him, "O Commander of the Believers! Are you planting a tree at this hour of the day?" 'Uthman replied, "It is better for you to find me doing good deeds rather than finding me among the mischief makers."73 When Salman al-Farisi (ra), who was originally the slave of a Jew, was going to make an agreement of emancipation with his master, Allah's Messenger asked him to add the condition of planting three hundred palm-trees to the agreement. Then, Allah's Messenger personally helped him plant the trees and all these trees took root.74 The Prophet (saw), who wanted to establish trees and greenery in the minds of people, changed the name of a village called "Afira" meaning barren to "Khadira" meaning green. 75

Just as planting trees and making the environment green were traditions of the Prophet (saw), protecting and maintaining them were also his traditions. In this regard, the Prophet (saw) warned those who struck trees with sticks in order to make the leaves fall to feed their animals and advised them to do it gently by shaking the trees not by hitting them with sticks. The Prophet (saw) prohibited unnecessarily cutting trees and destroying plants in general. He also prohibited in particular cutting, without justification, the lotus and similar trees, which benefited travellers and animals with shade in the Hijaz, saying, "If anyone cuts pointlessly, unjustly and without any right a lotus tree under the shade of which travellers and beasts take shelter, Allah will bring him into Hell headlong." Moreover, he commanded people to plant trees to replace those that they had to cut for various reasons. He specifically commanded his army not to cut trees when on expeditions.

As for preventing the wrong use of fire, which causes the destruc-

70 B216, al-Bukhari, al-Wudu', 55; M677, Muslim, al-Tahara, 111. 71 Al-Bukhari, al-Jana'iz, 81 -chapter title-. 72 KU9136, al-Muttagi al-Hindi, Kanz al-'ummal, III, 73 KU9137, al-Muttagi al-Hindi, Kanz al-'ummal, III, 74 HM24138, Ibn Hanbal, V, 75 D4956, Abu Da'ud, al-Adab, 62. ⁷⁶ EÜ6/351, Ibn al-Athir, Usd al-ghaba, VI, 351. 77 MA9430, 'Abd al-Razzag, Musannaf, V, 220. ⁷⁸ D5239, Abu Da'ud, al-Adab, 158-159. 79 BFS17, al-Baladhuri, Futuh al-buldan, p. 17. 80 MA9209, 'Abd al-Razzaq,

Musannaf, V, 146.

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tion of many acres of forests every year, one night the Prophet (saw) saw a house in Medina which had been burned and he warned his Companions (ra) by saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves,"⁸¹ and this warning took its place among the prophetic warnings related to protecting the environment.

There are places where animals and plants thrive in a natural environment with clean the air and these places are interspersed among cities and industrial centers. The concept of such green zones (protected areas), which contribute to the protection of air quality, is seen in the Prophet's teachings about "forbidden zones." The Prophet (saw) said, "So, it is a sanctuary with Allah's sanctity until the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; ... and its vegetation (grass etc.) should not be cut,"82 and he put this into effect in Medina by declaring it sacred and inviolable.83 Allah's Messenger (saw) paid special attention to protecting all living things in such forbidden zones and established certain sanctions for those who did not obey the established rules. In this respect, he said the following: "Whoever innovates (in it) a heresy or commits a sin, or gives shelter to such an innovator, will incur the curse of Allah, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted by Allah on the Day of Judgement,"84 and he ordered that a person who was caught while hunting or cutting a tree in forbidden zone be stopped and his clothing be confiscated.85

Allah Almighty, who stated in the Holy Qur'an, "He set down the Earth for His creatures," ⁸⁶ created the earth not just for people but also as a habitat for all living things. This is why Allah commanded Noah to take a two from all animal species into the Ark before the Flood. ⁸⁷ In light of this, the Prophet (saw) forbade the use of animals as targets ⁸⁸ and forcing animals to fight with each other for entertainment. ⁸⁹ He warned 'A'isha (ra), when she mounted a wild camel and made it go around and around, by saying, "Show kindness." ⁹⁰ Moreover, he prohibited urinating in holes in which were the nests of animals. ⁹¹ He informed us that a small bird that was killed for no reason will beseech Allah on the Day of Resurrection saying, "O Lord, so and so killed me for no reason. And he did not kill me for any beneficial purpose." ⁹²

In light of the importance he gave to the right of animals to exist, the Prophet (saw) related the story of a man who felt thirsty while he was out on a walk and, seeing a well, he climbed down its rope and drank water from it. On coming out of it, he saw a dog panting and eating mud because of its

Muslim, al-Ashriba, 101. 82 B1834, al-Bukhari, Jaza' al-sayd, 10; M3302, Muslim, al-Hajj, 445. 83 B4084, al-Bukhari, al-Maghazi, 28. 84 B3179, al-Bukhari, al-Jizya wa 'l-muwada'a, 17; M3327, Muslim, al-Hajj, 467. 85 D2037, D2038, Abu Da'ud, al-Manasik, 95-96. 86 Al-Rahman, 55: 10. 87 Hud, 11: 40. 88 B5513, al-Bukhari, al-Sayd, 25; M5059, Muslim, al-Sayd, 89 D2562, Abu Da'ud, al-Jihad, 51; T1708, al-Tirmidhi, al-Jihad, 30. 90 M6603, Muslim, al-Birr, 91 D29, Abu Da'ud, al-Tahara,

92 N4451, al-Nasa'i, al-

Hanbal, IV, 390.

Dahaya, 42; HM19699, Ibn

81 B6294, al-Bukhari, al-

Isti'dhan, 49; M5258,

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excessive thirst. The man said, "This (dog) is suffering from the same difficulty as I was." So he (climbed again down the well), filled his shoe with water, caught hold of it with his teeth, and climbed up and let the dog drink the water from his shoe. Allah (swt) was pleased with him for his good deed and forgave him all his sins.⁹³ In contrast, he related the story of a woman who did not feed a cat and did not even set it free to catch vermin and thus caused it to die from hunger, and therefore she entered the Hell Fire.⁹⁴

Once when the camel of a pilgrim, who was in the state of *iḥrām*, stepped on the nest of an ostrich and and broke the eggs, Allah's Messenger commanded him to fast one day or to feed one poor person for each broken egg. Once while the Prophet (saw) was on a journey, he saw that one of his Companions (ra) took two fledglings out of their nest and the mother bird was fluttering in search of its fledglings. The Messenger of Allah (saw) came and said, "Who has distressed her by taking away her young ones? Return her young ones to her." Furthermore, the Messenger of Allah (saw) came upon an emaciated camel and warned its owner saying, "Fear Allah regarding these dumb animals." All this demonstrates that awareness concerning the status of animals can settle in people's hearts only by means of the feeling of responsibility coming from faith as in all other matters.

In conclusion, people are responsible for both their presence in the natural environment in which they live and also in the presence of Allah. Without doing anything themselves, they have found their environment already adorned with all kinds of blessings. Allah has given them the environment and all its elements for their service and informed them that they are responsible for it. 98 Unless people intervene negatively and contaminate it, 99 the environment will stay clean and healthy in its own right. However, today we have a global environmental crisis resulting from problems created by political, economic, and technical developments. The crisis in question has reached such a colossal dimension that humankind is not overcoming it and it has turned into a threat to all living things. Without doubt, the reason for this crisis is our lack of environmental awareness, in short not, knowing the value of the trust that has been given to us. The universe with all its beauties is a gift to humankind from the Almighty Creator. He encourages people to develop and beautify their environment and the earth in which they live, 100 and commands them to stay away from creating mischief and destroying it.101

93 B2363, al-Bukhari, al-Musaqat, 9; M5859, Muslim, al-Salam, 153.
94 B3318, al-Bukhari, Bad' al-khalq, 16; M6982, Muslim, al-Tawba, 25.
95 HM20858, Ibn Hanbal, V, 57.
96 D2675, Abu Da'ud, al-Jihad, 112.
97 D2548, Abu Da'ud, al-Jihad, 44.
98 Al-Jathiya, 45: 13.
99 Al-Mu'minun, 23: 71; al-Rum, 30: 41.

¹⁰¹ Al-Bagara, 2: 205.





Jabir b. 'Abd Allah (ra) heard Allah's Messenger (saw) say, "Cover the vessels and tie the water skin..."

(M5255, Muslim, al-Ashriba, 99)



عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﴿ قَالَ: "لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ..."

عَنْ سَعِيدٍ، أَنْ سَعْدًا أَتَى النَّبِيَّ عَنْ فَقَالَ: أَيُّ الصَّدَقَةِ أَعْجَبُ إِلَيْكَ؟ قَالَ: "الْمَاءُ."



According to Abu Hurayra (ra), the Prophet (saw) said, "None among you should urinate in standing water..."

(M656, Muslim, al-Tahara, 95)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants."

(IM3427, Ibn Maja, al-Ashriba, 23)



According to Sa'id (b. al-Musayyab), Sa'd (b. 'Ubada) (ra) came to the Prophet (saw) and asked, "Which charity do you like most?" He replied, "Water."

(D1679, Abu Da'ud, al-Zakat, 41)

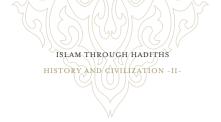


he example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they used it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"

In Allah's Messenger's speech above, those who benefit from prophet-hood and knowledge are compared to fertile lands which are nourished with pure and clear water. The importance of water and the fact that it is the source of life have been known since ancient times. The Prophet (saw) gave examples based on this and tried to describe its reality. What is essentially emphasized here is of course knowledge and guidance. Allah's Messenger used water as a symbol of the faith so believers could truly apprehend the lesson and understand it more easily.

As expressed in the Holy Qur'an, all living things have been created fromwater.² All creation needs water to survive. Water, which is a unique blessing of Allah Almighty, who created man from a drop of water,³ is also the basic element which purifies and cleanses people.⁴ According to this, the earth, plants, and other living things need water to maintain their shape. Indeed, they can obtain most of their needs by means of water. The verse "... You sometimes see the earth lifeless, yet when We send down water it stirs and swells and produces every kind of joyous growth," indicates this.

¹B79, al-Bukhari, al-ʿIlm, 20; M5953, Muslim, al-Fadaʾil, 15. ²Al-Anbiya', 21: 30; al-Furqan, 25: 54; al-Anʿam, 6: 99. ³Al-Nahl, 16/4; al-Furqan, 25: 54. ⁴Al-Anfal, 8: 11. ⁵Al-Hajj, 22: 5.



In addition, it is emphasized in the Holy Qur'an that water is sweet,⁶ was created according to a certain measure and amount,⁷ and that its creation and its distribution on earth happened by means of Divine power. In the following verses Allah (swt) reminds people that they would become very desperate if they were without water: "Its water may sink so deep into the ground that you will never be able to reach it again," ⁸ and "Say, 'Just think: if all your water were to sink deep into the earth who could give you flowing water in its place?""⁹

Throughout history, civilizations have been established near water and always declined when the water ran out. It is obvious that water is very important for the survival of societies and living in comfort and prosperity.

The cells forming the structures of plants, animalss and humans all need pure water, which has not lost its characteristics. Water which becomes polluted in various ways cannot fulfill this function. Where there is no water, no living thing can survive and in places where there is water, but it is not clean and it is polluted by poisonous substances, life gradually begins to die.

In order to carry out the necessary cleansing, usable pure water is required. Water also has a vital role in fulfilling religious duties. It is stated in the Holy Qur'an that water is the essential means of purification needed to perform the wudu' and ghusl. Moreover, pure water is needed for cleansing the body and the places where we live and worship. The Prophet (saw), who stated that cleanliness was half of faith, also said that it was the key to ritual prayer. In his sayings, cleanliness took its place among the essential principles of his teachings as being a precondition of faith and basic acts of worship.

In this regard, the Prophet (saw), who said, "Indeed Allah is clean and He loves cleanliness," paid attention to bodily and environmental cleanliness and led the Muslims to a culture of cleanliness. Thus, pure water is an indispensable element for humans in order to maintain a healthy and high quality life and to take an esteemed place among societies.

The Prophet (saw) gave advice to keep water clean and to use it moderately. Under the conditions of his time, he made the following warning to keep stored water clean: "Cover the vessels and tie the water skin..."¹⁴ In order to keep the water stored in vessels, he warned, "When one of you awakens in the night, then let him not put his hand into the vessel until he has poured water

⁶ Al-Waqiʻa, 56: 70.

⁷ Al-Muʻminun, 23: 18; alZukhruf, 43: 11.

⁸ Al-Kahf, 18: 41.

⁹ Al-Mulk, 67: 30.

¹⁰ Al-Ma'ida, 5: 6.

¹¹ M534, Muslim, al-Tahara,
1.

¹² D618, Abu Da'ud, al-Salat,

⁷³.

¹³ T2799, al-Tirmidhi, alAdab, 41.

¹⁴ M5255, Muslim, alAshriba, 99.

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two or three times."¹⁵ He definitely forbade relieving oneself in stagnant water which could be drunk or used.¹⁶

He also paid attention to certain matters while drinking water. The Prophet (saw) said, "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants."¹⁷ The Prophet's prohibition of drinking water from big containers before pouring it into smaller vessels,¹⁸ and his command to purify thoroughly the containers from which dogs drank water¹⁹ all aimed to fulfill the purpose of keeping water clean.

Muslims are also required to use water moderately and not waste it. In order to do this, Allah's Messenger commanded the use of water moderately while performing the minor or major wudu's and personally became an example by his practice. The reports in the <code>hadīths</code> that the Prophet (saw) performed the wudu' with one liter of water and the ghusl with three to four liters of water indicates his sensitivity in this respect.²⁰ The Prophet's statement in which he defined the washing of the limbs for the wudu' more than three times as oppression²¹ was about using water moderately and in a balanced manner.

Water has had an important role in building, developing, and maintaining civilizations. The Prophet's prohibition of polluting water by relieving oneself in it and his statement that those who committed such deeds would provoke a curse, which was one of the greatest punishments,²² prove how much attention he gave to this matter. It is clear that polluting water with poisonous and chemical wastes would certainly not be approved by Islam.

When Allah's Messenger was asked some questions about the cleanliness of water in places like lakes, ponds, and rivers in the conditions of his time, he said, "Indeed water is pure, nothing makes it impure," and he also said, "Water is not made impure by anything except that which changes its smell, taste, and color." Thus, he indicated that waters which maintain their natural features were pure and thus he established rules that fit people's needs.

Once a Companion named Ibn al-Farisi (ra), who engaged in catching fish in the sea, said to the Prophet (saw), "O Messenger of Allah, we travel on the sea and take a small quantity of water with us. If we use this for the wudu', we would suffer from thirst. Can we perform the wudu' with sea water?" The Messenger of Allah replied, "Its water is pure and what dies in it is lawful food."²⁵

Tahara, 19; M643, Muslim, al-Tahara, 87. ¹⁶ M656, Muslim, al-Tahara, 17 IM3427, Ibn Maja, al-Ashriba, 23. ¹⁸ B5628, al-Bukhari, al-Ashriba, 24. 19 B172, al-Bukhari, al-Wudu', 33. ²⁰ M737, Muslim, al-Hayd, 51; D93, Abu Da'ud, al-Tahara, 44. ²¹ HM6684, Ibn Hanbal, II, ²² D26, Abu Da'ud, al-Tahara, ²³ T66, al-Tirmidhi, al-Tahara, 49; D66, Abu Da'ud, al-Tahara, 34; N327, al-Nasa'i, al-Miyah, 1. ²⁴ IM521, Ibn Maja, al-Tahara, 76. ²⁵ D83, Abu Da'ud, al-Tahara, 41; IM387, Ibn Maja, al-Tahara, 38.

15 T24, al-Tirmidhi, al-

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Under the conditions of the time, what determined the Prophet's approach to water in regards to it purity was mostly its color, smell, and taste. However, he advised not using water in suspicious situations. In the ninth year of the Hijra, when the Prophet (saw) received the news that the Byzantines were going to attack the Muslims, he decided, despite all the difficulties facing them, to fight with the enemy and set out on an expedition toward Tabuk, which was located between Damascus and Medina. Allah's Messenger let his Companions (ra) rest from time to time and then continued the journey. One place where they rested was the valley of Hijr, where the people of Thamud had been destroyed by Allah (swt). Suffering from acute thirst, the Companions (ra) drank water from the springs in the valley as soon as they arrived. They cooked meals with the water they drew from the wells. When Allah's Messenger (saw) realized the situation, he commanded them not to drink water from the wells or cook with it. The Companions (ra) said, "We drew water from the wells, made dough with it, and filled our containers." Thereupon, Allah's Messenger commanded them to throw the dough away and pour out the water that they had drawn from the wells.²⁶ The interpretation given for this narration is that Allah's Messenger, who did not want his Companions (ra) to be harmed in any way, thought the well water left from a nation destroyed in the past might give them spiritual or physical harm.²⁷ Still, what may have been a major factor for Allah's Messenger (saw) in this matter was that he did not know the nature of the water that had been at this abandoned place for a long time.

Allah Almighty makes nature green with pure and clear rain drops and gives life to living things. As beautiful as it is when rain drops give life, it is a foul act to turn water into a useless substance by polluting it. This is because polluting rivers, streams, wells, seas, and oceans is like showing disrespect to humankind and an attack against the source of life.

Just as water is the source of purification, impure water is the source of all kinds of germs and diseases. In this respect, it is important for human health to decontaminate water from all visible and invisible harmful substances. The Prophet's statements about the necessity of cleansing water and his frequent reminders of its significance from the beginning of his prophethood created a common awareness and sensitivity about water and the principle of cleanliness. Ḥadīth scholars stated that there was a general agreement that water should be regarded as impure, no matter its amount,

²⁶ B3378, al-Bukhari, al-Anbiya', 17; M7466, Muslim, al-Zuhd, 40.
 ²⁷ AU15/379, al-'Ayni, 'Umdat al-qari, XV, 379.

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amount, if there was a negative change in its color, taste, or smell.²⁸ Still, parallel to today's development whereby a continuous improvement in understanding the element of water and its purity has been achieved, it would be appropriate to apply our new found knowledge through medical science with regards to the usage of water.²⁹ Especially in our contemporary world in which the waters of rivers, lakes, and even seas might become chemically harmful because of nuclear industry and chemical wastes, even though their color, taste, and smell do not change, it is clear that such water cannot be used.

It is known that the Companions (ra) would offer fresh water to people brought from Buyut al-Suqya, which was a place far from Medina.³⁰ Allah's Messenger (saw) stated that giving a Muslim water to drink when there was no water available was like bringing him back to life,³¹ and gave the glad tidings of rewards in the presence of Allah for those who provided fresh and pure water to people.³²

One day the Companion Sa'd b. 'Ubada (ra) came to the Prophet (saw) and asked, "Which charity do you like the most?" The Prophet (saw) replied, "Water."33 Muslims, who knew how much importance the Prophet (saw) attached to water, competed with each other to provide water to people from the first days of Islam. One day Allah's Messenger said about the well of Ruma, which was private property, "Who will purchase this well of Ruma and endow it for the benefit of people in exchange for something better than that in Paradise?" Then 'Uthman (ra) bought it and endowed the well.³⁴ It was a great act to buy a well famous for its fresh water and present it for the benefit of all people without discriminating between poor and rich in a period when fresh water was rare and people bought pure water. Likewise Sa'd b. 'Ubada (ra) dug a well in the name of his mother³⁵ and endowed it, commencing a tradition of endowing wells throughout Islamic history. The existence of charitable foundations, such as fountains, aqueducts, and water dams in all lands where Muslims lived shows that the believers adopted this tradition with joy.

Desire for a clean environment and clean water is inherent in human nature. When Bilal al-Habashi (ra), the first muazzin of the Prophet (saw), recovered from the illness he had, he sat down in a deserted place in Medina and expressed his longing for the air, water, and soil of Mecca as follows:

²⁸ ZII/160, Ibn 'Abd al-Barr, Istidhkar, I, 160.
²⁹ AS507, al-Bayhaqi, Ma'rifat al-sunan, I, 233.
³⁰ D3735, Abu Da'ud, al-Ashriba, 22.
³¹ IM2474, Ibn Maja, al-Ruhun, 16.
³² D1682, Abu Da'ud, al-Zakat, 41.
³³ D1679, Abu Da'ud, al-Zakat, 41.
³⁴ T3703, al-Tirmidhi, al-Manaqib, 18.
³⁵ D1681, Abu Da'ud, al-

Zakat, 41.

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"Ah Please!

One day in Mecca valley,

Would that I could stay wherein I would be surrounded by *idhkhir* and *jalīl* (kinds of fragrant grass)?

Would that one day I could arrive at the waters of al-Majanna in 'Uqaz, and would that I could see the two fountains of Shama and Tafil of Mecca!"

After the Companions (ra) emigrated from Mecca to Medina, they were tired and some of them had illnesses like high fever and malaria. Abu Bakr and Bilal al-Habashi (ra) were among those who got sick. 'A'isha (ra) reported that they got ill because of the impure water flowing in the valley of Buthan. When Allah's Messenger saw his Companions' situation, he prayed to Allah, "O Allah! Make us love Medina as we love Mecca or even more than that. O Allah! Give blessings in our ṣā' and our mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever toward al-Juhfa." In fact, when the water of the valley of Buthan was purified, the Muslims got better and recovered from their illnesses.

Calling for rain, which is regarded as a manifestation of Allah's attributes of Mercy and Compassion (*raḥma*), also demonstrates the believers' sensitivity in this matter.

The Prophet (saw) fashioned the idea of pure water in the minds of Muslims and ensured that they would always be careful in this matter by advising them to drink only fresh and pure water, and, if it was not available, to spend every effort to find fresh water and be careful that the it remained clean.

Since then Muslims have founded charitable foundations for water across a wide geography and have tried to earn the mercy of Allah without considering the identities of those who benefited from them. The phrase "fī sabīl allāh," meaning "For the sake of Allah," is abbreviated as "sabīl" in order to refer to the charitable water foundations. The common phrase among people "water is life" also expresses the vital significance of this blessing. Supplying water to people is regarded as a valuable deed in Muslim societies, so that even when someone says thanks to someone, he says, "As valuable as water," which again shows the significance of water. Making water, which is sent to man as a mercy, a subject of poetry is also a manifestation of Islamic civilization's concern for water. The famous

³⁶ B1889, al-Bukhari, Fada'il al-Madina, 12. TSLAM THROUGH HADITHS
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poet Fuduli skillfully mentions water and the Prophet (saw) in his Ode to Water:

"By adhering to the path of the chosen Ahmed, water has indeed shown its pure creation to the world."

In addition to its purity and clarity, water has always attracted people by its beauty, refreshment, and most importantly its revitalization, and it has taken its rightful place among the main factors that shape civilizations. Every service of people in respect to the purification, maintenance, and distribution of water shows their perception of its value and their cultural level. Throughout history, physical, cultural, and artistic relationships have been established between people and water, which constitutes a great part of the surface of earth and the human body, and this relationship, has developed along with the perception of the relationship between man and nature. Therefore, humankind should know the value of water and avoid wasting and polluting it.

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THE CITY and THE HOUSE EVERY BUILDING IS A RESPONSIBILITY FOR ITS OWNER

عَنْ اَنَسِ بْنِ مَالِكَ أَنَّ رَسُولَ اللَّهِ ﴿ خَرَجَ فَرَأَى قُبَّةً مُشْرِفَةً... فَقَالَ: " تَأْمَا إِنَّ كُلَّ بِنَاءٍ وَبَالُ عَلَى صَاحِبِهِ إِلاَّ مَا لاَ إِلاَّ مَا لاَ إِلاَّ مَا لاَ. "

According to Anas b. Malik (ra), Allah's Messenger (saw) saw a high building while he was walking around (in Medina)... and said, "Every building is a responsibility for its owner, except that which is essential."

(D5237, Abu Da'ud, al-Adab, 156-157)



عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ النَّبِيَّ فَيُ يَقُولُ: "مَنْ كَانَ لَنَا عَامِلاً فَلْيَكْتَسِبْ زَوْجَةً فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ فَلْيَكْتَسِبْ خَادِمًا فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ فَلْيَكْتَسِبْ مَسْكَنًا."
فَإِنْ لَمْ يَكُنْ لَهُ مَسْكَنُ فَلْيَكْتَسِبْ مَسْكَنًا."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنْ جَدَّقَالًا اللهِ عَنْ جَدَّةً قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ :

"مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلَاثَةٌ مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الصَّالِحَةُ وَالْمَسْكَنُ الصَّالِحُ وَالْمَرْكَبُ الصَّالِحُ وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السُّوءُ وَالْمَسْكَنُ السُّوءُ وَالْمَرْكَبُ السُّوءُ."



According to al-Mustawrid b. Shaddad (ra), the Prophet (saw) said, "He who acts as an employee for us must get a wife; if he has not a servant, he must get one, and if he has not a dwelling, he must get one."

(D2945, Abu Da'ud, al-Imara, 9, 10)



According to a report of Ismaʻil b. Muhammad b. Saʻd b. Abi Waqqas, his father said that his grandfather (ra) say that Allah's Messenger said, "Three things are from people's happiness and three things are from their misfortune. The things which are people's happiness are a good wife, a house available to dwell in, and a proper mount. What are from the misfortune of people are a bad wife, a bad house, and a bad mount."

(HM1445, Ibn Hanbal, I, 169)



ne day when the Messenger of Allah (saw) was walking around in Medina, he saw a high-domed building, and asked his Companions (ra), "Whose building is this?" His companions replied to him, "It belongs to so and so from the Ansar." The Prophet (saw) did not say anything but it seemed that he kept the matter in mind. A while later when the owner of the building came to the Prophet (saw) and gave him a greeting among the people, he turned away from him. When he had done this several times, the man realized that he was the cause of his anger and rebuff. He needed to learn why the Prophet of Mercy was treating him like this. So he complained about it to his companions, saying: "I swear by Allah that I cannot understand the Messenger of Allah." They said, "He went out and saw your high building." So the man returned to it and demolished it, levelling it to the ground. One day the Messenger of Allah (saw) came out and did not see the building while passing by there. He asked, "What has happened to the domed building?" They replied, "Its owner complained to us about your rebuff, and when we informed him about it, he demolished it." The Prophet (saw) said, "Every building is a responsibility for its owner, except that which is essential."1

All living beings certainly need a place in which to take shelter and continue their lives. Houses or homes are known in Arabic by several names, including *maskan*, *dār*, *bayt*, and *manzil*, while in Turkish they are known by such terms as *ev*, *yuva*, *ocak* and *konak*. No matter which word is used to denote it, the house is the place where we find peace and tranquility and take rest as expressed in the following verse, "It is Allah who has given you a place of rest in your homes."

One cannot imagine a life without a home. Maybe because of this, Allah's Messenger said, "He who acts as an employee for us must get a wife; if he has not a servant, he must get one, and if he has not a dwelling, he must get one."³

¹ D5237, Abu Da'ud, al-Adab, 156-157. ² Al-Nahl, 16: 80. ³ D2945, Abu Da'ud, al-Imara, 9, 10.

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Houses are the places which one cannot give up in this world or in the Hereafter. In fact, when man's housing in this world and in the Hereafter is mentioned in the Holy Qur'an, the same term "maskan" is used for the places where Muslims dwell.⁴

It is important for people to have large but not ostentatious houses where they spend most of their lives. Small places might give physical discomfort to the members of the family. Moreover, if the homes are constricted then breathing fresh air, even within a short time, such places affect human health negatively. The Prophet's statement, "Three things are from people's happiness and three things are from their misfortune. The things which are people's happiness are a good wife, a house available to dwell in, and a proper mount. What are from the misfortune of people are a bad wife, a bad house, and a bad mount," is meaningful to highlight that living places effect people's happiness in this world. Furthermore, the Prophet's prayer, "O Allah! Forgive my sins. Make my house large and comfortable and bless my sustenance," shows that people need large and comfortable houses as places to live.

The Prophet's criticism of constructing high houses⁷ as well as his prohibition of building houses higher than the neighboring buildings should be understood as a caution about the possible negative effects of high buildings on human health. His saying, "Do not make your house higher than your neighbor's so that your neighbor would not be devoid of air, wind, (and sun)," explains this matter.

The Prophet's statement that it was a misfortune for the owner to construct unnecessary and extravagant buildings⁹ was advice in regard to building houses larger than necessary. Houses should be constructed not as a means of boasting and vanity but rather according to the size that is needed for protection from cold and heat. By preventing unnecessary construction, trees and greenery, which are like the lungs of residential areas, will be protected. Thus, the air will also be clean, protected, and maintained.

Another important issue regarding the development of houses and urbanization is to create green and protected zones, which provide natural shelter for animals and plants and cleanse the air polluted by metropolises and industrial centers. We see this perception in the Prophet's tradition as the application of a "forbidden zone," Allah's Messenger (saw) declared certain areas around Mecca and Medina as sanctuaries and forbade Muslims

⁴Al-Tawba, 9: 24, 72; Ibrahim, 14: 37; al-Nahl, 16: 80; Ta Ha, 20: 128; al-Qasas, 28: 58; al-Sajda, 32: 26; Saba', 34: 15; al-Ahqaf, 46/25. ⁵HM1445, Ibn Hanbal, I, 169. ⁶HM16716, Ibn Hanbal, IV, 63. ⁷D5237, Abu Da'ud, al-Adab 156-157. ⁸MK17116, al-Tabarani, al-Mu' jam al-kabir, XIX, 419; BS9561, al-Bayhaqi, Shu'ab al-iman, VII, 84. ⁹D5237, Abu Da'ud, al-Adab

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to shake the leaves of its trees,¹⁰ frighten and hunt its animals,¹¹ and even touch the thorns of the trees.¹² He also established moral¹³ and practical and legal¹⁴ penalties for those who did not obey the bans issued to protect those forbidden zones.

Preferring healthy areas in which to construct houses is important for protecting the environment. In fact, a man said to the Prophet (saw), "O Messenger of Allah! We used to live in an abode in which our numbers and our goods were many but then we moved to an abode in which our numbers and our goods decreased." The Messenger of Allah said, "*Move out of it if it is so inauspicious*." In this respect, when founding cities, Ibn Khaldun drew attention to chosing places with clean air, and near sources of abundant water, meadows, and cultivable lands. He said this was because various diseases breed in places which did not have good circulation of air. ¹⁶

To Asma' bint Umays (ra) who asked the Prophet (saw), "What does 'a bad house' mean?" Allah's Messenger replied, "*To have a small space and bad neighbors*," and thus he pointed out another important factor in choosing a dwelling place. Preferring houses which have the opportunity of being neighbors with nice people is very important in order to feel safe, comfortable, and at peace.

The Prophet's sayings have helped determine the model of houses in Islamic architecture. During the time of the Prophet (saw), in addition to some fortressed which were homes of the rich Jews, ¹⁸ there also were two-floor buildings. It can be said that the houses of the Muslims were buildings reflecting their life style in matters like the direction of the toilets ¹⁹ and furnishings.

In addition to his verbal guidance, the Prophet (saw) personally dealt with determining the location of houses and dwellings in settlements. He decided the location of the houses of 'Uthman b. Maz'un (ra) and his brothers in Medina and helped them in their construction. ²⁰ In addition, Allah's Messenger decided where the Ansar and Muhajirun would camp in Mina during the Hajj, ²¹ and indicated where the Muslims' market would be establish. ²² During an expedition, when he heard that the soldiers had broken into and looted houses and cut the roads, he straight away forbade this practice. ²³ When people disputed the width of the roads, he said that they should be 7 *dhirā*' or 3.5-4 meters. ²⁴ This ruling concerned the distance between houses. At that time, when roads were planned between

11 M3317, Muslim, al-Hajj, 12 B1833, al-Bukhari, al-Sayd, 9; M3324, Muslim, al-Hajj, 458; M3302, Muslim, al-Hajj, 445. 13 D2034, Abu Da'ud, al-Manasik, 95-96. 14 D2037-D2038, Abu Da'ud, al-Manasik, 95-96. 15 D3924, Abu Da'ud, al-Kahana wa 'l-Tatayyur, 24. 16 TL1/347, Ibn Khaldun, Ta'rikh, I, 347. 17 MK20983, al-Tabarani, al-Mu'jam al-kabir, XXIV, 153. 18 D3004, Abu Da'ud, al-Imara, 22, 23. 19 T8, al-Tirmidhi, al-Tahara, 6; HM17992, Ibn Hanbal, ²⁰ ST3/396, Ibn Sa'd, Tabagat, III, 396. ²¹ D1951, Abu Da'ud, al-Manasik, 69. ²² IM2233, Ibn Maja, al-Tijara, 40. 23 D2629, Abu Da'ud, al-Jihad, 88. 24 M4139, Muslim, al-

Musaqat, 143.

10 D2035 D2039, Abu Da'ud,

al-Manasik. 96.

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houses, it was assumed that they would be 7 *dhirā* wide in order to facilitate pedestrians and animals carrying loads. ²⁵ In today's metropolises, it is more appropriate to understand this figure to mean "wide roads" because the width of roads can be determined according to the circumstances and needs of the time.

The Prophet (saw) not only opposed disorder in the cities but also prevented uncontrolled emigration to cities. This was because every region has only a certain capacity for population density. The capacity for habitation of cities should be taken into account and the demand for housing should be met by establishing new cities and residential areas. In this regard, after the conquest of Mecca,²⁶ the Prophet (saw) did not allow a bedouin to emigrate to Medina and advised him instead to stay and work in his own town.²⁷ He also refused the request of the Banu Salim to leave their lands and be closer to the Prophet (saw) by settling next to the Medina Mosque.²⁸

As is well known, Muslims from all over the world come to Mecca to perform the Hajj during the Hajj season. Therefore, extraordinary population density is a problem in Mecca during this season. The Prophet (saw) allowed pilgrims who came to Mecca for the Hajj to stay there for three days after completion of the Hajj rituals.²⁹ The reason for imposing such a short stay on pilgrims might have been the insufficiency of housing in Mecca. In fact, some houses in Mecca were used by the Prophet (saw) and the first two caliphs as "free guest houses" in order to solve the problem of housing during the Hajj season.³⁰

Therefore, emigration to certain cities, which attract population for various reasons, can be regulated. By certain encouragement and motivation, the population can be spread throughout the country and thus adequate housing can be ensured.

The building of houses is a requirement of familial and social life. Societies build houses in accordance with geographical conditions, life styles and financial means. Some live in caves, some in camps, some in places carved into rocks, and some in cement and iron buildings. No matter what type it is, all houses have to be a part of the city.

In Islamic culture and civilization, the house means home and family, and the master of the house is its pillar. The mother of the house is its lady. It is well known that one of the most preferred games among chil-

²⁵ SN11/51, al-Nawawi, Sharh 'ala al-Muslim, XI, 51.
²⁶ B2783, al-Bukhari, al-Jihad, 1.
²⁷ B3923, al-Bukhari, Manaqib al-Ansar 45; M4832, Muslim, al-Imara, 87.
²⁸ B1887, al-Bukhari, Fada'il al-Madina, ll.
²⁹ B3933, al-Bukhari, Manaqib al-Ansar 47; M3300, Muslim, al-Hajj, 444.
³⁰ IM3107, Ibn Maja, al-

Manasik, 102.

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dren is playing house. The house in Islamic culture and civilization is not just a construction. It is a family gathering place and an eye to the street. The Prophet's sayings and practices regarding the house present many examples for us. Today, multiple rooms are essential requirements in houses just as high buildings are essential in cities. Allah's Messenger's reservation about constructing tall buildings was to prevent people from boasting and having a superiority complex, and to avoid limiting the neighbors' access to fresh air and sun. There was also a desire to construct a city in harmony with the principle of the unity of Allah. Thus, no building should be built that destroys the city skyline. Allah's Messenger, who mentioned among the signs of the Last Hour "the boasting and competing of the shepherds of black camels with others in the construction of higher buildings," informed us that with such actions humanity will lose their moral and aesthetic feelings and become slaves to material things.

The house (home), which is built not only with construction materials, but also upon the foundations of mercy and blessings, is a place in which architecture assumes a completely different spirit. It sometimes appears as the house of the Prophet (saw), in which he asked his beloved wife Khadija to cover him under a cloth when he felt the weight of the revelation he received in the Cave of Hira, sometimes as the House of al-Arqam, in which was friendship, faith, and loyalty, and sometimes as the Dar al-Nadwa, in which the voices of disbelief and hate arose from the polytheists.

Let us not forget Allah's Messenger's house in Medina with its family, function, and physical form as a beautiful example to humanity in which was created a loving circle around the Prophet's wives, daughters, grand-children, son-in-laws, and all the Companions (ra). This house quietly whispers into people's ears, "The house in the Muslim society is simple. There is no sign of ostentation and vanity in it." The houses of Muslims are humble buildings like their residents. Perhaps this is because houses in Muslim society take their lessons from the simplicity of the House of Allah as an example to themselves. Perhaps it is because Allah's Messenger established in the mind of Muslims the idea of making the house a part of the skyline of the city.

The Prophet's approach to the house significantly influenced the development of the perception in Muslim society that houses were places which blend material, spiritual, and cultural elements. In this way,

³¹ B50, al-Bukhari, al-Iman, 37.

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mosques, which host bird houses under their eves, buildings constructed so that they do not create shadows over neighboring houses, and charitable complexes, colleges, and public buildings, which elevate people's life standards, have presented a rich architectural mosaic. In the Islamic perception a house is not distinguished from a home, a family from a district and a street. It can even be said that the house is a place between life in this world and life in the Hereafter or on the verge of the temporary abode and the eternal abode.



ENDOWMENTS A CONTINUOUS CHARITY

عَنِ ابْنِ عُمَرَ ﷺ أَنَّ عُمَرَ تَصَدَّقَ بِمَالٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﴿ وَكَانَ يُقَالُ لَهُ ثَمْخُ، وَكَانَ نَخْلاً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، إِنِّى اسْتَفَدْتُ مَالاً وَهُوَ عِنْدى نَفِيسٌ فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ. فَقَالَ النَّبِيُ ﴾ : "تَصَدَّقْ بِأَصْلِهِ، لاَ يُبَاعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَلَكِنْ يُنْفَقُ ثَمَرُهُ."

According to Ibn 'Umar, 'Umar (ra) wanted to give in charity some of his property, a garden of date-palms called Thamgh, during them time of Allah's Messenger (saw) and so he went and said, "O Allah's Messenger! I have some property which I prize highly and I want to give it in charity." The Prophet (saw) said, 'Give it in charity (i.e., as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a gift, nor bequeathed, but the fruits are to be spent in charity."

(B2764, al-Bukhari, al-Wasaya, 22)



عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﴿ إِلاَّ سِلاَحَهُ وَبَغْلَةً بَيْضَاءَ وَأَرْضًا عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﴿ وَاللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّالِمُ الللَّهُ اللَّاللَّا الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّاللَّ الللَّال

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: "إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ. " أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ. "

عَنْ مَحْمُود بْنِ لَبِيدٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِد. فَكَرِهَ النَّاسُ ذَلِكَ وَأَحَبُوا أَنْ يَدَعَهُ عَلَى هَيْئَتِهِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ فَيُ يَقُولُ: '' مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ.''

عَنْ أَنَسِ بْنِ مَالِكِ عَنِ النَّبِيِّ ﴿ قَالَ: "مَا مِنْ مُسْلِمٍ غَرَسَ غَرْسًا فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ إِلاَّ كَانَ لَهُ صَدَقَةً."



'Amr b. Harith (ra) said, "The Prophet (saw) did not leave behind him anything after his death, except his arms, his white mule, and a piece of land at Khaybar, which he left to be given in charity."

(B2912, al-Bukhari, al-Jihad, 86)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "When a man dies, his acts come to an end except the three: A recurring charity, the knowledge (by which people) benefit, and a pious son, who prays for him (for the deceased)."

(M4223, Muslim, al-Wasiyya, 14)



Mahmud b. Labid reported, 'Uthman b. 'Affan (ra) wanted to restore a mosque. However, people did not like this and told him to leave as it was. Thereupon 'Uthman said that he heard Allah's Messenger say, "He who builds a mosque for seeking the pleasure of Allah, Allah would build a similar house for him in Paradise."

(M7471, Muslim, al-Zuhd, 44)



According to Anas b. Malik (ra), the Prophet (saw) said, "If a Muslim plants a tree and a human being or an animal eats of it, the food eaten from that tree will become a charity for the person who planted the tree."

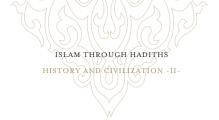
(B6012, al-Bukhari, al-Adab, 27)



or the first time in his life, 'Umar (ra) had been able to acquire a beautiful garden. The date grove he bought in Khaybar by selling a hundred animals was so beautiful that he had never seen such a garden in his life. He immediately went to the Prophet (saw) and told him what had happened and then said, "O Messenger of Allah! I would like to gain Allah's pleasure with this property. What do you recommend that I do with it?" The Prophet's advice to 'Umar helped create the civilization which extended throughout Muslim lands, "If you like, you may keep the corpus intact and give its produce as charity." The Prophet (saw) also said, "Give it in charity (i.e., as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a gift, nor bequeathed, but the fruits are to be spent in charity." So 'Umar (ra) gave it as charity declaring that this property must not be sold, inherited, given away as a gift to the poor, bequeathed to the nearest kin, or exchanged for the emancipation of slaves, but instead be open for all in the way of Allah (swt) and his guests.²

When 'Umar ascended to the caliphate, he specified in an endowment deed the conditions of his endowment and who would administer it. He had two documents drawn up which essentially were similar but had slight differences in their details. With this endowment deed, he documented that he endowed his date groves called Thamgh and Ibn Akwa in Medina³ and some of his other properties for the sake of Allah (swt). According to this, the endowment would remain in the custody of Hafsa (ra) during her life; afterwards the most knowledgeable from her family would be in charge of these endowments. The revenues from the endowment would be given to the poor, needy, and relatives, but those lands would not be sold. There was no prohibition for those in charge of the endowment to eat from its property, have others eat from it or buy a slave out of the revenue to carry out the work of the endowment.⁴

¹ B2764, al-Bukhari, al-Wasaya, 22. ² M4224, Muslim, al-Wasiyyat, 15; N3634, al-Nasa'i, al-Ahbas, 3. ³ IE1/222, Ibn al-Athir, *Nihaya*, I, 222. ⁴ D2879, Abu Da'ud, al-Wasaya, 13; AV8/61, al-'Azimabadi, 'Awn al-ma'bud, VIII, 61.



With this endowment, 'Umar opened a great door of charity, which would continue for centuries. After him, his daughter Hafsa and her brother 'Abd Allah b. 'Umar (ra) added more from their personal property and extended the limits of the endowment.⁵ Other members of 'Umar's family fulfilled this honorable task for years and created a river of charity which never ran out.

Islam continuously commanded its adherents to do good and help the poor and the needy because, in addition to spiritual support, a Muslim also has to think financially about his brother in Islam. This matter was so important in establishing a society based on Allah's pleasure that wealthy Muslims are commanded to help the poor in many verses of the Holy Qur'an and the Prophet (saw) conveyed this principle to believers at every opportunity. Especially in the verse, "None of you [believers] will attain true piety unless you give out of what you cherish: whatever you give, Allah knows about it very well," Allah (swt) encouraged believers in giving charity. There are many examples of charity given by the Companions (ra). For example, when Anas b. Malik's step father Abu Talha⁷ heard the above-mentioned verse, he immediately donated his garden called Bayruha for the cause of Allah. Abu Talha was one of the richest people of the Ansar and Bayruha was the garden that he valued most. It was right across from the Prophet's Mosque. From time to time Allah's Messenger used to come to it and drink of its good fresh water. When the verse, "None of you [believers] will attain true piety unless you give out of what you cherish: whatever you give...,"8 was revealed, Abu Talha announced that he donated the garden he valued most. Allah's Messenger (saw) expressed his praise by saying, "Good! That is a profitable wealth," and asked Abu Talha (ra) to distribute the garden among his own kith and kin.9

⁵HM6078, Ibn Hanbal, II, 125. ⁶Al 'Imran, 3: 92. ⁷RLS34, Ibn Hibban, Mashahir 'ulama al-amsar, p. 34. ⁸Al 'Imran, 3: 92. ⁹B5611, al-Bukhari, al-Ashriba, 13; B1461, al-Bukhari, al-Zakat, 44. ¹⁰M4224, Muslim, al-Wasiyya, 15; N3634, al-Nasa'i, al-Ahbas, 3.

One type of charity, and perhaps the most profitable, was to endow a property and present it to the benefit of people in perpetuity. This was because ordinary goods given as charity would be quickly consumed and run out, but endowments could serve the needs of the poor for a very long time. Because the needs of the poor did not end and they would again need help after short-term charity, the function of endowments was very important in providing a lasting solution to their problems. Perhaps when the Prophet (saw) said to 'Umar, "If you like, you may keep the corpus intact and give its produce as charity," he considered this as a public ben-

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efit. In fact, the Prophet (saw) himself endowed the seven pieces of land which were given to him by the distinguished Companion Muhayrik (ra), who had converted to Islam from Judaism and was martyred in the Battle of Uhud.¹¹

Consequently, as understood from the following statement of 'Amr b. al-Harith, there was land endowed by the Prophet (saw), "The Prophet (saw) did not leave anything behind him after his death, except his arms, his white mule, and a piece of land at Khaybar, which he left in order for it to be given in charity." When Khaybar was conquered the Jews living in the land called Fadak, where there were date groves, surrendered without fighting and offered to give half of their produce to the Muslims in return for nor being exiled from their lands. The Prophet (saw) accepted this offer. Since the lands were captured without a fight it was not distributed among the veterans but given to the Prophet. Thus, Fadak was reserved to the Prophet (saw)¹⁴ and he donated the revenue from Fadak to needy wayfarers. Moreover, he also provided from it the cost of marriage for those who were unmarried.

The term *waqf*, which has the literal sense of holding something, technically means "to transfer the ownership of a property, the benefit of which will belong to the public and to Allah (swt), and to prevent its sale and purchase." This type of *waqf* was not known to the Arabs in the period of the Jahiliyya, even though places of worship open to the public had existed in almost all periods. However, there was no endowment established during the age of Jahiliyya which protected the poor in any real sense.

By his statement to 'Umar (ra), "Endow the corpus," the Prophet (saw) literally started a psychological transformation. The Companions (ra) must have understood that this gate of rewards, which was going to stay open after their death, was an opportunity they could not miss. This is why almost all financially able Companions (ra) endowed part of their wealth for the sake of Allah and His cause. In fact, after returning from the expedition to Khaybar in the seventh year of the Hijra, Allah's Messenger felt the need to expand His Mosque in Medina and said of the place next to the mosque, "Whoever buys the place that is for drying dates of Banu so-and so, Allah will forgive him." 'Uthman bought the place in question and attached it to the Mosque in accordance with the Prophet's encouragement. 18 Moreover, regarding the well of Ruma, which was owned by a Jew who did

¹¹ SY1/173, 'Umar b. Shabba, *Ta'rikh Madina*, I, 173. ¹² B2912, al-Bukhari, al-Jihad, 86. ¹³ Al-Hashr, 59: 6-7. ¹⁴ D3016, Abu Da'ud, al-Imara, 23, 24. ¹⁵ D2967, Abu Da'ud, al-Imara, 18, 19. ¹⁶ D2972, Abu Da'ud, al-Imara, 18, 19. ¹⁷ CTS328, al-Jurjani, *Ta'rifat*, p. 328. ¹⁸ N3184, al-Nasa'i, al-Jihad, 44; al-Bukhari, al-Musaqat, 1 –chapter title–.

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not let Muslims use it,¹⁹ Allah's Messenger said, "Whoever buys the well of Ruma (and endows it for Muslims), Allah forgives him," and again 'Uthman (ra) bought it and presented it to the benefit of Muslims.²⁰

The awareness of endowments continued to grow among the Companions (ra) after the Prophet's death. For example, 'Ali endowed the land of Yanbu' in Medina, which was famous for the multiplicity of its wells, and he had an endowment deed drawn up similar to 'Umar's. ²¹ The land of Wahat in Ta'if was an endowment of 'Abd Allah b. 'Amr, who was a Companion known for his piety and for writing down the Prophet's <code>hadīths</code>. According to a narration, in addition to the treatise he wrote on <code>hadīth</code>, 'Abd Allah b. 'Amr (ra) valued his endowment so much that he used to say, "The things that I liked most in my life are (the book) <code>al-Saḥīfa al-Ṣadīqa</code> and the land of Wahat."²²

Some Companions (ra) endowed their houses for their children and stipulated that they would not be sold or given as gifts. For example, in the first years of Islam, Arqam b. Abu al-Arqam donated his house on Safa Hill to his sons.²³ According to certain reports, Sa'd b. Abi Waqqas endowed his house for his daughter and her female descendants and stipulated that it must not be sold, given as a gift, or inherited.²⁴

The endowments donated by the Companions (ra) achieved their aims. They maintained their existence for years after their owners' deaths. In fact, Imām al-Shafi'i stated that there were innumerable endowments of the Companions (ra) in Mecca and Medina which still existed in his lifetime.²⁵ According to one report, more than eighty Ansar endowed their properties.²⁶

Some Companions (ra) endowed their arms and weapons in addition to their lands. In fact, some Muslims told the Prophet (saw) that Khalid b. al-Walid had not paid his alms for his shield and weapons by pretending that they were merchandise to be traded, but Allah's Messenger explained to them the truth about the situation by saying, "You are unjust to Khalid, for he endowed his armor and weapons for the sake of Allah."²⁷

By endowing his own lands and advising 'Umar to endow his lands, the Prophet (saw) actually began the practice of establishing endowments and expressed how profitable this was by saying, "When a man dies, his acts come to an end except the three: A recurring charity, the knowledge (by which people) benefit, and a pious son, who prays for him (for the deceased)."²⁸

19 IS6/491, Ibn Battal, Sharh Sahih al-Bukhari, VI, 491. ²⁰ N3184, al-Nasa'i, al-Jihad, ²¹ MA19414, 'Abd al-Razzaq, Musannaf, X, 375. ²² DM505, al-Darimi, al-Muqaddima, 43. ²³ ST3/242, Ibn Sa'd, Tabagat, III, 243; NM6129, Hakim, Mustadrak, VI, 2211 (3/503). ²⁴ SY1/236, 'Umar b. Shabba, Ta'rikh Madina, I, 236. ²⁵ AS9/41, al-Bayhaqi, Ma'rifat al-sunan, IX, 41. ²⁶ AS9/41, al-Bayhaqi, Ma'rifat al-sunan, IX, 41. ²⁷ M2277, Muslim, al-Zakat, 11; SN7/56, al-Nawawi, Sharh 'ala al-Muslim, VII, 56. ²⁸ M4223, Muslim, al-Wasiyya, 14. TSLAM-THROUGH HADITHS
HISTORY AND CIVILIZATION -II-

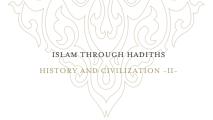
With this statement, Allah's Messenger informed us that the book recording one's deeds will be closed by death but the above-mentioned three deeds will continue to be recorded in that book. Thus, "al-şadaqa al-jāriya" means "the charity whose benefit continues." All deeds from which the following generations might benefit, ranging from building mosques to constructing guest houses, schools, fountains, bridges, or planting trees, are regarded within the context of al-sadaga al-jāriya.²⁹ These are the deeds that cause the person to earn rewards even after he dies. Acquired knowledge is also a lasting good to leave behind and therefore can continue to be recorded among spiritual rewards in the book of deeds. This could be done by writing a book, training students, opening schools, universities, and research centers, or, in short, doing things that would transmit one's knowledge and be beneficial to future generations. Furthermore, raising pious children who would pray to Allah (swt) for their parents is another action which will cause the book of deeds to be kept open after one's death. The piety and goodness of a child depend on how well his parents raised him. His parents reward will be in the Hereafter.³⁰ Those who raise their children in the best manner will continue to see the results of their efforts after they die.

Like the Companions (ra), the generations that came after them understood that endowments established by the Prophet's encouragement were continuous sources of goodness and gave many benefits to the person both in this world and in the Hereafter. Those who endowed their properties for the cause of Allah (swt) lived with the peace and tranquility of seeing the happiness of needy people. They also continued to earn rewards after they died because of the endowments they left behind.

Al-Ṣadaqa al-jāriya comprises all the endowments that seek Allah's pleasure. In this context, such deeds mean turning goodness into a continuous act, which spreads in an orderly fashion. In addition to mosques in which Allah (swt) is worshipped and schools in which learning takes place, the founding of all institution which benefit people, or even other living things, is also a continuous charity. Such endowments help the needy, whom the state cannot reach and whom other members of society may not be able to recognize, and thus contribute to solving the problems of a community by its own members. Instead of feeling the embarrassment of begging for help directly from a wealthy person, the poor have their

²⁹ IM242, Ibn Maja, al-Sunna, 20.

³⁰ Al-Najm, 53: 39.



needs met without embarrassement from charitable institutions. In this way, the emergence of a wide gap between the wealthy and the poor is prevented and the two are brought together by means of endowments as well as alms, other charity and financial support. In other words, endowments mean the institutionalization of doing charitable deeds, which prevents the circulation of wealth among only the rich and helps the needy benefit from it. This in fact is the individual's debt to his community by means of whom he has become wealthy. Endowments serve the function of a bridge for the wealthy who would like to pay their debts and reach the needy people in their community.

Since the first years of Islam, endowments have increasingly developed because they have many spiritual and material benefits. Under the four rightly guided caliphs, the Umayyads, Abbasids, and finally the Ottomans, all Muslim lands were provided with endowments serving various purposes. People established endowments not only in their own name and their family's name but also in the name of previous prophets and pious persons. Attention was paid to the smallest social details, which might not immediately come to mind, and endowments were established to address these details. The great variety of endowments showed the depth and sensitivity of the Muslims' perception of life and living things.

In time, the revenue from some real estate began to be attached to endowments in order to meet their expenditures. The more the revenue of endowments increased, the more development there was in instruction, art, and artisanship. They provided a means for people to improve their knowledge and a peaceful environment for artists. Endowments provided food to the hungry, work to the unemployed, and were a source of happiness to those who wished to get married. They offered a helping hand to the ill and were friends of the old. They offered shelter to homeless birds. Even the wild animals of the mountains were not forgotten.

Endowments were really a sacred path. There was no doubt that there were multiple rewards for the tiniest support given to that path. According to Mahmud b. Labid's, 'Uthman b. 'Affan wanted to restore a mosque, but people did not like this and told him to leave it as it was. Thereupon 'Uthman (ra) said that he heard Allah's Messenger say, "He who builds a mosque for seeking the pleasure of Allah, Allah would build a similar house for him in Paradise."³¹

³¹ M7471, Muslim, al-Zuhd,

This does not have to be a big mosque. As expressed by the Prophet (saw), such rewards were given even for the construction of the smallest mosques, "Whoever builds a mosque for the sake of Allah, like a sparrow's nest or even smaller, Allah will build for him a house in Paradise."³² Allah's Messenger informed us that there were big rewards for building not only mosques but also for other actions which were for the benefit of people, "If a Muslim plants a tree and a human being or an animal eats of it, the food eaten from that tree will become a charity for the person who planted the tree."³³

The Prophet's encouragement of his Companions (ra) to establish endowments —being an example to the coming generations by establishing endowments himself together with his Companions— has ensured the spread of the tradition of endowments in Muslim society. The tradition of the endowment, which started with *al-şadaqa al-jāriya*, has gradually evolved into a civilization of endowments because of the works and services offered by the wealthy for the sake of Allah (swt). Mosques, bridges, schools, and colleges have been opened, and people's needs, Muslim or non-Muslim, have been met, the hunger of the poor has been satisfied, shelters have been provided to the homeless, and even special endowments have been established for animals. In this way, endowments have become the symbols of Muslim culture in social life. From the first years of Islam until today, this function of endowments can best be understood when we consider that they were established to take care of all kinds of needs of society and offer all kinds of services.

In conclusion, Muslim civilization has throughput history advised believers to help each other in every aspect of life. This would be to the benefit of everyone involved and even to all mankind and creation. Endowments, which are the institutionalization of this advice, have served the function of a bridge for centuries and have become the eternal seals of Islamic civilization. It is the task of the following generations to maintain those endowments and use them in accordance with their purposes. Furthermore, it is necessary to establish new endowments according to the conditions of the time in order to provide solutions for problems that have emerged and developed in different forms in the modern world.

³² IM738, Ibn Maja, al-Masajid, 1; HM2157, Ibn Hanbal, I, 242.
 ³³ B6012, al-Bukhari, al-Adab, 27.



NUTRITION A MUSLIM EATS (AND DRINKS) IN THE MOST BALANCED WAY

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ عَلَى قَالَ: "الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ."

According to Abu Hurayra (ra), the Prophet (saw) said, "The one who eats and is grateful (to Allah) has the same status as the patient fasting person."

(T2486, al-Tirmidhi, Sifat al-qiyama, 43)



عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ فَيْ:

"أَيُّهَا النَّاسُ! إِنَّ اللَّهَ طَيِّبُ لاَ يَقْبَلُ إِلاَّ طَيِّبًا، وَإِنَّ اللَّهَ أَمْرَ الْمُؤْمِنِينَ بِمَا أَمْرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ: ﴿يَا أَيُّهَا اللَّاسَلُ كُلُوا مِنَ الطَّيِّبَاتِ مَا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ: ﴿يَا أَيُّهَا اللَّيْنِ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ: ﴿يَا أَيُّهَا اللَّيْنِ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزُقْنَاكُمْ ﴿ . ثُمَّ ذَكَرَ ، الرَّجُلَ يُطِيلُ السَّفَرَ ، أَشْعَثَ أَعْبَرَ ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ ، يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ ، وَمَشْرَبُهُ حَرَامٌ ، وَمَلْبَسُهُ حَرَامٌ ، وَمَلْبَسُهُ حَرَامٌ ، وَمَلْبَسُهُ حَرَامٌ ، وَمَلْبَسُهُ حَرَامٌ ، وَمَلْبَسُهُ حَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُشْرَبُهُ حَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُشْرَبُهُ لَكَ اللَّ اللَّالَةَ عَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُلْبَسُهُ حَرَامٌ ، وَمُشْرَبُهُ لِلْكَ؟ . "

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " " يَأْكُلُ الْمُسْلِمُ فِي مَعْي وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي مَبْعَةٍ أَمْعَاءٍ. "

عَنْ مِقْدَامِ بْنِ مَعْدِيكُرِبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: "مَا مَلاً آدَمِيٌّ وِعَاءً شَرَّا مِنْ بَطْنِ، بِحَسْبِ ابْنِ آدَمَ أُكُلاَتُ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لاَ مَحَالَةَ فَثُلُثُ لِطَعَامِهِ وَثُلُثُ لِشَرَابِهِ وَثُلُثُ لِنَفْسِهِ."

عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " "طَعَامُ الْوَاحِدِ يَكْفِي الإِثْنَيْنِ، وَطَعَامُ الإِثْنَيْنِ يَكْفِي الأَرْبَعَةَ."



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "O people, Allah is Clean and He therefore accepts only that which is clean. And Allah commanded the believers as He commanded the Messengers." Then he recited the following verses: "O Messengers, eat good things and do good deeds: I am well aware of what you do." (23: 51) and "You who believe, eat the good things We have provided for you…" (2: 172). The Prophet (saw) then mentioned a person who travells widely, his hair disheveled and covered with dust. He lifts his hand toward the sky (and thus makes the supplication): "O Lord, O Lord!" And the Prophet (saw) added, "whereas his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?"

(M2346, Muslim, al-Zakat, 65; T2989, al-Tirmidhi, Tafsir al-Qur'an, 2)

2

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "A Muslim eats with one stomach (i.e., he is satisfied with a little food) while an unbeliever eats with seven stomach (eats too much)."

(B5396, al-Bukhari, al-At'ima, 12)

April 1

Miqdam b. Ma'dikarib (ra) heard Allah's Messenger (saw) say, "Human beings do not fill any container that is worse than their stomachs. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then (he should divide his stomach into three parts) one third for food, one third for drink, and one third for his breath."

(T2380, al-Tirmidhi, al-Zuhd, 47)

A,

According to Jabir (b. 'Abd Allah) (ra), Allah's Messenger (saw) said, "Food for one person suffices two persons and food for two persons suffices four persons."

(M5370, Muslim, al-Ashriba, 180)



nce Allah's Messenger (saw) went out during an hour in which he would normally not go out. He did not intend to meet with anyone but suddenly he came across Abu Bakr (ra). Allah's Messenger, who was astonished, asked him, "What brought you here O Abu Bakr?" He said, "I came with the hope to meet the Messenger of Allah and to look at his face, and to salute him." It was not long before 'Umar (ra) came. When the Prophet (saw) asked him what the reason was that brought him there, 'Umar replied, "Hunger, O Messenger of Allah!" Allah's Messenger said, "I also experienced some of that." So three of them went to the home of Abu al-Haytham al-Ansari who was a man known to own many date-palms and sheeps.

Even though Abu al-Haytham (ra) was a rich man, he had no servants. When they arrived at his home, they did not find him there and they asked to his wife, "Where is your husband?" She said, "He has gone to fetch us some freshwater." It was not long before Abu al-Haytham came along hauling a large water-skin filled with water. Then he went to hug the Prophet (saw) and expressed his happiness for their visit saying, "May my father and mother be sacrificed for you, O Messenger of Allah."

At that point, he took his guests to his grove and spread out a mat for them to sit on. Then he went to a date-palm and returned with a cluster of dates, ripe and unripe. The prophet said, "Why don't you select some ripe dates for us?" Abu al-Haytham said, "O Messenger of Allah! I wanted you to select from the ripe dates and the unripe dates." Abu Al-Haytham then took a knife to slaughter an animal for them. The Prophet (saw) said, "Do not slaughter a milker." So he slaughtered a lamb and offered it to them. After they ate from the dates and the lamb, and drank the fresh water offered to them, Allah's Messenger (saw) said, "By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgement. Cool shade, tasty ripe dates, and cool water…"¹

¹T2369, al-Tirmidhi, al-Zuhd, 39 M5313, Muslim, al-Ashriba, 140.

Of course, Abu Bakr and 'Umar (ra), the two Companions of the Prophet (saw), were among the people who could most easily answer the questions asked about the favors given to them by Allah. Still, the Prophet (saw) wanted to warn his community in regard to questioning these men about the blessings of Allah (swt).

An important element that shapes one's eating habits are the fruits, vegetables, grains, and other types of food grown under the conditions of the climate of the region. The Prophet's comparison of the date-palm tree to a believer in respect to its blessings² and his statement that those who did not have dried dates in their houses would be considered hungry³ demonstrate the vital significance of the date in the Arab society; the fruit produced most in Medina because of climatic conditions. In this context, it can be said that various fruits, vegetables, and crops produced in a certain country have special value for the people of that country. Therefore, every Muslim should be able to think about the favors given to him by Allah, thank Allah (swt) for them, and respond easily to this line of questioning on Judgement Day. The Prophet (saw) said in this respect, "The one who eats and is grateful (to Allah) has the same status as the patient fasting person."

As expressed in the Holy Qur'an, "being lawful and clean" are the basic characteristics required for all food.⁵ The fundamental issues related to food are dealt with at the beginning of the Sura al-Ma'ida, which means "the table," and in the same Sura the lawful and unlawful foods are explained. ⁶ In related verses, various unlawful food such as carrion, blood, pig's meat, and the meat of the animals slaughtered in the name of anything other than Allah (swt) are mentioned, and it is stated that the rest of food is lawful. On the other hand, there is no harm or sin in eating as much as needed from unlawful food if one is forced to eat such things because of starvation.⁷

Allah's Messenger also emphasized the lawfulness and cleanliness of food. In fact, he addressed to his Companions (ra) saying, "O people, Allah is Clean and He therefore, accepts only that which is clean. And Allah commanded the believers as He commanded the Messengers." Then he recited the following verses: "Messengers, eat good things and do good deeds: I am well aware of what you do," and "You who believe, eat the good things We have provided for you…" The Prophet (saw) then mentioned a person who travells widely, his hair disheveled and covered with dust. He lifts his hand toward the

² B5448, al-Bukhari, al-At'ima, 46.

³ M5336, Muslim, al-Ashriba, 152.

⁴T2486, al-Tirmidhi, Sifat al-qiyama, 43.

⁵ Al-Baqara, 2: 168; al-Ma'ida, 5: 88; al-Anfal, 8: 69; al-Nahl, 16: 114.

⁶ Al-Ma'ida, 5: 3-5.

⁷ Al-Baqara, 2: 173.

⁸ Al-Mu'minun, 23: 51.

⁹ Al-Baqara, 2: 172.

sky and thus makes the supplication: "O Lord, O Lord!" Then the Prophet (saw) added, "whereas his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?" ¹⁰

These words of the Prophet (saw) tell us that if a person, who eats, drinks, and consumes unlawful things, sets out and bears hardships for the sake of Allah, his supplications will still not be accepted. Here it is emphasized how important lawful food is in the acceptance of invocations and other acts of worship. In this context, if there is something unlawful mixed in it, bearing various hardships on the way to the Hajj and other journeys, getting tired while performing physical acts of worship like ritual prayer and fasting, or giving abundant alms and charity will mean nothing in the presence of Allah (swt).

Earning sustenance through lawful means is as important as the notion that food should be prepared in a clean and a hygienic way. It is not permissible to consume food earned through unlawful means. In fact, Saʻlaba b. Hakam (ra), who attended the expedition to Khaybar with the Messenger of Allah (saw), 11 reported an incident he witnessed during that expedition as follows: "We came across some of the enemy's sheep and plundered them. While we were setting up our cooking pots (to cook the meat), the Prophet (saw) passed by the pots and ordered that they be overturned, and he said, "Verily, plunder is not permissible." With this act, Allah's Messenger conveyed to us the moral lesson that it was not lawful to consume somebody else's property, even if he was an enemy, without his knowledge and permission.

It is also important that all lawful and clean food is consumed in such a way that it does not harm one's health. One day, Allah's Messenger visited his aunt Umm al-Mundhir Salma bint Qays (ra) who was blessed with the honor to perform ritual prayer in the direction of both Jerusalem before the direction of prayer was changed and the Ka'ba after it was changed. The Prophet (saw) was accompanied by 'Ali. The Prophet (saw) started to eat from the dates that were hung in a corner of the house in order to ripened. 'Ali (ra) also got up to eat, but the Messenger of Allah (saw) said repeatedly to him, "Stop, 'Ali, for you are convalescing," and 'Ali did not eat from the half ripe dates. The Prophet's aunt brought them a dish made from barley and turnip leaves. The Messenger of Allah then pointed to the

¹⁰ M2346, Muslim, al-Zakat, 65; T2989, al-Tirmidhi, Tafsir al-Qur'an, 2. ¹¹ EU1/465, Ibn al-Athir, 'Usd al-ghaba, I, 465. ¹² IM3938, Ibn Maja, al-Fitan, 3.

dish and said to 'Ali, "Eat some of this, O 'Ali, for it will be more beneficial for you." Based on his experiences, Allah's Messenger (saw) said to 'Ali (ra) that unripe dates were not good for him, which shows that one should pay attention to one's health when consuming food.

Healthy life is directly related to what a person eats and drinks. As much as the type of food, for a healthy diet it is also important why and how those foods are consumed. A Muslim should regard eating as a type of worship and must thank his Lord for giving him food. He should consume the food by being aware that eating helps his worship, working, and thinking. Eating just to get full, having no purpose other than filling the stomach, and being a slave of desires are not an appropriate behavior for a Muslim. In fact, the Prophet (saw) said, "A Muslim eats with one stomach (i.e., he is satisfied with a little food) while an unbeliever eats with seven stomach (eats too much)."¹⁴

As in every other matter of life, it is essential to be moderate and to avoid extreme behavior in eating and drinking. In the land where the Prophet (saw) lived, people used to have meals twice a day, breakfast and dinner. When Allah's Messenger commanded Muslims especially not to neglect dinner in order to keep the body strong,¹⁵ he pointed out the food items that were needed to maintain a vigorous and healthy body. In fact, the Messenger of Mercy did not like fasting while travelling and asked people to break their fast when he saw that they were exhausted.¹⁶

Moreover, the Prophet (saw) also commanded Muslims to avoid excessive eating and to try to establish a balance in their food. What he advised was establishing the habit of careful eating with the following words: "Human beings do not fill any container that is worse than their stomachs. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then (he should divide his stomach into three parts) one third for food, one third for drink, and one third for his breath." With these words, Allah's Messenger pointed out that eating too much did not give a person more strength but rather maked him clumsy. Human experience has also shown that excessive eating negatively affects a person's mental, physical, and psychological health and may even have a bad effect on mobility. The Prophet's advice in this matter becomes more meaningful when one takes into account that he said that filling the stomach fully causes many medical problems and he pointed out that an unbalanced diet was the source of many illnesses.

13 D3856, Abu Da'ud, al-Tibb, 2; T2037, al-Tirmidhi, al-Tibb, 1.
 14 B5396, al-Bukhari, al-At'ima, 12; M5372, Muslim, al-Ashriba, 182.
 15 IM3355, Ibn Maja, al-At'ima, 54.
 16 M2610, Muslim, al-Siyam, 90; N2298, N2305 al-Nasa'i, al-Siyam, 56, 57.
 17 T2380, al-Tirmidhi, al-Zuhd, 47.

It can be argued that people who experience the crises of laziness, clumsiness, slackness, and obesity are the ones who do not pay attention to what they eat or drink and eat instead whatever they desire.

It is prohibited in the Holy Qur'an to waste food and drink and it is clearly stated that Allah does not like those who act in such a way. ¹⁸ Just as Islam regards excessive eating as extravagance, it does not approve the wasting of such blessings by not properly preserving them. In fact, the Prophet's disapproval of throwing a piece of bread into the garbage when there was way to clean and eat it was indicative of such teaching. ¹⁹ The Prophet (saw) went as far as to say to his Companions (ra) that they should throw away only the dirty part and use the clean part rather than discard the entire dish in which an impure substance had fallen. ²⁰

However, throwing away food that might harm one's health and might be repugnant should not be considered within the context of extravagance. This is more related to the fact that the environment in which food is produced should be clean and the containers and boxes in which it is stored should be hygienic. Allah's Messenger himself examined dates to see if there were worms in them and, in a way, he monitored the food he was going to eat.²¹ The Prophet (saw) commanded Muslims to pay attention to the cleanliness of the containers of drinks, such as milk and water,²² and to cover their openings,²³ thus to preserve the drinks. He also forbade using wooden wine containers and other containers used for drinking alcohol.²⁴

The act of eating and drinking, which seems like an individual act, has a social dimension. In fact Allah's Messenger said, "Food for one person suffices two persons and food for two persons suffices four persons, and food for four persons suffices eight persons." In another report, he stated that "Food for one person suffices two persons and food for two persons suffices four persons." Therefore, forgetting those who are needy, showing selfishness, and eating alone are not an appropriate behavior. Indeed, the Prophet (saw), who mentioned that responding to an invitation to a feast from Muslims was a duty, defined a feast to which only the rich people were invited and the needy were forgotten as "the worst of meals." Allah's Messenger, who drew attention to various ways of doing good, mentioned including water with dishes and offering it to neighbors as such an act. Moreover, he directed Muslims to be grateful and cheerful with people whose food was eaten and water was drunk and to pray to Allah (swt) for them. He re-

18 Al-An'am, 6: 141; al-A'raf, 19 IM3353, Ibn Maja, al-At'ima, 52. ²⁰ B235, al-Bukhari, al-Wudu', 67. ²¹ D3832, Abu Da'ud, al-At'ima, 42. ²² M650, Muslim, al-Tahara, 90. ²³ M5242, Muslim, al-Ashriba, 93. ²⁴ M5114, Muslim, al-Adahi, 37; N5559, al-Nasa'i, al-Ashriba, 9. ²⁵ M5368, Muslim, al-Ashriba, 179; IM3254, Ibn Maja, al-At'ima, 1. ²⁶ M5370, Muslim, al-Ashriba, 180. ²⁷ M5388, Muslim, al-Libas, ²⁸ B5177, al-Bukhari, al-Nikah, 73; M3525, Muslim, al-Nikah, 110. ²⁹ T1833, al-Tirmidhi, al-At'ima, 30.

garded such behavior as a reward for them.³⁰ He gave the glad tidings that angels would pray to Allah for those who hosted people in their homes.³¹

The Prophet (saw) advised those who said that they ate but did not feel full to eat together and begin eating by mentioning the name of Allah and called such action the blessing of a meal.³² Features like unity, solidarity, and friendship, both in the family and in society develop by sharing common values. Especially in today's family life, in which family members may only see each other in the evenings, having at least dinners together is very important from this perspective.

Just as the Prophet (saw) did not approve that Muslims, before coming to congregational prayer, eat such food as onions, garlic, and leeks which might disturb others by their odor,³³ he himself avoided eating such vegetables for the same reason. When Allah's Messenger emigrated to Medina, he stayed for a while in Abu Ayyub al-Ansari's house and Abu Ayyub (ra) offered him food from the dishes cooked in his house. One day when Abu Ayyub realized that Allah's Messenger did not eat the dish made from garlic, he asked whether garlic was prohibited or not. Allah's Messenger replied to him, "No, I dislike it because of its odor."³⁴ Thereupon, Abu Ayyub said, "I also do not like what you do not like or which you did not like."³⁵ It is necessary to either take precautions to remove the unpleasant odor of such foods or to eat them in places where nobody would be disturbed.

In addition, the following incident which took place in the seventh year after the Hijra clearly shows the Prophet's attitude toward garlic. The siege of Khaybar ended with the victory of the Muslims. During the siege, the Companions (ra) frequently had difficulty finding enough food to satisfy their hunger. They stopped by a field of garlic, and because they were hungry, they ate it to their heart's content. When they entered the city, they directly made their way toward the mosque. The Messenger of Allah sensed the odor and he said, "He who takes anything of this offensive plant must not approach us in the mosque." The Companions (ra) then started to say, "Its use has been forbidden; its use has been forbidden." This reached the Messenger of Allah (saw) and he said, "O people, I cannot forbid the use of a thing which Allah has made lawful, but this is a plant whose odor is repugnant to me." 36

Despite the differences in people's tastes and desires, some Companions (ra) tried to like certain foods because the Prophet (saw) liked them

30 D3853, Abu Da'ud, al-At'ima, 54. 31 D3854, Abu Da'ud, al-At'ima, 54. 32 D3764, Abu Da'ud, al-At'ima, 14. 33 M1252, Muslim, al-Masajid, 72; T1806, al-Tirmidhi, al-At'ima, 13. 34 M5356, Muslim, al-Ashriba, 170; T1807, al-Tirmidhi, al-At'ima, 13. 35 M5356, Muslim, al-Ashriba, 170. 36 M1256, Muslim, al-Masajid, 76.

and to avoid other food because the Prophet (saw) did not eat it. This must be recognized as a personal matter for the individual Companions (ra). In fact, the Prophet's statement, "No, but it is not found in the land of my people, so I do not like it,"³⁷ shows the permission given to people about following or not following him regarding lawful foods. There were even those from the Companions (ra) who ate in the Prophet's presence the food that he did not like and then there were those who did not do so.³⁸

Because of every person's nature, there might be certain foods that they like and certain foods that they do not like. Thus, when we examine the reports about the foods that the Prophet (saw) and his Companions (ra) ate, we see that barley bread, dates, meat, meat dishes, soups, zucchini, chicken, olive oil, dry cottage cheese, honey, melon, and halva were among the popular foods of the time. The Prophet's statements of praise about some of those items³⁹ is closely related to his personal taste and preferences as well as the habits and customs of his society and geography.

Every society develops common eating habits in accordance with its social circumstances, climate, and means. This is also one of the important manifestations of common identity. In fact, the Muslims formed new eating habits and ethics after the early days of Islam because of the commands and prohibitions described in the Holy Qur'an and in the advice of the Prophet (saw). Thus, one should always be thankful and grateful that every food is a blessing bestowed by Allah (swt). Moreover, principles such as having lawful and clean foods, earning them through lawful means, consuming them moderately and in a balanced manner without giving harm to human health, and sharing food with others are among the most important principles which have shaped our eating culture.

³⁷ B5391, B5400, al-Bukhari, al-At'ima, 10, 14.
³⁸ M5040, Muslim, al-Sayd, 47.
³⁹ D3783, Abu Da'ud, al-At'ima, 22; IM3305, Ibn Maja, al-At'ima, 27; B5769, al-Bukhari, al-Tibb, 52; M5353, Muslim, al-Ashriba, 167.



BEVERAGES WE ARE ALSO RESPONSIBLE FOR THE WATER WE DRINK

عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَرْزَمِ الأَشْعَرِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﴿ فَيْ : هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﴿ فَيْ : " إِنَّ أُوّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ الْقِيَامَةِ يَعْنِي الْعَبْدَ مِنَ النَّعِيمِ أَنْ يُقَالَ لَهُ أَلَمْ الْمَاءِ الْبَارِدِ. " نُصِحَّ لَكَ جِسْمَكَ وَنُرْوِيكَ مِنَ الْمَاءِ الْبَارِدِ. "

According to what al-Dahhak b. 'Abd al-Rahman b. 'Arzam al-Ash'ari heard from Abu Hurayra (ra), Allah's Messenger (saw) said, "Indeed the first of what will be asked about on the Day of Judgement when the servant (of Allah) is being questioned about the blessings that he received is: 'Did We not make your body healthy, and give you cool water to drink?'"

(T3358, al-Tirmidhi, Tafsir al-Qur'an, 102)



عَنِ ابْنِ عَبَّاسٍ... فَقَالَ رَسُولُ اللَّهِ ﴿
: 'إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلِ اللَّهُمَّ! بَارِكْ لَنَا فِيهِ وَأَطْعَمْنَا خَيْرًا مِنْهُ. وَإِذَا شَعْيَ لَبَنًا فَلْيَقُلِ: اللَّهُمَّ! بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ فَإِنَّهُ لَيْسَ شَيْءٌ يُجْزِئُ مِنَ الطَّعَامِ شَقِيَ لَبَنًا فَلْيَقُلِ: اللَّهُمَّ! بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ فَإِنَّهُ لَيْسَ شَيْءٌ يُجْزِئُ مِنَ الطَّعَامِ وَالشَّرَابِ إِلاَّ اللَّبَنُ. "

عَنْ النَسِ أَنَّ رَسُولَ اللَّهِ ﴿ كَانَ إِذَا أُوَى إِلَى فِرَاشِهِ قَالَ: "الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لاَ كَافِيَ لَا كَافِيَ لَا كَافِيَ لَهُ وَلاَ مُعْوِيَ. "

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ عَلْى قَالَ: "مَا أَسْكَرَ كَثِيرُهُ فَقَليلُهُ حَرَامٌ."

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ عَلَيْ قَالَ: " كُلُّ مُسْكِرٍ حَرَامٌ." ثُكُلُّ مُسْكِرٍ حَرَامٌ."



According to Ibn 'Abbas (ra), Allah's Messenger (saw) said, "When one of you eats food, he should say, 'O Allah! Bless us in it, and give us food (or nourishment) better than it.' When he is given milk to drink he should say, 'O Allah! Bless us in it and give us more of it, for only milk is in place of both food and drink."

(D3730, Abu Da'ud, al-Ashriba, 21)

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According to Anas (b. Malik), Allah's Messenger (saw) would pray when he went to bed saying, "Praise is because of Allah Who fed us, provided us drink, sufficed us and provided us with shelter, for many people there is none to suffice and none to provide shelter"

(M6894, Muslim, al-Dhikr, 64)



According to Jabir b. 'Abd Allah (ra), Allah's Messenger (saw) said, "Whatever intoxicates in large quantities, a little of it is also unlawful." (T1865, al-Tirmidhi, al-Ashriba, 3; D3681, Abu Da'ud, al-Ashriba, 5)



According to Ibn 'Umar (ra), Allah's Messenger (saw) said, "Every intoxicant is khamr and every intoxicant is forbidden."

(M5219, Muslim, al-Ashriba, 74)



he Meccan Muslims emigrated to Medina. Although the Medinan air was mild, the Meccan Muslims did not like its water. A man from the tribe of Ghifar owned a fresh water well called Ruma. Its owner was selling a pitcher of water for a measure of dates. The Prophet (saw) said, "Would you sell this place to me in return for a river in Paradise?" The man said, "O Messenger of Allah! My family has nothing else for our living so I cannot sell it." When 'Uthman (ra) heard of this, he bought the well for thirty-five thousand silver coins. Then he went to the Prophet (saw) and said, "O Messenger of Allah! If I buy it, will you offer a river in Paradise to me in return for the water as you offered him?" The Prophet (saw) said, "Yes." Thereupon, 'Uthman said, "I have bought that well and donated it for the benefit of Muslims."

The Muslims, who were used to drinking Zamzam water in Mecca, had difficulty drinking water in Medina after they emigrated. Drinking water in that region was mostly acquired from wells, but, the quality of water varied from one well to another. The Prophet (saw) was well known to pay attention to the purity and freshness of water and he did not drink water from all wells.² Fresh water from different wells used to be brought to him. Even water from a fountain called Buyut al-Suqya, located two days distance from Medina, was brought to him.³

The Prophet's wish to buy the Well of Ruma indicates his effort to find clean and fresh water not just for himself but for his Companions (ra) as well. As for 'Uthman's attitude, it was exemplary for all Muslims.

Zamzam was the water that Allah's Messenger (saw) liked very much and longed for when he went away. It was reported that he had Zamzam water brought from Mecca in the final years of his life. Writing a letter to Suhayl b. 'Amr (ra) in Mecca, the Prophet (saw) asked him to send Zamzam water to Medina as soon as he received the letter. Suhayl immediately sent two containers of Zamzam water to the Prophet (saw).⁴

¹ MK1226, al-Tabarani, al-Mu'jam al-kabir, II, 41; T3699, al-Tirmidhi, al-Manaqib, 18; N3638, al-Nasa'i, al-Ahbas, 4.

² N3638, al-Nasa'i, al-Ahbas, 4.

³ D3735, Abu Da'ud, al-

Ashriba, 22. MA9127, Abd al-Razzaq, Musannaf, V, 119.

Water, which constitutes the essence of living things including humans,⁵ is also the most important element for their survival. The world that we live in is not poor in respect of water resources. However, it should not be forgotten that most of these resources are seas and that fresh water is limited. Today the gradual decrease in fresh water resources because of climate changes and droughts has brought the increasing risk of drought to the public agenda and is an indication that people will have serious water shortages in the future. This is therefore a reminder that we need to use the available water resources very carefully. Especially by taking into account that people today living in various regions of the world, such as Africa, experience water shortages, we should appreciate the blessing of living in a water rich country and act more carefully in this matter. In fact, the Prophet (saw) informed us that the first thing that will be asked of the servant of Allah on the Day of Judgement will be the question, "Did We not make your body healthy, and give you cool water to drink?" Moreover, when Allah's Messenger (saw) was asked what was meant by the pleasures mentioned in the verse, "On that Day, you will be asked about your pleasures," he said "dates and water." Therefore, to use this blessing carefully and consciously, not to waste it even when performing the wudu' from a river, and not to pollute water resources¹⁰ are among the important principles established by Islam for the public benefit.

The Prophet (saw) paid attention not only to the taste and cleanliness of water but also to the manners of drinking it. Saying the name of Allah before drinking water, drinking it not in one sip but in several sips and taking a breath and pausing between them, making sure to keep the water cup away from the mouth when taking breaths between sips, and thanking Allah (swt) after drinking it are some of the Prophet's manners of drinking water.¹¹

The Prophet's disapproval of drinking water while standing¹² and his command to spit it out if one forgets and drinks it while standing¹³ should be regarded not as absolute prohibitions but rather as prophetic advice in opposition to the established customs of that time, and, from the aspects of health and manners, getting people accustomed to drinking water while sitting. In fact, it was mentioned in some reports that Allah's Messenger (saw) drank Zamzam water from a bucket while standing,¹⁴ but it was stated in other reports that he was on a camel while drinking Zamzam water.¹⁵

⁵ Al-Anbiya', 21: 30. ⁶T3358, al-Tirmidhi, Tafsir al-Qur'an, 102. ⁷ Al-Takathur, 102: 8. 8 T3356, al-Tirmidhi, Tafsir al-Qur'an, 102. 9 IM425, Ibn Maja, al-Tahara, 48; HM7065, Ibn Hanbal, II, 221. 10 M656, Muslim, al-Tahara, 11 M6932, Muslim, al-Dhikr, 89; DM2152, al-Darimi, al-Ashriba, 20; IM3427, Ibn Maja, al-Ashriba, 23; T1885, al-Tirmidhi, al-Ashriba, 13. 12 M5274, Muslim, al-Ashriba, 112; DM2159, al-Darimi, al-Ashriba, 24. 13 M5279, Muslim, al-Ashriba, 116. 14 M5281, Muslim, al-Ashriba, 118; HM2183, Ibn Hanbal, I, 243. 15 B1637, al-Bukhari, al-Hajj,

Therefore, it is understood that the Prophet (saw) drank water sometimes while sitting and sometimes while standing.

It is said that the <code>hadīths</code> stating that the Prophet (saw) drank, while standing, Zamzam water¹⁶ and the water found in a container hung on a wall¹⁷ should be understood to mean that drinking water while standing was permissible when there was no possibility to sit down. Once 'Ali (ra) drank the water remaining from performing the wudu' while standing and when he saw that his son Husayn was surprised to see him doing that, he said, "Do not be surprised. I saw your grandfather the Prophet (saw) doing what I did."¹⁸ Because of this 'Ali did not see any harm in drinking while standing and drank water both while standing and sitting.¹⁹ Likewise, 'A'isha (ra), the mother of believers, and Sa'd b. Abi Waqqas (ra) did not see any problem drinking water while standing.²⁰

All this shows that even though drinking water while sitting is more appropriate, there is no harm in drinking it standing. The styles of drinking from a stream, from a flowing river, from underground wells, or from the pitcher in a field naturally cannot be the same. This is because Allah's Messenger (saw) advised his Companions (ra), who used to lap up water from a pond when they did not have a cup, not to lap it up but instead wash their hands and drink it from their hands.²¹ He did not approve drinking water from containers before looking inside them and directed Muslims to cover the mouths of water containers in case something might fall into or entered them.²²

Perhaps because the Prophet (saw) grazed herds when he was a child as other prophets had done before him, milk was one of his favorite drinks. The natural conditions of the region sometimes made it impossible to find even a drop of water, especially during journeys. In such cases, a shepherd grazing his herd would come to the travellers' aid. It is reported that when Allah's Messenger and Abu Bakr (ra) became thirsty when they were emigrating from Mecca to Medina, they satisfied their thirst with the milk offered to them by a shepherd.²³

On the one hand, milk is the first nutrition that person receives after he is born and, on the other hand, is one of the main drinks appropriate to the Islamic principle of a clean and healthy diet. The mother's milk is very important for the baby's diet after birth. It ensures the baby's physical development and resistance to disease. This is why the Holy Qur'an advised mothers to breastfeed their babies for two years.²⁴

16 M5280, Muslim, al-Ashriba, 117; B1637, al-Bukhari, al-Hajj, 76. ¹⁷ DM2156, al-Darimi, al-Ashriba, 23; HM27656, Ibn Hanbal, VI, 376. ¹⁸ N95, al-Nasa'i, al-Tahara, 19 HM1140, Ibn Hanbal, I. 136. ²⁰ MU1687, al-Muwatta', Sifat al-nabi, 8. ²¹ IM3433, Ibn Maja, al-Ashriba, 25. ²² M5244, Muslim al-Ashriba, 94; D3734, Abu Da'ud, al-Ashriba, 22. 23 B2439, al-Bukhari, al-Lukata, 12; M5238, Muslim, al-Ashriba, 90. 24 Al-Bagara, 2: 233.

When the Prophet (saw) was hosted by the Companions (ra), they would offer him milk and in order to cool it and lighten it, they would add some cold water to it.²⁵ The Prophet (saw) would drink the milk brought to him as a gift and also offer it to those who were present.²⁶

Allah's Messenger (saw), who drew attention to milk as both a food and a drink, gave the following advice to his Companions (ra), "When one of you eats food, he should say, 'O Allah! Bless us in it, and give us food (or sustenance) better than it.' When he is given milk to drink he should say, 'O Allah! Bless us in it and give us more of it, for only milk is in place of both food and drink."²⁷ When the Prophet (saw) went to bed, he used to say the following prayer, "Praise is because of Allah Who fed us, provided us drink, sufficed us and provided us with shelter, for many a people there is none to suffice and none to provide shelter."²⁸

One of the preferred drinks at the time of the Prophet (saw) was sweetened fruit juice (*sorbet*), which was produced by steeping dry dates and raisins in water. It was a daily drink of the Prophet (saw) and the Companions (ra). Allah's Messenger prefered such sweet and cool drinks.²⁹

The sweetened fruit juice consumed by Allah's Messenger (saw) after meals was made by steeping dried dates and raisins in a container in the morning and was offered to him in the evening after dinner. Likewise, the juice made in the evening would be offered to him the next morning. If the remaining juice was spoiled, it would be thrown away; if it was not, it would be offered to someone else. In this way, it was made twice a day and then the skin containers would be washed.³⁰

In addition to the juice made by steeping dried dates and raisins, there also was "honey" among the drinks frequently consumed by the Prophet (saw). Just as he himself drank it,³¹ he also advised it to those who had abdominal pains.³²

Because of the hot weather, it was not possible to keep such drinks unspoiled for a long time. The type and size of the container and whether it had a lid or not had great effect in this regard. This was why it needed to be consumed in a short time before it spoiled and became harmful to human health.³³ In fact, once Abu Hurayra (ra), who knew that the Prophet (saw) was fasting so he waited for the time of breaking the fast, took him some juice that he had prepared for him in a gourd. Then Abu Hurayra (ra) said, "O Messenger of Allah, I knew that you were fasting today, so I pre-

25 B5612, al-Bukhari, al-Ashriba, 14. 26 B6452, al-Bukhari, al-Rigaq, 17. ²⁷ D3730, Abu Da'ud, al-Ashriba, 21. ²⁸ M6894, Muslim, al-Dhikr, ²⁹T1895, al-Tirmidhi, al-Ashriba, 21. 30 D3712, Abu Da'ud, al-Ashriba, 10. 31 B5267, al-Bukhari, al-Talaq, 8; M3678, Muslim, al-Talaq, 20. 32 B5684, al-Bukhari, al-Tibb, 4; M5770, Muslim, al-Salam, 33 D3710, Abu Da'ud, al-Ashriba, 10; N5739, al-Nasa'i, al-Ashriba, 56.

pared this juice for you to break your fast." The Prophet (saw) said, "Bring it to me, O Abu Hurayra (ra)." When Abu Hurayra (ra) brought it to him, it turned out to be fermented and bubbling. The Prophet (saw) said, "Take this and pour it in the garden, for this is the drink of one who does not believe in Allah or the Last Day."³⁴

In that region, usually various containers, such as jars, gourds, and pots made by carving palm trees and coated with pitch, were used in the preparation and preservation of unfermented grape juice, sweetened fruit juice, and fruit juice. Such liquids would easily become spoiled and transform into alcoholic drinks because of the nature of the vessels in which they were made, the way of making them, and the way the mixture was prepared. After the prohibition of alcoholic beverages, Allah's Messenger (saw) forbade using such containers and advised Muslims to use waterskins instead.³⁵ At first, it was thought that the use of such containers was completely prohibited. However, later it was understood that there was no ban on using such containers for other purposes.³⁶

Drinks like water, milk, and honey, which were preferred by the Prophet (saw), are also mentioned in the Holy Qur'an among the drinks of Paradise, "Here is a picture of the Garden promised to the pious: rivers of water forever pure, rivers of milk forever fresh, rivers of wine, a delight for those who drink, rivers of honey clarified and pure, [all] flow in it; there they will find fruit of every kind; and they will find forgiveness from their Lord..." Furthermore, the Prophet (saw) stated that there would be seas of water, honey, milk, and wine in Paradise, and that rivers of these drinks would gush forth. It was also stated in the sources that the people of Paradise would be offered special water called salsabīl, delicious white wines, and a drink mixed with kāfūr (a fragrant herb), which flowed abundantly at their wish. Moreover, Allah's Messenger informed us that "he will have a lake-fount in Paradise the water of which will be whiter than milk, and its smell will be better than musk, and whoever drinks from it, will never be thirsty."

Provided that the liquid was clean and lawful, Allah's Messenger (saw) drank all kinds of liquids commonly consumed in his time and avoided the drinks that became spoiled and turned into a harmful substance. He did not drink intoxicating beverages even before he was given the mission of prophethood. Intoxicating drinks were not forbidden in the early years of Islam. The consumption of alcohol had been very widespread among

34 N5707, al-Nasa'i, al-Ashriba, 48; D3716, Abu Da'ud, al-Ashriba, 12. 35 M5199, Muslim, Ashriba, 57; T1868, al-Tirmidhi, al-Ashriba, 5. 36 M5114, Muslim, al-Adahi, 37; D3698, Abu Da'ud, al-Ashriba, 7. 37 Muhammad, 47: 15. 38 T2571, al-Tirmidhi, Sifat al-janna, 27. 39 M716, Muslim, al-Hayd, 34; al-Insan, 76: 18. 40 Al-Saffat, 37: 46-47. 41 Al-Insan, 76: 5-6; al-Ghashiya, 88: 12. 42 B6579, al-Bukhari, al-Riqaq, 53; M5989, Muslim, al-Fada'il, 36.

Arabs since ancient times. Alcoholic drinks used to be made from several items like dates, grapes, raisins, and grain. While wine used to be made from grapes and dates in Mecca, there used to be other types of alcoholic drinks made from raisins and dates in Medina. Together with the Prophet (saw), some Companions (ra) did not consume alcohol for they knew that it was harmful.⁴³ On the other hand, because there had been no prohibition about it, some Muslims continued their habit of drinking alcohol until it was clearly prohibited.⁴⁴

In the verse which was revealed in the last years of the Meccan period about intoxicants, "From the fruits of date palms and grapes you take sweet juice and wholesome provisions. There truly is a sign in this for people who use their reason," it was stated that dates, grapes, and fruit juices had two characteristics. One was that they were clean blessings for people and the second was that they would turn into alcohol when fermented. However, the choice between getting clean and healthy blessings from them and drinking intoxicating beverages was left to the people.

Later, in a verse revealed in Medina, it was emphasized that even though alcohol had some benefits, its harm was more than its benefits. This verse was the first clear ruling about alcoholic drinks and games of chance. Later, believers were prohibited to perform ritual worship when they were intoxicated: "You who believe, do not come anywhere near the prayer if you are intoxicated, not until you know what you are saying..." This verse was revealed after an incident that took place when some Companions (ra) joined the congregational prayer when they were drunk and recited some verses incorrectly. Thus, some Companions (ra) quit alcohol completely, and others continued to drink it when they were not performing prayer.

'Umar (ra) began to pray to Allah (swt) to send a clear ruling about alcohol⁴⁹ and finally Allah's Messenger said, "O people, Allah is giving an indication (of the prohibition) of wine. and He is probably soon going to give an order about it."⁵⁰ Then the following verses of the Holy Qur'an were revealed: "You who believe, intoxicants and gambling, idolatrous practices, and [divining with] arrows are repugnant acts—Satan's doing—shun them so that you may prosper. With intoxicants and gambling, Satan seeks only to incite enmity and hatred among you, and to stop you from remembering Allah and prayer. Will you not give them up?"⁵¹ Thus, intoxicants and gambling were categorically forbidden. Thereupon, the Muslims poured the intoxicants they had in their

43 "İçki," DIA, XXI, 458. 44 B2375, al-Bukhari, al-Musaqat, 13; M5127, Muslim, al-Ashriba, 1. 45 Al-Nahl, 16: 67. 46 Al-Bagara, 2: 219. 47 Al-Nisa', 4: 43. 48 T3026, al-Tirmidhi, Tafsir al-Qur'an, 4; D3671, Abu Da'ud, al-Ashriba, 1. 49 T3049, al-Tirmidhi, Tafsir al-Qur'an, 5; N5542, al-Nasa'i, al-Ashriba, 1. ⁵⁰ M4043, Muslim, al-Musaqat, 67. ⁵¹ Al-Ma'ida, 5: 90-91.

homes into the streets.⁵² This had such an effect that even the intoxicants belonging to orphans, which were considered inviolable goods at the time, were thrown away.⁵³

Islam followed a gradual and convincing method when prohibiting alcohol as it did in some other regulations. It categorically forbade it after certain stages. From that time onwards, both consumption of it and trade in it were prohibited. He was not even proper to sit at a table on which there was alcohol. In accordance with this, Muslims started to avoid gatherings with alcohol, to stand up against intoxicants under all circumstances, to prevent the consumption of alcohol in the gatherings they attended, and to leave such gatherings if they were not able to do prevent the consumption of alcohol. The Prophet (saw) personally criticized ten groups of people who directly or indirectly were involved in intoxicants: those who press the fruit to produce alcohol, those who have it pressed, those who drink it, those who distribute it, those to whom it is carried, those who serve it, those who sell it, those who purchase it, those who purchase it to give it as a gift, and those who spend the money earned by it. The service is a self-time to the produce and the service in the produce it is give it as a gift, and those who spend the money earned by it.

Following the prohibition of alcohol, grape producers went to the Prophet (saw) and asked him what they should do with the grapes they produced. The Prophet (saw) told them that they could make raisins and consume them, or they could soak the raisin in water and drink it, or they could make vinegar from it.⁵⁷ In addition, he also permitted grapes to be boiled until a third vaporized and then they could be consumed as grape molasses.⁵⁸ 'Umar (ra) also believed that boiling honey and drinking it was more beneficial to human health, just as boiling grape juice.⁵⁹

Even though they were unfamiliar in the Medina region, alcoholic beverages were made from various grains like barley and millet in other regions. The Prophet (saw) explained that all intoxicants were forbidden and that it did not matter from what substance and for which purpose they were made⁶⁰ and he established the principle that "Whatever intoxicates in large quantities, a little of it is also unlawful."⁶¹ Because he knew well the physical and spiritual destruction it caused, the Messenger of Mercy said to Abu al-Darda', "Do not drink wine, for it is the key to all evils."⁶² He said to those who said that they were using alcohol for medicinal purposes, "It is no medicine, but an ailment."⁶³ In this respect, he did not allow those who asked permission to make a liquor from wheat in order

52 B5583, al-Bukhari, al-Ashriba, 3; M5131, Muslim, al-Ashriba, 3. 53 T1263, al-Tirmidhi, al-Buyu', 37. 54 B4543, al-Bukhari, al-Tafsir, (al-Bagara) 52; M4046, Muslim, al-Musagat, 55 DM2124, al-Darimi, al-Ashriba, 4; HM125, Ibn Hanbal, I, 20. 56 T1295, al-Tirmidhi, al-Buyu', 59; D3674, Abu Da'ud, al-Ashriba, 2. 57 N5738, al-Nasa'i, al-Ashriba, 56; DM2140, al-Darimi, al-Ashriba, 13. ⁵⁸ N5723, N5724, al-Nasa'i, al-Ashriba, 53. ⁵⁹ MU1553, al-Muwatta', al-Ashriba, 5. 60 M5217, Muslim, al-Ashriba, 72. 61 T1865, al-Tirmidhi, al-Ashriba, 3; D3681, Abu Da'ud, al-Ashriba, 5. 62 IM3371, Ibn Maja, al-Ashriba, 1. 63 M5141, Muslim, al-Ashriba, 12; DM2127, al-Darimi, al-Ashriba, 6.

to gain strength from it for their work and to with stand the cold of their country. $^{\rm 64}$

'Umar (ra) explained that one of the reasons for the prohibition of intoxicants was that they caused a certain disturbance in the mind, as explained by the Prophet (saw) himself.⁶⁵ In this way, attention was drawn to the intoxicating feature of alcohol not to the substance from which it was made, and in fact, the Prophet (saw) declared that all substances which had intoxicating effects were forbidden.⁶⁶ According to 'A'isha (ra), all intoxicants, even if they were made from water or bread, were prohibited.⁶⁷

The Prophet (saw) said the prayer of those who perform it after drinking alcohol would not be accepted,⁶⁸ and that if they died without repenting, they would die as sinners.⁶⁹ In this way, he emphasized the negative effects of alcohol on a person's eternal life, in addition to its harm on a person's spiritual and physical health.

The Prophet (saw) expressed his concern that people from his community might produce intoxicants under different names and even consider them lawful despite all his warnings.⁷⁰ The attitudes that emerged later among Muslims claiming that only the intoxicants made from grapes and dates were unlawful but those made from other materials are permissible proved that the Prophet's concerns were legitimate.

Allah Almighty bestowed numerous blessings on people, including natural liquids as well as drinks produced from fruit, vegetables, honey, various plants, and grains. The basic Islamic approach to a drink is generally about whether it is an intoxicant or not, and whether it gives harm to human health or not. As in everything, what is essential in drinks is their freshness, purity, and naturalness. This is why unfermented juice produced from fruits through natural methods should be preferred. In short, Islam postulates that there is benefit from all clean and lawful drinks and commands us to avoid alcoholic and other harmful drinks. This was clearly expressed by our Prophet in the two following statements: "Every intoxicant is khamr and every intoxicant is forbidden" and "He who drinks wine in this world and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter."

64 D3683, Abu Da'ud, al-Ashriba, 5; HM18198, Ibn Hanbal, IV, 232. 65 B5581, al-Bukhari, al-Ashriba, 2; M7560, Muslim, al-Tafsir, 33. 66 D3686, Abu Da'ud, al-Ashriba, 5. 67 N5683, al-Nasa'i, al-Ashriba, 48. 68 T1862, al-Tirmidhi, al-Ashriba, 1; N5673, al-Nasa'i, al-Ashriba,45. 69 M5218, Muslim, al-Ashriba, 73. 70 D3689, Abu Da'ud, al-Ashriba 6; DM2132, al-Darimi, al-Ashriba, 8. 71 M5219, Muslim, al-Ashriba, 74. 72 M5218, Muslim, al-Ashriba, 73.



HEALTH THE GREATEST BLESSING

قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْف: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: " فَالَّا عَبْدُ الرَّضِ وَأَنْتُمْ بِهَا فَلاَ " إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدِمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا، فِرَارًا مِنْهُ. " تَخْرُجُوا، فِرَارًا مِنْهُ. "

'Abd al-Rahman b. 'Awf (ra) heard Allah's Messenger (saw) say, "When you hear that plague is breaking out in a certain territory, do not go there. If it breaks out in the territory you are in, do not go out fleeing away from it."

(D3103, Abu Da'ud, al-Jana'iz, 6)



عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: " "نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ. "

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَة. "



According to Ibn 'Abbas (ra), the Prophet (saw) said, "There are two blessings which many people lose (in valuing them): (They are) health and free time."

(B6412, al-Bukhari, al-Riqaq, 1)

A.

According to Ibn 'Umar (ra), Allah's Messenger (saw) said, "Allah has not been asked for anything more beloved to Him than health."

(T3515, al-Tirmidhi, al-Da'awat, 84)

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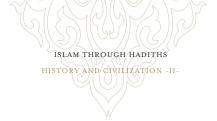
According to what Salama b. 'Ubayd Allah b. Mihsan al-Khatmi reported from his father who was a Companion (ra), Allah's Messenger (saw) said, "Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the blessings of the world have been bestowed to him."

(T2346, al-Tirmidhi, al-Zuhd, 34)



he Caliph 'Umar (ra) set out to investigate the situation of the citizens living in the wide area called Sham, i.e., today's Palestine, Jordan, and Syria, in the month of Rabi' al-Thani of the seventeenth year of the Hijra. He had a group of Companions (ra) with him. When they reached the village of Sargh near Yarmuk in today's Jordan, the army commander Abu 'Ubayda b. Jarrah (ra) and his comrades met them and informed them that there was an epidemic outbreak in the region. 'Umar decided to discuss this issue with the Companions (ra). He first talked with the Muhajirun. These people differed in their opinions; some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to 'Umar), "You have along with you the Companions of Allah's Messenger and other people so do not advise us to take them into this epidemic." He then consulted the Ansar. Like the Muhajirun, they had disagreement whether they should enter Sham or not. After them, 'Umar invited the elders of the Quraysh, who had emigrated to Medina after the conquest of Mecca. None from the last group objected to 'Umar and unanimously said, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "Tomorrow morning, I will get on my mount and return. Accordingly, you should make your preparations for the morning." Thereupon, Abu 'Ubayda b. Jarrah said to 'Umar (ra), "Are you running away from what Allah had ordained?" 'Umar replied, "Would that someone else had said such a thing, O Abu 'Ubayda! Yes, we are running from what Allah had ordained to what Allah has ordained. Do you not agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had ordained that?" With these words, the great commander was convinced.

¹ AU21/383, al-'Ayni, 'Umdat al-gari, XXI, 383.



At that point, 'Abd al-Rahman b. 'Awf (ra), who had been absent because of some work, arrived and said, "I have some knowledge about this. I heard Allah's Messenger say, "When you hear that plague is breaking out in a certain territory, do not go there. If it breaks out in the territory you are in, do not go out fleeing away from it." Thereupon, 'Umar thanked Allah and then returned without entering the region of Sham.²

As seen in this incident, one of the precautions that the Prophet (saw) and the Companions (ra) took under extraordinary circumstances was the measure known as quarantine today. The Prophet (saw) accepted the existence of epidemics and took precautions against them. It was remarkable that all knowledgeable Companions (ra) unanimously agreed that protecting people's health came before other matters of public benefit and this was not considered a contradiction to the belief in destiny.

The fact that the Prophet (saw) commanded Muslims to run away from the leper, who at that time was thought to transmit the disease, as one runs away from a lion³ and that he sought refuge with Allah from leprosy and all other bad diseases known in those days, 4 indicates his sensitivity in this respect. The Prophet (saw), who advised that no one should enter or leave a place where there was an epidemic, sometimes avoided visiting ill people under certain conditions. For example, once he verbally accepted the pledge of allegiance from a leper⁵ but did not believe that physical contact was appropriate because of the possibility of infection. However, he held the hand of another leper and helped him eat his meal and said, "Eat in Allah's Name, trusting in Allah and relying upon Him." Although the reason behind these different actions is not exactly known, it is evident that Allah's Messenger, who knew the people and their conditions very well, established a delicate balance between taking precautions against the contamination of a disease and alienating the ill. Moreover, the fact that Allah's Messenger (saw) touched the hands of his guest does not mean that he touched him long enough to catch his disease or ate the food from the same bowl.8

Similarly, within the context of protecting people's health from epidemics, Allah's Messenger (saw) established certain hygienic rules and discipline by taking precautions against saliva and mucus particles coming from anyone's mouth. In fact, when he sneezed, he would cover his mouth either with his hand or his garment to prevent the spread of particles from his mouth.

² B5729, al-Bukhari, al-Tibb, 30; D3103, Abu Da'ud, al-Jana'iz, 6. ³ B5707, al-Bukhari, al-Tibb, 19. ⁴ D1554, Abu Da'ud, al-Witr, 32. ⁵ M5822, Muslim, al-Salam, 126. ⁶ T1817, al-Tirmidhi, al-At'ima, 19. ⁷ TA5/438, al-Mubarakpuri, Tuhfat al-ahwazi, V, 438-439. ⁸ AU21/367, al-'Ayni, *'Umdat* al-qari, XXI, 367. ⁹ B417, al-Bukhari, al-Salat,

10 T2745, al-Tirmidhi, al-

Adab, 6.

However, according to the widespread pre-Islamic belief of the time, the source of diseases, be they an epidemic or not, were supernatural powers like *jinns* and sorcery. One day, the Prophet (saw) said to his Companions (ra), in order to correct this false belief, "Nowhere is it recorded that diseases must spread. The dead do not wait upon their graves in the form of an owl to take their revenge. The stars have no power to make rain fall, and the cause of our illnesses is not the snake that you believe to be in our stomachs." However, a desert Arab who did not understand the meaning of the Prophet's words said, "O Allah's Messenger! How is it that when the camels are in the sand they are (walking) like a deer, then a camel afflicted with scabies mixes with them and they get affected by it?" Thereupon, the Prophet (saw) said, "Who infected the first one?" ¹²

As understood from this conversation, the Prophet (saw) denied not the existence of epidemics but rather the false beliefs of their origins coming from the perception of the age of the Jahiliyya. Allah's Messenger was pointing out that Allah Almighty has created diseases based on wisdom and that everything takes place within His infinite knowledge. Because even if a disease is contagious, it has an origin and the One who originates it is Allah Almighty who is the Creator of everything. Thus, the Prophet (saw) informed us that he did not deny the reality of contamination from disease but rather the polytheists' belief related to its cause.

Another important way to protect health was cleanliness. The hygiene of the body and cleanliness of one's environment and surrounding were especially significant. In this respect, performing the minor and the major wudu's for ritual prayer were not only acts of worship but also very important means to keep a person clean. In addition, by asking believers to regularly clean and wash their bodies, ¹³ the Prophet (saw) wanted to create a healthy society in all its aspects.

As for environmental cleanliness, the Prophet's statements, "Keep your courtyards clean"¹⁴ and "Removing a harmful thing from the way is a charity,"¹⁵ his practice of this kind of cleanliness during his life by personally cleaning the mosque, ¹⁶ and his statement, "Be on your guard against three things which provoke a curse: relieving oneself in watering places, on thoroughfares, and in the shade (of trees),"¹⁷ all show how much importance he attached to this matter.

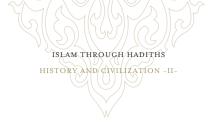
The cleanliness of food and drink were also vital for good health. Allah's Messenger's command to cover the containers of food and drink

¹¹ M5794, Muslim, al-Salam, 106.
 ¹² M5788, Muslim, al-Salam, 101.
 ¹³ B6297, al-Bukhari, al-Isti'dhan, 5; M1963, Muslim, al-Jum'a, 91; N5 al-Nasa'i, al-Tahara, 5.
 ¹⁴ T2799, al-Tirmidhi, al-Adab, 41.

Jihad, 128. ¹⁶ B405, al-Bukhari, al-Salat, 33; M7514, Muslim, al-Zuhd, 74.

15 B2989, al-Bukhari, al-

¹⁷ D26, Abu Da'ud, al-Tahara, 14.



while carrying them,¹⁸ to keep water containers closed,¹⁹ to be careful to drink pure and clean water,²⁰ and his encouragement to believers to provide as much clean water as possible to the public were the most fundamental elements of cleanliness²¹ and were among the precautions he took in this matter.

Furthermore, a well-balanced diet was an important factor in protecting the health of the people. In order to emphasize the significance of eating less and not exhausting the stomach with regards to protecting health, Allah's Messenger (saw) said, "Human beings do not fill any container that is worse than their stomachs. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then (he should divide his stomach into three parts) one third for food, one third for drink, and one third for his breath."²² Furthermore, he advised feeding ill people, who were going through their recovery period, with light and not heavy food.²³

Additional advice from the Messenger of Allah (saw) on having a healthy life style was his encouragement to have enough rest and sleep. Actually, sleeping is one of the basic human needs for both spiritual and physical health. The Prophet (saw) presented his personal life as an example and disapproved of the practices of those who wanted to spend all their nights performing acts of worship without sleeping.²⁴ The Prophet (saw), who advised his Companions (ra) to have an organized land structured life, did not like sleeping before the 'isha' prayer and he generally stayed awake after performing it by conversing with his Companions (ra).²⁵ At night, other than the times he stayed awake in scholarly circles and discussed various important issues, he would retire early to sleep, but did not spend all his night sleeping. He encouraged people not to neglect waking up for the Tahajjud (midnight) prayer after sleeping for a certain period of the night.²⁶ Allah's Messenger who said, "Seek help for praying at night by taking a brief rest (at midday),"27 was used to taking short siestas called "qaylūla" during the day and then continued his daily tasks.²⁸ He became an example in this respect.

In addition to these precautions, Allah's Messenger (saw) gave several counsels with regard to the significance and value of health. He especially said in respect of appreciating the value of health, "There are two blessings which many people lose: (They are) health and free time," and expressed the necessity to appreciate the value of health before falling ill. The prophet-

18 M5242, Muslim, al-Ashriba, 93. 19 M5255, Muslim, al-Ashriba, 99. ²⁰ D3735, Abu Da'ud, al-Ashriba, 22. ²¹ D1682, Abu Da'ud, al-Zakat, 41. ²² T2380, al-Tirmidhi, al-Zuhd, 47. 23 D3856, Abu Da'ud, al-Tibb, 2. ²⁴ B6134, al-Bukhari, al-Adab, 84. 25 D4849, Abu Da'ud, al-Adab, 27. ²⁶ T3549, al-Tirmidhi, al-Da'awat, 101. ²⁷ IM1693, Ibn Maja, al-Siyam, 22. ²⁸ M6055, Muslim, al-Fada'il, 83; D1086, Abu Da'ud, al-Salat, 218.

²⁹ B6412, al-Bukhari, al-Riqaq,

30 NM7846, Hakim,

Mustadrak, IV, 341.

ic warning, "Race to do good deeds before seven things come. Are you waiting but for overwhelming poverty, or distracting richness, or debilitating illness, or babbling senility, or sudden death, or the Dajjal, so that hidden evil is what is awaited, or the Hour? The Hour is more calamitous and more bitter," is a remarkable testimonial in this regard.

Allah's Messenger said, "Allah has not been asked for anything more beloved to Him than health," and his desire for health was reflected in his invocations. In fact, his invocation, "O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight" was an example for such invocations. He replied to a person who asked him three days in a row which invocation was most virtuous by saying, "Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter," and then added, "for if you are forgiven and kept safe and sound in this world and the Hereafter, you will have succeeded." "34"

The Prophet (saw) would first teach some people who had embraced Islam how to perform the prayer and then the following invocation, "O Allah! Grant me pardon, have mercy upon me, direct me to the path of righteousness and provide me sustenance."³⁵ 'Umar's son 'Abd Allah (ra) advised people "to take from one's health for one's illness," in other words, appreciate the healthy times by thinking about the possible times of illness and make preparations for death while being alive.³⁶ Allah's Messenger also explained the essence of this fragile balance in the following words that he said during an intense discussion about wealth: "Wealth has no harm for a Allah-fearing person. However, health is more important than wealth for a Allah-fearing person and complacency is better than all other blessings."³⁷

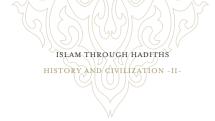
Just as it is good behavior to ask for health and well-being from Allah (swt), thanking Allah for such blessings and showing patience during illness and difficulties are also appropriate behavior for a believer because as it is a requirement to believe in Allah.³⁸ Thus being grateful is important for the continuance of such blessings.³⁹

Although it is essential according to the Prophet's teachings for everyone to make an effort for health and wellbeing, his traditions also state that one should not rebel against Allah because of diseases and the troubles one may suffer and it is vital to express obedience to Allah (swt) under such circumstances. The Prophet (saw) said about those who showed patience under difficult circumstances, "Never is a believer stricken with discomfort,

31 T2306, al-Tirmidhi, al-Zuhd, 3.
32 T3515, al-Tirmidhi, al-Da'awat, 84.
33 D5090, Abu Da'ud, al-Adab, 101.
34 IM3848, Ibn Maja, al-Du'a', 5.
35 M6850, Muslim, al-Dhikr, 35.
36 B6416, al-Bukhari, al-

Riqaq, 3.
³⁷ HM23545, Ibn Hanbal, V,
372.
³⁸ Al Baggra, 2: 172

³⁸ Al-Baqara, 2: 172. ³⁹ Ibrahim, 14: 7.



hardship or illness, grief or even with mental worry that his sins are not expiated for him." ⁴⁰ In like manner, he described the believer's state of thankfulness and patience as follows: "Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (Allah), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it." ⁴¹

It is stated in the Holy Qur'an that while some people are given health and well-being, others might be given sickness and distress and thus either recoil from Allah (swt) and show ingratitude or show patience and continue to do righteous deeds and therefore receive Allah's mercy.⁴²

The Prophet (saw) said that throughout history the prophets and righteous servants of Allah had experienced the greatest trials and difficulties. However, this never led them to despair, hopelessness, or disobedience. It is stated in the Holy Qur'an that those exemplary people regarded their distress, problems, and illnesses as trials. For example, the Prophet Job was afflicted by a great suffering has truly afflicted me, but you are the Most Merciful of the merciful. It is mentioned in the narrations that Job's suffering had continued for eighteen years and all his kith and kin except two people had left him during that period. Allah Almighty praised his patience and endurance in the following verse: "We found him patient in adversity; an excellent servant. In addition, it is stated in the Holy Qur'an that Job was given his health back and recovered from his suffering as a reward for his patience.

Allah Almighty will also give great rewards to those who are afflicted with illnesses that ultimately result in death. In fact, the Prophet (saw) stated that women who die in childbirth, those who are drowned, those who are burned to death,⁴⁹ and those who die because of abdominal pain and plague⁵⁰ will attain the state of martyrs. From this perspective, it can be said that genuine illness is rebellion against Allah by complaining and saying, "What was my sin?" This is why people should act by knowing the value of health and well-being and should not forget that all disease is a trial from Allah (swt). When a believer becomes ill, he should say, "*Praise is to Allah in all circumstances*,"⁵¹ and follow the Messenger of Allah's Sunna.

40 M6568, Muslim, al-Birr, 52.
41 M7500, Muslim, al-Zuhd, 64.
42 Hud, 11: 9-11.
43 HM1481, Ibn Hanbal, I, 173.
44 Al-Anbiya', 21: 84.
45 Al-Anbiya', 21: 83.
46 MK22177, al-Tabarani, al-Mu'jam al-kabir, XXV, 283.
47 Saad, 38: 44.
48 Saad, 38: 44.
49 N3196, al-Nasa'i, al-Jihad, 48.
50 M4941, Muslim, al-Imara, 165.
51 IM3803, Ibn Maja, al-Adab, 55.

A believer should thank his Lord by word and deed. Allah's Messenger advised people to give charity in addition to express gratitude in order to be protected from calamities and even said that it was necessary to give charity for every joint in the body.⁵² The following advice from the Prophet (saw) is very important, "Cure your patients by giving charity"⁵³

Based on the concept that man is consituted of soul and body, prophetic medicine divides illnesses into two groups, spiritual and physical, and gives various recommendations and shows applications for taking preventive measures against spiritual illnesses. The first spiritual preventive measure is having faith in Allah, which is the feeling believers have in their hearts concerning not only the existence of Allah but also His imminence. The second one is prayer, which is the means of communication easily established with the Creator. Because faith is man's link with the Creator, it enables him to become resistant the hardships of this life and prevents him from falling into a spiritual void. In this regard, the Prophet (saw) compared those who believe to fresh plants, which do not easily fall down in the face of illness and suffering, while he compared those who do not believe to a pine tree, which falls down in the face of a strong wind.⁵⁴ Thus he pointed out the strengthening effect of faith. Invoking Allah (swt) gives a person strength and resistance because it nourishes soul and infuses one with trust, endurance, and resolution.

Thus, human health can be protected only when precautions are taken in all repects. Otherwise, if a person who keeps his body clean cannot find a clean environment or clean drinking water, he will not be able to protect his health in a proper manner. If a person uses alcohol and drugs, and smokes, it will not be possible for him to be healthy even if he pays attention to his diet and the food he eats. Even if he is careful, it would not possible for a person to be healthy if he is under stress or has anger management issues. This is why the Prophet (saw) counseled Muslims to take physical, social, and spiritual measures, in addition to a proper diet, into accound to build a healthy society of healthy individuals. He said, "Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the blessings of world have been bestowed to him."55

Zuhd, 34.

D5242, Abu Da'ud, al-Adab, 159-160.
 BS6689, al-Bayhaqi, al-Sunan al-kubra, III, 542.
 B7466, al-Bukhari, al-Tawhid, 31.
 T2346, al-Tirmidhi, al-



ORAL and DENTAL HYGIENE THE COMMON TRADITION OF THE PROPHETS

عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ وَالتَّعَطُّرُ و السِّوَاكُ وَالنِّكَاحُ."

According to Abu Ayyub (ra), Allah's Messenger (saw) said, "Four are from the Sunna of the prophets: A sense of shame, wearing perfume, using the siwāk (toothpick), and marriage."

(T1080, al-Tirmidhi, al-Nikah, 1)



عَنْ أَنَسِ بْنِ مَالِكِ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّلَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللّهُ الللّهُ اللللّهُ الللّهُ ال

عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ قُلْتُ بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ المَقِدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ قَالَ: بِالسِّوَاكِ. النَّبِيُّ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: "كُولًا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَة."

عَبْدُ الرَّحْمَنِ بْنُ البِي عَتِيقٍ قَالَ: حَدَّثَنِي البِي قَالَ سَمِعْتُ عَائِشَةَ عَنِ النَّبِيِّ فَالَ: عَبْدُ الرَّحْمَنِ بْنُ البِي قَالَ: " " السِّوَاكُ مَطْهَرَةٌ لِلْفَم مَرْضَاةٌ لِلرَّبِّ. "



According to Anas b. Malik (ra), Allah's Messenger (saw) said, "(You know) I have indeed encouraged you a lot with regard to the siwāk (toothpick)!"

(N6, al-Nasa'i, al-Tahara, 6)



According to al-Miqdam b. Shurayh, his father (Shurayh b. Hani) (ra) said, "I asked 'A'isha what Allah's Messenger (saw) did first when he entered his house, and she replied, 'He used a toothpick."

(M590, Muslim, al-Tahara, 43)



Zayd b. Khalid al-Juhani (ra) said that he heard Allah's Messenger (saw) say, "Were it not hard on my umma, I would order them to use a toothpick at the time of every prayer."

(D47, Abu Da'ud, al-Tahara, 25; T23, al-Tirmidhi, al-Tahara, 18)



'Abd al-Rahman b. Abi 'Atiq reported from 'A'isha through his father (ra) that the Prophet (saw) said, "The siwāk (toothpick) is a means of purification for the mouth and is pleasing to the Lord."

(N5, al-Nasa'i, al-Tahara, 5)



he time had come. The signs of the journey had appeared. Allah's Messenger leaned his head on his beloved wife 'A'isha's chest and was waiting for the moment that he was going to meet his Lord. Just then, 'A'isha's brother 'Abd al-Rahman (ra) entered their presence. The siwāk (toothpick) attracted the Prophet's attention. 'A'isha (ra) who knew her husband very well understood that he wanted the siwāk. She asked the Prophet (saw), "Would you like me to get it for you?" The Prophet (saw) nodded as if saying, "Yes." 'A'isha took the siwāk and wanted to give it to Allah's Messenger. However, he did not have the strength to soften the tip of the pick. Aisha (ra) asked him, "Would you like me to soften it for you?" He again nodded.¹ It was clear that his tongue had become numb and only by using his eyes could he speak. The intention was understood. 'A'isha (ra) cut the tip of the pick and softened it by crushing it and then offered it to the Prophet (saw).² Allah's Messenger took the siwāk and put it in his mouth. He was cleaning his teeth even while on his way to the eternal abode, and in the meantime he said, "There is no god but Allah. Death has its agonies."³

Throughout his life, the Prophet (saw) emphasized the importance of cleanliness to his Companions (ra). He recommended cleanliness, especially oral hygiene, to his followers even at the final moments of his life.

Cleanliness is the removal of material and spiritual impurities, and thus refers to a person's external and internal purity. In Islam, which pays significant attention to cleanliness and wants believers to keep everything unclean away from their clothes and their environment, purity is not only a precondition for certain acts of worship but also essential aspect of having a healthy life. The desire to be clean exists inherently in human nature and it shows a person's respect to his Lord and to other people. Oral and dental hygiene is also part of the natural desire to be clean. The Prophet (saw) stated that keeping teeth clean and general oral hygiene were natural

¹B4449, al-Bukhari, al-Maghazi, 84. ²B4438, al-Bukhari, al-Maghazi, 84; HM26879, Ibn Hanbal, VI, 274. ³B4449, al-Bukhari, al-Maghazi, 84.

⁴M604 Muslim, al-Tahara, 56.

and said, "Four are from the Sunna of the prophets: A sense of shame, wearing perfume, using siwāk (toothpick), and marriage."⁵

The word *miswāk*, which comes from the root *siwāk* meaning "rubbing something," is the name of the tool made from the branches of the *arāk* tree that is used for cleaning teeth. The words *miswāk* and *siwāk* were often used synonymously in the sayings of the Prophet (saw).

When we consider modern scientific conclusions regarding the fact that tooth decay is the cause of many illnesses today, the significance of tooth hygiene on human health can be easily understood. Medical data have proved that many diseases are directly related to our mouth's hygiene. This is why it is frequently stated that treatment should start with the mouth. The mouth and the teeth are very important for people's personal health. Most of Allah's Messenger's advice related to health was about taking measures to prevent diseases, which is today called preventive medicine.

The Prophet (saw), who pointed out the need to know the value of health before getting sick,⁶ became an example to Muslims by his attention to oral hygiene. Some Companions (ra) reported about how many times a day the Prophet (saw) used to clean his teeth with a siwāk, especially in the days when he was fasting.⁷ Allah's Messenger would clean his teeth several times a day, and express his attention to this by saying, "(You know) I have indeed encouraged you a lot with regard to the siwāk!"⁸

According to statements of the Companions (ra), the Prophet (saw) would use a *siwāk* several times a night to clean his teeth. Every time he woke up to for midnight prayer (*Tahajjud*), he would always clean his teeth with a *siwāk* before performing the prayer. According to a report from A'isha (ra), the mother of believers, "Wudu' water and a toothpick were placed by the side of the Prophet (saw). When he got up during the night for prayer, he relieved himself, and then he would use the toothpick." Ibn 'Abbas said, "The Messenger of Allah used to pray at night (*Qiyām al-Layl*) two rak'as by two, then when he finished he would use the toothpick." Allah's Messenger would clean his teeth not just when he woke up at night but also when he woke up after his siesta.

In addition to individual benefits, oral hygiene also has a social dimension, so that it can be said that a believer is truly a person who could be at ease with himself.¹⁴ In addition, just as pure and sincere the believer's relationship is with his Lord, the believer who is at peace with himself

⁵T1080, al-Tirmidhi, al-Nikah, 1; HM23978, Ibn Hanbal, V, 422. 6NM7846, Hakim, Mustadrak, IV, 341. ⁷HM15766, Ibn Hanbal, III, 8 N6, al-Nasa'i, al-Tahara, 6; B888, al-Bukhari, al-Jum'a, 9 N1705, al-Nasa'i, Qiyam al-layl, 39. 10 B1136, al-Bukhari, al-Tahajjud, 9; M593, Muslim, al-Tahara, 46. 11 D56, Abu Da'ud, al-Tahara, 12 IM288, Ibn Maja, al-Tahara, 7. 13 M596, Muslim, al-Tahara, 14 HM9187, Ibn Hanbal, II,

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should also have sincere and close relations with other people. In order to achieve such relationships, the believer is asked to pay attention to his appearance and cleanliness. Bad breath and the unpleasant appearance of unclean teeth may disturb other people and even leave damaging effects, especially on close relationship between family members.

Shurayh b. Hani reported, "I asked 'A'isha (ra) what Allah's Messenger would do first when he entered his house, and she replied, "He would use a toothpick." Those who came to his home could witness this. Abu Musa al-Ash'ari (ra) said, "We came to the Messenger of Allah (saw) so that he could provide us with a mount, and found him cleaning his tongue with a siwak." ¹⁶

The closeness established in the family should be spread to all members of society. The following words, "What is the matter with you that you are coming to my presence with dirty teeth without brushing them with a siwāk?"¹⁷ highlight how Allah's Messenger (saw) emphasized that a believer should pay attention to his appearance and cleanliness. He continuously reminded believers that paying attention to oral hygiene was an important rule that should be followed with regard to social etiquette. For example, when in grouips of people, such as at Friday Prayer, one should pay attention to oral hygiene. In fact, once Allah's Messenger addressed the congregation after the Friday sermon with the following words: "O Society of Muslim! Allah has made this day a festival day (E'id) so perform the major wudu' (ghusl), and it will not harm whoever has perfume to wear some of it, and use a siwak." ¹⁸ In another instance, two needy people went to the Prophet (saw) and one of them started to describe his problems. However, this man had bad breath and when the Prophet (saw) noticed the bad odor, he asked him, "Do you use a miswāk?"19

Allah's Messenger (saw) did everything he could to get his Companions (ra) used to the habit of cleaning the mouth and teeth. His advice and counsels did have results and the Companions (ra) showed the same sensitivity and took him as an example. Zayd b. Khalid (ra), a Companion from Juhayna, used to place his $siw\bar{a}k$ on his ear like the scribes did their pens when he attended the congregational prayer. He would brush his teeth before starting the prayer, and then he would place his $siw\bar{a}k$ in its place and perform the prayer. Ali (ra) used to give the following advice: "Your mouths are the paths to the Holy Qur'an, because of that use a $siw\bar{a}k$." If

15 M590, Muslim, al-Tahara, 43; D51, Abu Da'ud, al-Tahara, 27.
16 D49, Abu Da'ud, al-Tahara, 26; M592, Muslim, al-Tahara, 45.
17 HM15741, Ibn Hanbal, III, 444.
18 MU144, al-Muwatta', al-Tahara, 32.
19 HM2409, Ibn Hanbal, I, 268.
20 T23, al-Tirmidhi, al-Tahara, 18; HM22026, Ibn Hanbal, V, 194.
21 IM291, Ibn Maja, al-Tahara, 7.

the goal was just cleaning teeth by using a siwāk then the Prophet (saw) would have been satisfied by using it a couple of times a day. However, his statement, "Were it not hard on my umma, I would order them to use the siwak at the time of every prayer,"22 draws particular attention to the spiritual aspect of oral and dental hygiene and its integration with the worship of Allah (swt). Being in the presence of Allah, praying to Him, and the respect needed to be shown when reciting His word have made oral hygiene indispensable. It was obvious that Allah's Messenger did everything he could to enter the presence of Allah in the cleanest form. As indicated in the verse, "...Allah loves those who turn to Him, and He loves those who keep themselves clean,"23 the Prophet (saw) never neglected oral hygiene when he entered the presence of Allah in order to gain His pleasure. Once he clearly expressed this as follows: "The siwak is a means of purification for the mouth and is pleasing to the Lord. Jibril never came to me but he advised me to use the siwak, so much so that I feared that it would be made obligatory for me and my umma. Were it not that I fear that it would be too difficult for my umma, I would have enjoined it upon them..."24

It seems that after Allah's Messenger (saw) received commands about using a *siwāk*, he began to think that he was going to receive other revelations about it.²⁵ According to a report from 'Abd Allah b. Hanzala (ra), whose father, the Companion known as the martyr of Uhud was washed by the angels,²⁶ Allah's Messenger had been commanded to perform the wudu' before every ritual prayer no matter if he were in the state of ritual purity or not. However, when this became difficult for him, he was commanded to use a *miswāk* instead of performing the wudu' for every ritual prayer.²⁷ In this way, oral hygiene was established in place of the wudu' and was regarded as part of spiritual purification. The *ḥadīth*, "The reward of prayer performed by using a siwāk is seventy times greater than the one performed without using it,"²⁸ shows the merit of oral hygiene and how much Islam encourages it.

The Prophetic tradition that says, "When you cannot find a siwāk, then fingers may replace it,"²⁹ most likely means that any tool may be used to carry out this cleansing in the easiest way possible and within a limited time. In fact, the siwāk was only a tool for oral hygiene during the period of the Prophet (saw). The importance of it was to be able to clean the teeth so that food particles would be removed and in this way the person would

²² D47, Abu Da'ud, al-Tahara, 25; T23, al-Tirmidhi, al-Tahara, 18. ²³ Al-Baqara, 2: 222. ²⁴ IM289, Ibn Maja, al-Tahara, 7; N5, al-Nasa'i, al-Tahara, 5. ²⁵ HM2799, Ibn Hanbal, I, 308. ²⁶ TK14/436, al-Mizzi, Tahdhib al-kamal, XIV, 436. ²⁷ D48, Abu Da'ud, al-Tahara, ²⁸ HM26871, Ibn Hanbal, VI, 272. ²⁹ ME6437, al-Tabarani, al-Mu'jam al-awsat, VI, 288.

feel better and not disturb those around him with bacteria or a bad odor. Therefore, one should know that the real aim of Allah's Messenger's insistent advice about using a $siw\bar{a}k$ was oral and dental hygiene. Thus, just as this cleaning can be done with a $siw\bar{a}k$, which has several features, it can also be done with fingers, tooth paste and tooth brush, or any another instrument depending on the circumstances.

It is argued that by having a strong disciplin of oral hygiene one can prevent many physical and spiritual illnesses. Just as one cannot worship Allah (swt) in peace and tranquility without purity, one cannot establish healthy social relations with other people without it. After all, Islam regards a smiling face as a charity³⁰ and pays great attention to human relations. By paying attention to oral hygiene, man, who is a social being, will be able to act comfortably and confidently with others when speaking and smiling and, in addition, have a pleasant appearance.

The mouth is a most valuable part of the body. We use it to express our feelings and thoughts in words. Therefore, we use it to express ourselves both to Allah (swt) and to other people. This is why it should be kept both physically clean by using a <code>siwāk</code> or other methods and spiritually clean by purifying it from bad and useless speeche. In short, our mouth must be clean in all respects and thus it will become a means to gain Allah's pleasure.

³⁰ T1956, al-Tirmidhi, al-Birr, 36.



BODY CARE and CLEANSING YOUR BODY HAS A RIGHT OVER YOU

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : " ثَالَيْهُ اللَّهُ اللَّهُ طَيِّبًا ... " " أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبًا لاَ يَقْبَلُ إِلاَّ طَيِّبًا ... "

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "O People! Allah is Clean. He therefore accepts only that which is clean..."

(M2346, Muslim, al-Zakat, 65)



عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: "حَقُّ لِلَّهِ عَلَى كُلِّ سَبْعَةِ أَيَّامٍ يَغْسِلُ رَأْسَهُ وَجَسَدَه.'" "حَقُّ لِلَّهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَغْسِلُ رَأْسَهُ وَجَسَدَه.'"

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ عَلَيْ قَالَ:

' مَنْ كَانَ لَهُ شَعْرُ فَلْيُكْرِمْهُ. "

عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "الْفِطْرَةُ خَمْشُ: الْخِتَانُ، وَالْإِسْتِحْدَادُ، وَنَتْفُ الْإِبْطِ، وَقَصُّ الْفَطْوَرَةُ خَمْشُ: الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ."

عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : "لَا تَزُولُ قَدَمَا عَبْدٍ [يَوْمَ الْقِيَامَةِ] حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَا أَبْلاَهُ."
فيمَا فَعَلَ وَعَنْ جِسْمِهِ فِيمَا أَبْلاَهُ."



According to Abu Hurayra (ra), the Prophet (saw) said, "It is Allah's right on every Muslim that he should take a bath by washing his head and body (at least) once in seven days."

(M1963, Muslim, al-Jum'a, 9; B897, al-Bukhari, al-Jum'a, 12)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "He who has hair should honor it (by taking good care of it)."

(D4163, Abu Da'ud, al-Tarajjul, 3)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "Five things are in accordance with al-fiṭra (natural disposition): To be circumcised, to shave the pelvic region, to clean the hair of the armpits, to cut short the moustaches, and to clip the nails."

(B6297, al-Bukhari, al-Isti'dhan, 51; M597, Muslim, al-Tahara, 49)



According to Abu Barza al-Aslami (ra), Allah's Messenger (saw) said, "The feet of the slave of Allah shall not move [on the Day of Judgement] until he is asked about five things: About his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and what he spent it on, about his body and for what did he wear it out."

(T2417, al-Tirmidhi, Sifat al-qiyama, 1)



he Prophet (saw) liked to express what he wanted to say through metaphors. He would take exemplary cases from life and explain an issue based on those examples in a way that everybody could understand. Those who listened to him never forgot what he said and happily remembered him every time they practiced what they learned from him.

One day he talked to his Companions (ra) about purification. He talked about the Resurrection, understanding one's senses, physical and spiritual cleansing, and attaining the meaning of existence with prayer.

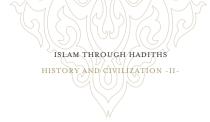
He said, "Let us think about it," and continued by saying, "If there was a river at the door of anyone of your [houses] and he took a bath in it five times a day would you notice any dirt on him?" The answer was very easy for those who were listening to him, "O Messenger of Allah! Not a trace of dirt would be left." The Prophet (saw), who received the answer he was expecting, described the purpose of his question by saying, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds."

By the examples of prayer and wudu', Allah's Messenger in fact drew attention to bodily and spiritual purity. When we think about attaining purity by performing the wudu' five times a day before the ritual prayers, which the Prophet (saw) described as "the key for the ritual prayer," it is not be difficult for us to imagine how clean and pure the human body and how tranquil and peaceful the human soul would be on such a day.

Cleanliness is the foundation of Islam. Purity has two dimensions in the nature of Islam: The purification of the soul and the cleanliness of the body. Just as Islam does not approve of focusing on the purification of the soul and neglecting the care of the body, it also does not accept keeping the body clean and not paying attention to purifying the soul. The Prophet's statement, "Cleanliness is half of faith," also indicates the importance of purification by wudu' regardingf both bodily and spiritual cleansing.

¹B528, al-Bukhari, Mawaqit al-salat, 6; M1522, Muslim, al-Masajid, 283. ²D618, Abu Da'ud, al-Salat, 73; T3, al-Tirmidhi, al-Tahara, 1.

³ M534, Muslim, al-Tahara, 1; T3517, al-Tirmidhi, al-Daʿawat, 85.



Thus, while faith and acts of worship provide spiritual purification, water cleanses the body of both material and spiritual impurities. In order to understand that material and spiritual cleansing cannot be thought of separately, it is enough to read the message in one of the first verses of revelation bestowed upon the Prophet (saw), "You, wrapped in your cloak, arise and give warning! Proclaim the greatness of your Lord; cleanse yourself; keep away from all filth." Allah's Messenger, who reiterated this divine truth by saying, "O People! Allah is Clean. He therefore, accepts only that which is clean..." and "Allah is beautiful. He likes the beautiful," indicated the need for a believer to leave a good impression on other people by both his morality and his physical appearance.

Dealing with the issues of purification (tahāra) right after the subject of faith (imān) in the hadīth books, which were composed to make available the prophetic truths, has ensured the awareness of the importance of cleanliness in Muslim societies. "Just like a father," Allah's Messenger taught his Companions (ra) in detail how they could physically clean themselves and advised them to do wash themselves daily, weekly, and at longer intervals. Oral hygiene comes at the top of such acts. The Prophet (saw), who made the habit of rinsing his mouth after drinking milk during the day,8 said, "The blessing of food consists in doing the wudu' before it and after it,"9 and indicated the need to wash both mouth and hands before and after a meal in order to make it beneficial to the body. Allah's Messenger, who said, "If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him,"10 stated that those who went to sleep before cleaning the remnants of the food they ate would not be able to have a peaceful and tranquil sleep. In like manner, according to the Prophet's advice, the first thing that a believer should do when he wakes up in the morning is to wash his hands, because people do not know what their hands touch while sleeping.¹¹

Another issue that the Prophet (saw) strongly emphasized was oral and dental hygiene. This was not a matter that concerned only the individual himself but rather his family and even the people living around him. In a <code>hadīth</code>, it was stated that oral hygiene was a natural necessity for human beings.¹² While 'A'isha (ra) related that the first thing that the Prophet (saw) would do when he came home was to brush his teeth with a <code>siwak.13</code> Hudhayfa reported that Allah's Messenger used to clean his teeth

⁴ Al-Muddaththir, 74: 1-5. ⁵M2346, Muslim, al-Zakat, 6 M265, Muslim, al-Iman, ⁷HM7362, Ibn Hanbal, II, 248; N40, al-Nasa'i, al-Tahara, 36. ⁸ B211, al-Bukhari, al-Wudu', 52; M798, Muslim, al-Hayd, 9 D3761, Abu Da'ud, al-At'ima, 11; T1846, al-Tirmidhi, al-At'ima, 39. 10 D3852, Abu Da'ud, al-At'ima, 53; T1860, al-Tirmidhi, al-At'ima, 48. 11 M643, Muslim, al-Tahara, 87; B162, al-Bukhari, al-Wudu', 26. 12 IM294, Ibn Maja, al-Tahara, 8; HM18517, Ibn Hanbal, IV, 265. 13 M590, Muslim, al-Tahara, 43; D51, Abu Da'ud, al-

Tahara, 27.

even when he woke up for prayer in the middle of the night.¹⁴ Another <code>hadīth</code> about forming the habit of brushing the teeth with every wudu' was as follows: "If I had not found it hard for my umma, I would have ordered them to clean their teeth with a siwāk for every prayer." Considering the fact that the ritual prayers used to be performed in congregation during the time of the Prophet (saw), we can say that his sensitivity in this matter was affected by his concern to respect other people's rights and not to distract them.

Being clean and well-groomed are requirements of being at peace with oneself and with society and are the manifestations of one's respect for himself and his social circle. The major wudu' (ghusl), which was a basic principle taught to new converts together with the profession of faith and performance of ritual prayer, 16 is an important part of bodily care. In addition to sexual intercourse and other acts which require the ghusl, taking a bath at least once a week is regarded as a right of Allah on His servants as expressed by the Prophet (saw). With regard to this he said, "It is Allah's right on every Muslim that he should take a bath by washing his head and body (at least) once in seven days." In this regard, wearing perfume after taking a bath¹⁸ was one of the Prophet's routines and it showed his respect for himself, his family, friends, and his society. Considering that the right of Allah and the right of servants are essentially aligned in Islam, as in the case of almsgiving, going out into society as a clean, refined, and wellgroomed person is in a way a requirement of social responsibility. Those who go out into society with an unclean and untidy appearance show disrespect to other people and thus violate the right of Allah who has created man as a social being. The Prophet's admonition to his Companions (ra) about attending congregational prayer after eating onions and garlic, 19 his command to them to take a bath and wear pleasant fragrances, and his advice to them to clean their mouth and brush their teeth before going Friday prayer should be accepted²⁰ because these things have an aspect that is related to public rights. In fact, when the Prophet (saw) discovered that some people who came to the mosque were sweaty and perspiring after working in the gardens and fields and this was distressing people in the congregation, he asked them to take a shower and wear perfume.²¹ Those who follow this prophetic advice and gain people's pleasure will also gain Allah's pleasure because Allah's Messenger said, "If anyone takes a bath on Friday, puts on his best clothes, applies a touch of perfume if he has any, then goes

14 B889, al-Bukhari, al-Jum'a, 8; M595, Muslim, al-Tahara, 15 B887, al-Bukhari, al-Jum'a, 8; M589, Muslim, al-Tahara, 42. ¹⁶ T605, al-Tirmidhi, al-Jum'a, 72; N188, al-Nasa'i, al-Tahara, 126. ¹⁷ M1963, Muslim, al-Jum'a, 9; B897, al-Bukhari, al-Jum'a, 12. ¹⁸ D4162, Abu Da'ud, al-Tarajjul, 2. 19 M1253, Muslim, al-Masajid, 73; B5452, al-Bukhari, al-At'ima, 49. ²⁰ M1960, Muslim, al-Jum'a, 7; D344, Abu Da'ud, al-Tahara, 127. ²¹ M1958, Muslim, al-Jum'a, 6; D353, Abu Da'ud, al-Tahara, 128.

to congregational prayer (in the mosque), and takes care not to step over people, then pray what Allah has prescribes for him, then keeps silent from the time his imām comes out until he finishes his prayer, it will atone for his sins during the previous week."²²

Hair care was another matter to which the Prophet (saw) paid special attention. Allah's Messenger, who said very concisely, "He who has hair should honor it (by taking good care of it),"23 did not overlook the importance of keeping his hair clean even when he was in seclusion in the mosque.²⁴ Just as he took a lot of care in grooming himself, he invited people around him to do the same and even harshly criticized those who wandered around with untidy hair. In fact, one day the Messenger of Allah (saw) was in the mosque when a man came in with disheveled hair and beard. The Messenger of Allah motioned with his hand that he should be sent out to groom his hair and beard. The man did so and then returned. The Messenger of Allah said, "Is not this better than that one of you should come with his head disheveled, as if he were a devil?"25 In this way, he symbolically compared a disheveled look to the devil and argued that it was very disagreeable to present a view of oneself that would harm one's dignity and disturb people's sight. According to Jabir b. 'Abd Allah's report, when the Messenger of Allah (saw) saw a disheveled man whose hair was disordered, he said, "Could this man not find something to make his hair lie flat [on his head]?" Once when he saw another man wearing unclean clothes, he criticized his behavior by asking a rhetorical question, "Could this man not find something to wash his garments with?" ²⁶

Physical care of the body and keeping it clean are in fact necessities inherent in every human being. As for fulfilling these needs, it is possible to see different rules and practices from custom to custom or from society to society. As a religion in tune with human nature, Islam does not like anything that human nature considers improper. In this respect, it is possible to see in the Prophet's Sunna the smallest details concerning the care and cleaning of the body, from shaving the hair of the private parts of the body to clipping the nails. The final Messenger of Allah to humanity said, "Five things are in accordance with al-fitra (natural disposition): To be circumcised, to shave the pelvic region, to clean the hair of the armpits, to cut short the moustaches, and to clip the nails," and thus explained the conditions of regular body care. He asked his Companions (ra) to practice proactively this bodily hygiene without delay. 28

²² D343, Abu Da'ud, al-Tahara, 127. ²³ D4163, Abu Da'ud, al-Tarajjul, 3. ²⁴ MU693, al-Muwatta', al-I'tikaf, 1; M684, Muslim, al-Hayd, 6. 25 MU1739, al-Muwatta', al-Sha'r, 2. ²⁶ D4062, Abu Da'ud, al-Libas, 14; HM14911, Ibn Hanbal, III, 357. ²⁷ B6297, al-Bukhari, al-Isti'dhan, 51; M597, Muslim, al-Tahara, 49. ²⁸ M599, Muslim, al-Tahara, 51; D4200, Abu Da'ud, al-Tarajjul, 16.

Keeping the body clean and beautifying it derive essentially from the sense of beauty and the desire to look beautiful to people. However, individuals do not have unlimited right on their bodies with regard to making themselves look beautiful in front of others. All actions concerning the body which reduce a person to a mere physical object beyond harmless aestheticism and transform him into a commodity and emphasize his appearance over moral values are not compatible with prophetic teachings. In fact, Allah's Messenger (saw) disapproved of certain practices, such as as tattooing, using other people's hair for an extension, thinning the teeth by rasping,²⁹ and plucking the eyebrows and other facial hair,³⁰ which were not based on medical reasons³¹ and the aim of which was not to attain an appearance with which the person and his society were at peace but instead to lead people to incorrect expectations and emotional states because they were willful attempts to alter the creation of Allah out of pride and vanity.³² In this way, he distinguished such actions from natural and innocent attempts at body care. Moreover, the perception of a woman as a sexual object and an object of abuse does not recognize any boundaries. The increasing efforts today of people of opposite gender to resemble each other, with results from sexual deviance, shows the kind of intervention people inflict on their bodies unjustly and without recognizing any boundaries. Allah's Messenger criticized men and women who deliberately tried to resemble the opposite gender, 33 and even ordered a man who tried to resemble women to be banished from society.34

The human body is a trust given to man by Allah (swt). It accompanies life and is the vehicle of the soul, which is a token of the Almighty Creator. The Lord Almighty, who said in the Holy Qur'an, "We create man in the finest state,"³⁵ addressed angels during the creation of man and said to them, "I will create a mortal out of dried clay, formed from dark mud. When I have fashioned him and breathed My spirit into him, bow down before him."³⁶ A believer is asked to avoid interventions which are harmful to his body, and know that he needs to stay away from actions which might be considered as torture to his body that will weaken it. This subject was so vital to the Prophet (saw) that he often warned people about putting too heavy a burden on one's body even for the sake of performing acts of worship. In this respect, the report of Mujibah al-Bahiliyya (ra), a female Companion, about her father (or her uncle) is noteworthy. One day that man visited the Mes-

29 B5937, al-Bukhari, al-Libas, 83; M5571, Muslim, al-Libas wa 'l-zina, 119; N5102, al-Nasa'i, al-Zina, 24. 30 N5110, al-Nasa'i, al-Zina, 31 D4170, Abu Da'ud, Tarajjul, 5. ³² M5573, Muslim, al-Libas wa 'l-zina, 120; B4886, al-Bukhari, al-Tafsir, (al-Hashr) 33 B5885, al-Bukhari, al-Libas, 61; D4930, Abu Da'ud, al-Adab, 53. 34 D4928, Abu Da'ud, al-Adab, 53. 35 Al-Tin, 95: 4. 36 Al-Hijr, 15: 28-29.

senger of Allah (saw) to address his needs. Allah's Messenger first asked him who he was. The man said, "Did not you recognize me, O Messenger of Allah? I am so and so from the tribe of Bahila who came to you last year." Then the Prophet (saw) remembered him and said, "What has changed you? You were looking so well last year, but I see you are so thin and weak today?" The man said, "I have fasted and had food only at night since I departed from you." Thereupon the Messenger of Allah (saw) said, "Who commanded you to torture yourself?" and stated that it was not proper behavior to put one-self in danger even if it was for worship. Likewise, Allah's Messenger said to 'Abd Allah b. 'Amr al-'As (ra) who asked permission to fast, "Your body has a right upon you." His sensitivity about not torturing the body and protecting the right of the body was also the reason behind his prohibition of fasting two days continuously without interruption. "90"

The truth that we learn from the instructions of the Prophet (saw) regarding cleanliness and body care is that a Muslim should not neglect his body, walk around disorderly and messy, or go to extremes for the sake of his physical attraction in imitation of others. It is important for us how we are seen and perceived in appearance as individuals. Not to disturb his society but instead imbue it with trust and tranquility by word and deed, including his appearance, should be essential behavior for a believer. However, what is more important is to keep the balance between physical cleanliness and spiritual purification and to succeed in being at peace with oneself in this matter. The believer who knows that his Lord, who has given him the best shape, 40 will one day question him about his body and the trust given to him, will feel relaxed. The body and soul created in an esteemed form will be returned to their real Owner on the Day of Judgement again in the best form. For the sake of looking slim, leaving the body undernourished and attempting to change its shape as destined by Allah does not suit the believer. This is why the believer should never forget the following warning of the Prophet (saw): "The feet of the servant of Allah shall not move [on the Day of Judgement] until he is asked about five things: About his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and what he spent it on, about his body and for what did he wear it out."41

37 D2428, Abu Da'ud, al-Siyam, 54; ST7/83, Ibn Sa'd, *Tabaqat*, VII, 83.
38 M2730, Muslim, al-Siyam, 182.
39 MU672, al-Muwatta', al-Siyam, 13; M2563, Muslim, al-Siyam, 55.
40 Al-Hashr, 59: 24.
41 T2417, al-Tirmidhi, Sifat al-qiyama, 1; DM546, al-Darimi, al-Muqaddima, 45.



SLEEP WE HAVE MADE YOUR SLEEP A MEANS OF REST

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةً، عَنْ أَبِيهِ قَالَ: ... قَالَ رَسُولُ اللَّهِ فَرَدَّهَا حِينَ شَاءَ... شَاءَ فَرَدَّهَا حِينَ شَاءَ... "

According to 'Abd Allah b. Abi Qatada, his father (ra) said that Allah's Messenger (saw) said (when they had all overslept when returning from an expedition), "Allah, the Mighty and Sublime, takes your souls (by making you asleep) when He wills and sends them back (by making you awake) when He wills..."

(N847, al-Nasa'i, al-Imama, 47)



عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ عَلَىٰ : " الصُّبْحَةُ تَمْنَعُ الرِّزْقَ. "

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ''قَالَتْ أُمُّ سُلَيْمَانَ بْنِ دَاوُدَ لِسُلَيْمَانَ: يَا بُنَيَّ! لاَ تُكْثِرِ النَّوْمَ بِاللَّيْلِ. فَإِنَّ كَثْرَةَ النَّوْمَ بِاللَّيْلِ. فَإِنَّ كَثْرَةَ النَّوْمَ الْقِيَامَةِ.'' النَّوْمِ بِاللَّيْلِ تَتْرُكُ الرَّجُلَ فَقِيرًا يَوْمَ الْقِيَامَةِ.''

عَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللَّهِ ﴿ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا.



According to 'Amr b. 'Uthman b. 'Affan, his father (ra) said that Allah's Messenger (saw) said, "The morning sleep diminishes livelihood."

(HM530, Ibn Hanbal, I, 73)

4

According to Jabir b. 'Abd Allah (ra), Allah's Messenger (saw) said, "The mother of Sulayman b. Da'ud said to Sulayman, 'O my son, do not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection."

(IM1332, Ibn Maja, al-Iqama, 174)



According to Abu Barza (ra), Allah's Messenger (saw) disliked to sleep before the 'isha' prayer and to talk after it.

(B568, al-Bukhari, Mawaqit al-salat, 23)



Al-Bara' b. 'Azib (ra) said that the Prophet (saw) told him, "Whenever you go to bed perform the wudu' like that for the prayer, lie on your right side and say, 'O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Holy Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent).' Then if you die on that very night, you will die with faith. Let the aforesaid words be your last utterance (before sleep)."

(B247, al-Bukhari, al-Wudu', 75)



t was on the way back from the Khaybar expedition. The Messenger of Allah (saw) gave a speech. In his speech, he said that if they travelled during that afternoon and the following night without stopping, Allah willing they would come to a place of water. It seems that there was a water shortage in the army. So they immediately set out. Allah's Messenger travelled with them without taking any rest for a long distance. Finally he was about to surrender to fatigue and exhaustion and leaned to one side of his camel. Abu Qatada (ra) who was there immediately intervened and straightened the Messenger of Allah (saw).

They continued their journey for a while longer. The Prophet (saw) started to doze again and leaned to one side of his camel. Abu Qatada intervened again and supported him until he sat straight on his mount. They continued to travel all night. When it was near dawn, the Prophet (saw) again leaned so much to one side on his camel that he was about to fall. Fortunately, Abu Qatada was awake and right next to him. He went to the Prophet (saw) and supported him. Then Allah's Messenger opened his eyes and asked the person who had saved him from falling how long he had he been accompanying him. Abu Qatada (ra) said, "Throughout the night." Thereupon the Prophet (saw) expressed his appreciation and prayed to Allah for Abu Qatada saying, "May Allah protect you, as you have protected His Messenger (from falling down)."1

Of course, Allah's Messenger was not the only person who got tired and sleepy. The Companions (ra) were also worn out at the end of a sleep-less night. This was why they asked for permission from the Prophet (saw) to rest even for a short time when they came to a suitable place. When the Prophet (saw) expressed concern with regard to oversleeping and missing the fajr prayer, Bilal al-Habashi said he would stay up and keep guard. Thereupon, those who were there fell asleep and Bilal kept guard by lean-

¹ M1562, Muslim, al-Masajid, 311.

ing against his camel. As a result of human frailty, however, he could not stay awake very long and was overcome by sleep. Neither the Messenger of Allah (saw) nor Bilal, nor anyone else among his Companions (ra) woke up until the sun shone on them. When Allah's Messenger woke up, the sun had started to warm their backs. He called to Bilal saying, "What did you say to us and what has happened?" Bilal felt embarrassed and gave his excuse saying that he had never felt so sleepy in his life. Thereupon, the Prophet (saw) said, "Allah, the Mighty and Sublime, takes your souls (by making you asleep) when He wills and sends them back (by making you awake) when He wills…" Allah's Messenger not only consoled Bilal (ra), who was unable to fulfill the task given to him, but also comforted the Companions (ra), who felt responsible for oversleeping and missing the fajr prayer.

In fact, with these words, Allah's Messenger (saw) considered neither missing prayer nor the responsibility for it unimportant. What he emphasized was that oversleeping was something beyond human will. In fact, once he said that a sleeping person was not responsible for the actions he did while sleeping.⁴ This was why sleep was compared to death. Sleep is regarded as a type of death from which one is revived and when Allah's Messenger woke up in the morning he used to say, "All praise is because of Allah Who gives us life after He has caused us to die and to Him is the return."⁵

Such characterizations about sleep are also found in verses of the Holy Qur'an. Our Almighty Lord calls our souls back at night, and then raises us up again at day until our fixed term is fulfilled.⁶ In the Holy Qur'an it is said, "Allah takes the souls of the dead and the souls of the living while they sleep —He keeps hold of those whose death He has ordained and sends the others back until their appointed time— there truly are signs in this for those who reflect."⁷

Sleep, which is a basic and indispensable need for human life, is a blessing bestowed upon all living beings by the Almighty Creator. He is the One who makes the day illuminated, the night for rest; and the One who made the sun and the moon in a precise measure (to determine time).⁸ This is why it is stated in the Holy Qur'an, "Among His signs are your sleep, by night and by day, and your seeking His bounty. There truly are signs in this for those who can hear," and "Say, 'Just think, if Allah were to cast perpetual day over you until the Day of Resurrection, what god other than He could give you night in which to rest? Do you not see?" 10

²B595, al-Bukhari, Mawaqit al-salat, 35; N847, al-Nasa'i, al-Imama, 47. ³M1562, Muslim, al-Masajid, 311. ⁴D4398, Abu Da'ud, al-Hudud, 17; N3462, al-Nasa'i, al-Talaq, 20. ⁵B7395, al-Bukhari, al-Tawhid, 13. ⁶Al-Anʻam, 6: 60. ⁷Al-Zumar, 39: 42. ⁸Al-Anʻam, 6: 96; al-Naba', 78: 9-11. ⁹Al-Rum, 30: 23. ¹⁰Al-Qasas, 28: 72.

Islam, which draws a road map for believers related to all aspects of life, also has various principles about sleeping. In the Prophet's Sunna, in addition to the recommendations regarding time, the length and place of sleep, there are also many examples regarding how we can benefit from it in the best way. For example, exceeding the purpose of rest and sleeping more than needed is considered inappropriate, for it leads man to laziness. There are in fact rational justifications for it. For example, in a hadith reported by the third caliph 'Uthman (ra), also known as Dhu al-Nurayn (the possessor of two lights) for he was married to two of the Prophet's daughters, the Prophet (saw) said, "The morning sleep diminishes livelihood," and sleeping, especially after the fair prayer, was disliked. This was because, as expressed in the Turkish saying, "one who wakes up early covers more distance," it is a well-known fact that one who starts to work early in the day has a more productive day. This is why the Prophet (saw) prayed to Allah saying, "O Allah! Bestow Your blessings upon those from my umma who start working early in the day," and whenever he sent out a military unit, he would send it early in the morning.¹²

On the other hand, one needs to pay attention to the time of sleep in order to not make it an obstacle for prayer. When the mother of Sulayman b. Da'ud advised her son, she said, "O my son, do not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection." In addition, the Prophet (saw) mentioned that sleeping too much was among the unsolicited things which he worried his community might adopt 14 and emphasized the fact that oversleeping caused the neglect of acts of worship and broke the flow of daily errands.

As a consequence of this concern, the Prophet (saw) disliked sleeping before the 'isha' prayer and conversing after it.¹⁵ Considering the fact that the Prophet (saw) postponed the 'isha' prayer to the later hours of the night, it was agreed that he slept during the hours after the 'isha' prayer until the fajr prayer. However, we also know that he did not sleep all night and woke up in the middle of the night and prayed and he was commanded to do this by Allah (swt).¹⁶ Those who sleep only a little at night and pray are praised in the Holy Qur'an with the depiction of them as Allah-fearing people who are aware of their responsibilities to Allah.¹⁷ This is because they are awake in the middle of the darkness of the night, when everyone else is asleep, and they turn to their Lord asking for His mercy and His forgiveness.

¹¹ HM530, Ibn Hanbal, I, 73. ¹² DM2465, al-Darimi, al-Siyar, 1.

¹³ IM1332, Ibn Maja, al-Iqama, 174.

¹⁴ KU7434, Muttaqi al-Hindi, *Kanz al-'ummal*, III, 832.

¹⁵ B568, al-Bukhari, Mawaqit al-salat, 23.

16 Al-Isra', 17: 79.

¹⁷ Al-Zariyat, 51: 17.

Allah's Messenger (saw) preferred to stay awake, converse and spend time with his Companions (ra) after the fajr prayer. He used to say, "It is more beloved to me to perform the fajr prayer and stay where I am and remember Allah until the sun rises than to attack the enemy for the cause of Allah." It is stated that especially in a very hot region, these two periods are the most productive times of the day. On the other hand, the Prophet (saw) used to take a noon nap called *qaylūla* (siesta), when the sun was at the meridian. He paid attention to this nap for it helped him to wake in the middle of the night for prayer. Generally, he would go to sleep before performing the zuhr prayer, but on Fridays he would postpone the nap to the time after the Friday Prayer.

Like other blessings of Allah (swt), sleep is also a trial of this world. It is a fact that putting one's life in order requires managing one's sleep times. For a Muslim, the fajr prayer, which is performed at the end of the night, is in itself a means of managing time. In this respect, sleep should be seen not as a phenomenon reminiscent of idleness and carelessness, but as a means of gaining strength to be more productive and efficient.

In the <code>hadīths</code>, there is mostly a narrative expressing the connection of sleep with acts of worship. For example, Allah's Messenger disapproved of performing prayer in a drowsy state.²² The link between sleep and laziness finds its expression in not waking up for fajr prayer. The Prophet (saw) described this inappropriate situation as an intervention of Satan.²³

Allah's Messenger (saw) recommended the following in order to be saved from the harm that Satan inflicted on people, such as making them miss prayer times, causing lack of energy, and uneasiness: "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words: 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs the wudu', the second knot is undone; and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart."²⁴

The importance of going to bed in a state of minor purity is also emphasized in the <code>hadīths</code>. If a person does the wudu' before going to bed and remembers Allah (swt) before he falls asleep, his request for goodness in this world and the Hereafter will be granted.²⁵

In addition, the Prophet (saw) used to say some special prayers before

18 MA2027, 'Abd al-Razzaq, Musannaf, I, 530. ¹⁹ B6281, al-Bukhari, al-Isti'dhan, 41. ²⁰ İM1693, Ibn Maja, al-Siyam, 22. ²¹ B5403, al-Bukhari, al-At'ima, 17; M1991, Muslim, al-Jum'a, 30. ²² B212, al-Bukhari, al-Wudu', 53. ²³B1144, al-Bukhari, al-Tahajjud, 13; M1817, Muslim, al-Musafirin, 205. ²⁴ B1142, al-Bukhari, al-Tahajjud, 12. ²⁵ D5042, Abu Da'ud, al-Adab, 96-97; T3526, al-Tirmidhi, al-Da'awat, 101.

going to sleep and after waking up, and he asked believers to do the same. For example, he recited the Suras of al-Falaq (113) and al-Nas (114) and blew in his hands and then wiped his whole body with his hands. ²⁶ He also recited the last verse the Sura of Al 'Imran when he woke up. ²⁷ These were some of his special practices concerning sleep. Therefore, the effort to be protected against all bad things and harm, especially against Satan, by means of reciting invocations is also applicable to the time prior to sleep. Having an invocation be one's final words before going to sleep also provides great contentment to him if he dies while sleeping.

One of the invocations that the Prophet (saw) suggested be recited was the following: "Whenever you go to bed perform the wudu' like that for prayer, lie on your right side and say, 'O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Holy Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent)." Allah's Messenger gave the good news that if a person died on a night in which he had performed the wudu', lain on his right side, and then said this invocation, he would die with faith.²⁸

It is also known that the Prophet (saw) placed his right hand under his head when he wanted to go to sleep²⁹ and prayed saying, "O Allah, safeguard me from Your punishment on the Day You gather Your servants,"³⁰ and praised Allah saying, "All praise is because of Allah, who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge."³¹ Allah's Messenger also advised us to pray saying, "In Your name, my Lord, I lay my side down, and in Your name I will raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshipers."³²

Furthermore, the Prophet (saw) asked Muslims to be careful against material and spiritual harm that might happen during sleep. For example, he forbade sleeping on a terrace without railings (to protect the sleeper from falling down).³³ If anyone spent the night on the roof of a house with no stone wall, fell down, and died, he would not be under Allah's protection for he did so willingly.³⁴ His command to extinguish any fire in a house in which one slept was also a prophetic precaution to prevent accidents.³⁵

Da'awat, 12. ²⁷ B4572, al-Bukhari, al-Tafsir, (Al 'Imran) 20. 28 B247, al-Bukhari, al-Wudu', 75. ²⁹ HM3796, Ibn Hanbal, I, 400 30 T3398, al-Tirmidhi, al-Da'awat, 18. 31 M6894, Muslim, al-Dhikr, 64; T3396, al-Tirmidhi, al-Da'awat, 16. 32 T3401, al-Tirmidhi, al-Da'awat, 20. 33 T2854, al-Tirmidhi, al-Adab, 72. 34 D5041, Abu Da'ud, al-Adab, 95. 35 B6293, al-Bukhari, al-Isti'dhan, 49; M5257, Muslim, al-Ashriba, 100.

²⁶ B6319, al-Bukhari, al-

What is essential for people during their sleep is to be comfortable and to rest. One should try to do this within his means. This is because being strong and productive while being awake depend on this. Even though the Prophet (saw) did not prefer to sleep in a very comfortable bed because it might prevent him from waking up in the middle of the night for prayer,³⁶ he did not command his community to do the same. This was because sleeping is a natural need for people and, as expressed in verses of the Holy Qur'an, it is a blessing given to people for rest.

Therefore, the principles observed in satisfying other natural needs are also valid concerning sleeping. A Muslim should use sleeping and resting as instruments serving the basic and fundamental purposes of life and avoid any kind of sleep that would prevent him from working, and carrying out his servitude toward Allah (swt). He should also appreciate the value of the blessing of being able to sleep, which is given by Allah. He should be thankful to his Lord who cuts his ties with daily life with sleep and then enables him to come back with a more vigorous body and fresher mind.

36 TS330, al-Tirmidhi, al-Shama'il, 148. 37 T3401, al-Tirmidhi, al-Daʻawat, 20.

"All praise is because of Allah, Who healed me in my body, and returned to me my soul, and permitted me to remember Him." ³⁷



THE MANNERS OF DRESSING and ORNAMENTATION THE ABILITY TO PUT ON THE GARMENTS OF PIETY

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبُو يَعْمَتِهِ عَلَى عَبْدِهِ. "

According to 'Amr b. Shu'ayb, his father said that his grandfather (ra) said that Allah's Messenger said, "Indeed Allah loves to see the results of his favors upon His servants."

(T2819, al-Tirmidhi, al-Adab, 54; HM20176, Ibn Hanbal, IV, 438)



عَنْ البي أُمَامَةَ قَالَ: ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﴿ يَوْمًا عِنْدَهُ الدُّنْيَا فَقَالَ رَسُولُ اللَّهِ ﴾ : فَقَالَ رَسُولُ اللَّهِ ﴾ : "أَلاَ تَسْمَعُونَ؟ أَلاَ تَسْمَعُونَ؟ إِنَّ الْبَذَاذَةَ مِنَ الْإِيمَانِ إِنَّ الْبَذَاذَةَ مِنَ الْإِيمَانِ. "

عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لا يَنْظُرُ اللَّهُ تَعَالَى إِلَى مَنْ جَرَّ ثَوْبَهُ خُيلَاءَ."

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ عَنِ النَّبِيِّ فَيْ قَالَ: "لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كَبْرٍ." قَالَ رَجُلُ: إِنَّ الرَّجُلَ يُحِبُّ الْجَمَالَ، يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً. قَالَ: "إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكَوْبُرُ: بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ."

عَنْ البِي سَعِيد قَالَ: كَانَ رَسُولُ اللَّهِ ﴿ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيطًا أَوْ رِدَاءً ثُمَّ يَقُولُ: ''اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنعَ لَهُ."
مَا صُنعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنعَ لَهُ."



According to Abu 'Umama (ra), one day the Companions of the Messenger of Allah (saw) talked about the blessings of this world. Thereupon Allah's Messenger (saw) said, "Listen, listen! Simplicity is a part of faith, simplicity is a part of faith."

(D4161, Abu Da'ud, al-Tarajjul, 1)



According to Ibn 'Umar (ra), Allah's Messenger (saw) said, "Allah will not look at the person who drags his garment (behind him) out of conceit."

(M5453, Muslim, al-Libas wa 'l-Zina, 42; B5783, al-Bukhari, al-Libas, 1)



According to 'Abd Allah b. Mas'ud (ra), the Prophet (saw) said, "He who has in his heart the weight of a mustard seed of pride will not enter Paradise." A person (among his hearers) said, "Verily a person loves that his dress should be fine, and his shoes should be fine." He (the Holy Prophet) remarked, "Verily, Allah is Graceful and He loves grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people."

(M265, Muslim, al-Iman, 147)



Abu Sa'id (ra) reported, "When the Messenger of Allah (saw) would wear a new garment, he would mention what it was, whether a turban, a shirt, or a ridā', then he would say, 'O Allah! For You is the praise, You have clothed me, I ask You for its good and the good for which it was made, and I seek refuge in You from its evil and the evil for which it was made."

(T1767, al-Tirmidhi, al-Libas, 29; D4020, Abu Da'ud, al-Libas, 1)



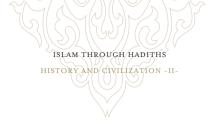
Jusham of the tribe of Khawazin, one of the biggest tribes of the Arabian Peninsula. Malik, who settled in Kufa and was the father of Abu al-Ahwaz, one of the individuals closest to 'Abd Allah b. Mas'ud,¹ was a very affluent man. However, this was not obvious by looking at his appearance. One day when the Messenger of Allah (saw) saw him walking around in old and shabby garments, he asked, "Do not you have any wealth?" When Malik responded that he had many sheeps and cattle and even several servants, the Prophet (saw) told him, "If Allah has given you bounty, its effect should be reflected on you," and advised him not to deprive himself and his family of the favors of Allah.² Thereupon, Malik went back to his home and then returned to the Prophet (saw) wearing new clothes.³ His son Abu al-Ahwaz 'Awf b. Malik (ra) interpreted this prophetic advice in such a way that those who saw him in Kufa reported that he was seen wearing a stylish silken garment.⁴

Clothing is a natural human need and is as old as human history. However, unlike other living things, man has not been created with a natural hide to protect him from some of the fierce environments on earth. The style of man's clothing varies depending on geography and customary practice. Every nation has developed its unique clothing and styles throughout history.

Based on the sources it is possible to argue that the clothing style in the Arab lands was shaped by climatic conditions. During the time of the Prophet (saw), in accordance with the customs and traditions of the region, men used to wear headgear and a piece of seamless cloth covering their waist down to their heels. Women usually wore long dresses under a kind of light cloak. Based on the <code>hadīths</code>, it is clear that clothes woven from wool were common in the early years of Islam.

VI, 181; HI5/752, Ibn Hajar, Isaba, V, 752. ² HM15984, Ibn Hanbal, III, 474; TM1399, al-Tayalisi, Musnad, II, 105. ³ HM17361, Ibn Hanbal, IV, ⁴ST6/181, Ibn Sa'd, Tabagat, VI, 181. ⁵T1784, al-Tirmidhi, al-Libas, 42; D4094, Abu Da'ud, al-Libas, 27. 6 M5422, Muslim, al-Libas wa 'l-zina, 18; T1731, al-Tirmidhi, al-Libas, 9. ⁷T2479, al-Tirmidhi, Sifat al-qiyama, 38; IM3562, Ibn Maja, al-Libas, 4.

¹ST6/181, Ibn Sa'd, Tabagat,



Even though the clothing material and garments used in the pre-Islamic period largely continued after the emergence of Islam, the Prophet (saw) recommended certain changes in the use of some of those garments. It is evident by looking at those changes that the basis for them was an effort to give an identity and awareness of belonging to the Muslim community, which had to live in a polytheistic environment with a different religion and faith. Thus, Allah's Messenger encouraged a different clothing style for believing men by wearing a turban instead of headgear called "galansuwa." He described this new attire by saying, "The difference between us and the polytheists is that we wear turbans over the caps."8 Allah's Messenger, who warned believers not to be influenced by other customs and traditions and get lost in them, said, "Do the opposite of what the polytheists do." Keep the beards and cut the moustaches short,"10 "Jews and Christians do not dye their hair so you should do the opposite of what they do,"11 and "Trim closely the moustache, and grow a beard, and thus act against the fire-worshippers."12 All of these statements were intended to prevent imitation by the Muslims of the non-Muslims, to stop the Muslims from aspiring to be like them and instead offer the Muslims a unique identity and appearance under the circumstances of the time.

It is said that clothing has its own language. People's preferences for clothing are one of the ways that their identity and uniqueness are manifest. It is clear that elegant and stylish clothes have positive effects other people. There is a Turkish saying, "People are welcomed by their clothing and relayed by their thoughts," which is meaningful in this regard. Clothing or any covering is one of the most important blessings given to people by Allah (swt). It protects people against unfavorable conditions of nature, ¹³ covers the private parts of the body, and makes people look good, and thus provides them with an appearance befitting their honor. In this respect, it is remarkable to see a reference to this in the Holy Qur'an in the same place where the parable of Adam and Eve is related, "Children of Adam, We have given you garments to cover your nakedness and as adornment for you; the garment of tagwa -Allah consciousness- is the best of all garments." Furthermore, calling clothing an "adornment" in the verse, "Who has forbidden the adornment and the nourishment Allah has provided for His servants?" 15 demonstrates that not only is clothing a pure and lawful blessing of Allah but it is also an object of adornment and beautification. Considering the fact that this verse

8 D4078, Abu Da'ud, al-Libas, 21; T1784, al-Tirmidhi, al-Libas, 42. 9 D4031, Abu Da'ud, al-Libas, 4; MA20986, 'Abd al-Razzag, Musannaf, XI, 453. 10 B5892, al-Bukhari, al-Libas, 64; M602, Muslim, al-Tahara, 54. 11 B5899, al-Bukhari, al-Libas, 67; M5510, Muslim, al-Libas wa 'l-zina, 80. ¹² M603, Muslim, al-Tahara, 55; HM8771, Ibn Hanbal, II, 366. 13 Al-Nahl, 16: 81. 14 Al-A'raf, 7: 26.

15 Al-A'raf, 7: 32.

was revealed to reject the Arab polytheists' tradition of naked or seminaked circumambulation of the Ka'ba, 16 it is apparent that to regard this beautiful and valuable blessing of Allah (swt) as unlawful and to promote such a behavior as a manifestation of religiosity and virtue as is seen in certain circles today is a great error. Indeed, the Prophet (saw) asked Muslims to wear clean and nice clothes. Allah's Messenger, who said, "Indeed Allah loves to see the results of his favors upon His servants," wanted believers, who had the means, to use it in the best way, especially in respect to clothing. In fact, when Imran b. Husayn, who was honored with Islam with Abu Hurayra (ra) during the conquest of Khaybar, entered the presence of his friends wearing a silk garment, they expressed their surprise and he reminded them of the Prophet's saying, "Allah Almighty would like to see the effects of His favors on His creation." 19

Allah's Messenger (saw) was so sensitive regarding people's attire and appearance that, when he saw someone walking around with disheveled hair, he could not help but warn that person to tidy himself up.²⁰ At one point when he was on a military expedition he even intervened regarding the garments of some people which considered inappropriate. When they were resting under a tree on their expedition against the Banu 'Ammar, Jabir b. 'Abd Allah (ra) got busy preparing something with a friend who was appointed to graze the animals. This shepherd was wearing two threadbare cloaks. His state drew the attention of the Messenger of Allah (saw) in such a way that he said, "Does he have any garments other than these?" Jabir said, "Yes, O Messenger of Allah. He has two garments in the bag that I gave him." He said, "Then call him and tell him to put them on." Jabir immediately went to his friend and told him what the Prophet (saw) said. Thereupon, he put on the garments and set off again. Upon seeing the man with his new attire, the Messenger of Allah (saw) exclaimed, "May Allah strike his neck. Is not that better for him?" When the man heard this, he said, "O Messenger of Allah, should I wear such clothes when I am fighting in the way of Allah?" and the Messenger of Allah (saw) replied, "Yes, when you are fighting in the way of Allah."21

A Muslim should always present an appearance that would make other people wish to imitate it. The beauty of his soul should also be reflected in his appearance and his elegant outlook and good character should be noticeable. The Companions (ra) who maintained the Prophet's sensitivity

¹⁶TT12/395, al-Tabari, *Jami*', XII, 395.
¹⁷T2819, al-Tirmidhi, al-Adab, 54; HM20176, Ibn Hanbal, IV, 438.
¹⁸IBS521, Ibn 'Abd al-Barr, *Isti'ab*, p. 521.
¹⁹HM20176, Ibn Hanbal, IV, 438.
²⁰D4062, Abu Da'ud, al-Libas, 14; N5238, al-Nasa'i, al-Zina, 60.
²¹MU1654, al-Muwatta', al-Libas, 1.

in this respect after he died made suggestions to each other about their apparel. One of those who displayed such sensitivity was Sahl b. Hanzaliyya (ra), the pious Companion who devoted himself to acts of worship after settling in Damascus. He once reminded Abu al-Darda', with whom he frequently met, about the Prophet's advice which he gave to his Companions (ra) setting off to a journey: "You are going to your brethren; so tidy your mounts and tidy your dress, so much so that you are like a mole among the people. Allah does not like ugly appearance, obscene words or deeds."²²

There is no doubt that wearing fine and quality clothes depends on one's financial means. During time of financial hardship, the Prophet (saw) asked his friends to be more balanced in regard to their clothing. According to a report from Abu Umama, one of the Ansar, one day when the Companions (ra) started to talk about the bounties of this world, the Prophet (saw) reminded them that a modest simplicity which avoided pride and vanity was a requirement of being a believer saying, "Listen, listen! Simplicity is a part of faith; simplicity is a part of faith."23 This was because in those days all Muslims were united in poverty. However, after the passing of the Prophet (saw), and in light of the improvement in financial resources, clothing diversified and its quality improved. To a man who asked the Prophet (saw) about praying in a single garment, he answered, "Has every one of you not got two garments?" When the man asked the same question to 'Umar, he replied, "When Allah gives you abundantly, you should act generously."24 In addition, 'A'isha (ra), with reference to her valuable five-dirham dress made from Yemenite fabric, said that her slave-girl refused to wear it in the house even though during the lifetime of Allah's Messenger she had word a similar dress and that all the women who desired to appear elegant before their husbands used to ask her to lend it to them.²⁵

Wearing fine and good clothes is something that all men and women desire. As for the desire for adornment and to look beautiful, it is evident that this desire is mostly identified with women. In this respect, it is noteworthy that silk cloth, which is a symbol of elegance and grace, and ornaments like gold were reserved for women and forbidden to men.²⁶ In fact, once when Allah's Messenger (saw) was given a complete silk garment as a gift, he sent it to 'Ali. When 'Ali asked, "O Messenger of Allah, what should I do with this?" The Prophet (saw) said, "Make scarves from it and give them

²² D4089, Abu Da'ud, al-Libas, 25; ST7/401, Ibn Sa'd, *Tabaqat*, VII, 401.
 ²³ D4161, Abu Da'ud, al-Tarajjul, 1.
 ²⁴ B365, al-Bukhari, al-Salat, 9; MU1656, al-Muwatta', al-Libas, 1.
 ²⁵ B2628, al-Bukhari, al-Hiba, 34.
 ²⁶ T1720, al-Tirmidhi, al-Libas, 1; N5151, al-Nasa'i, al-Zina, 40.

to the Fatimas,"²⁷ referring to 'Ali's wife Fatima, his mother Fatima bint Asad, and his uncle's daughter Fatima (ra).²⁸ Allah's Messenger advised that silk cloth given to him or his Companions (ra) as gifts should be given to someone who could wear them,²⁹ or be made into scarves and given as gifts to women,³⁰ or the silk cloth could be sold in the market and men could benefit from them by trade.³¹

Another interpretation of the basis of the prohibition of gold and silk for men was said to be the concern of Islam to prevent extravagance and adornment among men. Once Allah's Messenger (saw) addressed some women who were showing off by using their gold ornaments and he told them to avoid gold and advised them to use silver ornaments instead.³² It could be argued that perhaps this prophetic advice was influenced by the notion that using gold, which after all was valuable "money" at that time, as a material for adornment might have negatively affected the economic robustness of Medina.

Moreover, because wearing silk and gold was considered excessive and extragavant for men, there was the possibility that these materials could lead to pride and boasting and thus they had to be restricted. Indeed, anyone who wore nice clothes and jewelry might feel proud and boastful. Allah's Messenger, who was aware of this human weakness, advised believers to wear elegant and clean clothes³³ but also commanded them not to make this an excuse to look down on others. Allah's Messenger (saw) warned believers about wearing clothes that were so long that they would sweep the floor, since such clothes were worn by the aristocrats of the Quraysh and the Persian elite and could cause pride in their society. He said in this respect, "Allah will not look at the person who drags his garment (behind him) out of conceit."³⁴

Based upon the above reflection, it is important not to create a link between the inherent human desire to look beautiful and the maleficent feeling of pride. In fact, according to a report from the wise Companion Ibn Mas'ud (ra), the Prophet (saw) said, "He who has in his heart the weight of a mustard seed of pride will not enter Paradise." Afterwards a person who was present said, "Verily a person loves that his dress should be fine and his shoes should be fine." The Prophet (saw) remarked, "Verily, Allah is Graceful and He loves grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people."³⁵

²⁷ IM3596, Ibn Maja, al-Libas, 19; M5422, Muslim, al-Libas wa 'l-zina, 18. ²⁸ SN14/50, al-Nawawi, Sharh Sahih Muslim, XIV, 50-51. ²⁹ B5841, al-Bukhari, al-Libas, 30; HM4713, Ibn Hanbal, II, 21. ³⁰ M5422, Muslim, al-Libas wa 'l-zina, 18. 31 B5841, al-Bukhari, al-Libas, 30; M5404, Muslim, al-Libas wa 'l-zina, 8. 32 D4237, Abu Da'ud, al-Hatim, 8; N5140, al-Nasa'i, al-Zina, 39. 33 MU1654, al-Muwatta', Libas, 1. ³⁴ M5453, Muslim, al-Libas wa 'l-zina, 42; B5783, al-Bukhari, al-Libas, 1. 35 M265, Muslim, al-Iman, 147.

The reports related to clothing in the <code>hadīth</code> books provide us with important information about the ethical dimension of attire. Accordingly, when a Muslim wears new and fine clothes, he should remember the real owner of this blessing and thank Allah instead of being overcome by vanity. In the teachings and Sunna of Allah's Messenger, there are important counsels showing how a believer who wears new attire must act. When the Messenger of Allah (saw) wore a new garment, he would mention what it was, whether a turban, a shirt, or a <code>ridā</code>', and then he would say, 'O Allah! For You is the praise, You have clothed me, I ask You for its good and the good for which it was made, and I seek refuge in You from its evil and the evil for which it was made."³⁶

In the prophetic Sunna, there is also advice about how a Muslim should act when he sees his Muslim brother wearing nice new garments. Correspondingly, a Muslim should not be seized by the feeling of jealousy, but on the contrary, should politely congratulate his brother. During the time of the Prophet (saw), when any of the Companions (ra) put on a new garment, he was told, "May you wear it out and may Allah give you another in its place."37 According to a report of Umm Khalid, the Abyssinian-born daughter of Khalid b. Sa'id b. al-'As (ra), who was one of the first Muslims and Muhajirun of Abyssinia, 38 once the Messenger of Allah (saw) was brought some garments among which was a small square-shaped cloak with a border and black stripes. He asked, "Whom do you think to be most deserving of it?" The people kept silent. He said, "Bring Umm Khalid to me." After putting the cloak on Khalid b. Sa'id's daughter, he said twice, "Wear it out and make it ragged." Then he expressed with an Abyssinian term the beauty of the cloak and how nicely it suited Umm Khalid, "This is sanāh, sanāh, Umm Khalid." Sanāh means "beautiful" in the language of the Abyssinians.39

Women, who are more elegant and delicate by nature, seem in general to be more inclined toward appearing beautiful and adorning themselves. Allah's Messenger did not oppose this natural tendency, but disapproved of their misuse of adornment. In the Holy Qur'an, Allah Almighty addressed the Prophet's wives, who became examples to all Muslim women, ordering them not to flaunt their finery as women used to do in the pagan past⁴⁰ and commanded Muslim women to obey certain manners of adornment when they adorned themselves. The wisdom of this divine statement can be un-

³⁶ T1767, al-Tirmidhi, al-Libas, 29; D4020, Abu Da'ud, al-Libas, 1.
 ³⁷ D4020, Abu Da'ud, al-Libas, 1.
 ³⁸ ST4/94, Ibn Sa'd, *Tabaqat*, IV, 94-95.
 ³⁹ D4024, Abu Da'ud, al-Libas, 2; B5823, al-Bukhari, al-Libas, 22.

derstood much better if the context is taken into account. This is because some Arab women during the age of the Jahiliyya used excessive adornment and wanderd among men in order to reveal parts of their bodies.⁴¹

The Prophet (saw) said that women who removed their facial hair, extended their hair by adding hiar from other women, practiced the art of tattooing, got themselves tattooed, and created a space between their teeth artificially to look beautiful were far from divine mercy.⁴² It is understood that the Prophet (saw) criticized those who followed such practices for they were the habits of the women who went astray. In fact, one day when 'A'isha (ra), the mother of the believers, was asked about those adding false hair to their own hair, she said, "What was meant by those who add hair is not what you think. There is no harm for a woman who is inflicted with hair loss to make false hair from black wool and add that to her hair. However, (those who were criticized by the Prophet were) the women who committed prostitution when they were young, and who added false hair and had others commit prostitution, when they got old and lost their hair."⁴³

Islam accepts that women can adorn themselves based upon sensual motivation for their husbands. Again 'A'isha (ra) replied to a woman who asked her whether she could remove her facial hair to look beautiful for her husband by saying, "Remove the things that make you uncomfortable. You may adorn yourself for your husband as you do when you go somewhere for a visit..."

As in Jahiliyya, it is a fact that both men and women today do certain things to their bodies for adornment, in order to look beautiful, and attract other people's attention. Those who tattoo their bodies in order to look beautiful are a typical example of this. Those who tattoo their bodies create for themselves an illusion and their personality and identity are hidden under a false appearance. Al-Zuhri, one of the great Muslim scholars of the past, called this "the fashion of the Jahiliyya," and argued that this practice was forbidden by the Prophet (saw) probably because it was cruelty to the body and had certain health risks. 46

Women, who exaggerate the use of artificial instruments of adornment in order to attract attention, reveal only their own weakness by trying to look younger, more attractive, and even more affluent. Whereas in the Holy Qur'an, Allah (swt) commands believing men to lower their glances,⁴⁷ this does not give women the right to abuse men's sexual feelings. Allah's

⁴⁰ Al-Ahzab, 33: 33. ⁴¹ IT6/49, Ibn Kathir, *Tafsir*, VI, 49. ⁴² B5931, al-Bukhari, al-Libas, 82; M5573, Muslim, al-Libas wa 'l-zina, 120; N5104, al-Nasa'i, al-Zina, 24. ⁴³ IE5/192, Ibn al-Athir, *Nihaya*, V, 192. ⁴⁴ MA5104, 'Abd al-Razzaq, *Musannaf*, III, 146. ⁴⁵ MA5102, 'Abd al-Razzaq, *Musannaf*, III, 145. ⁴⁶ B5946, al-Bukhari, al-Libas, 87.

Messenger (saw) stated that women who display their femininity, put sexuality before humanity and personality, turn their bodies into merchandise, and display it, would not taste eternal happiness: "...the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the scent of Paradise, although its fragrance can be perceived from such and such distance, from great distance." If men do the same kind of sexual manipulation then this prophetic statement is applicable to them as well. Arousing illicit attention through dress and exploiting the feelings of the opposite gender are behaviors befitting the dignity of neither men nor women.

As pure and polite people, Muslims are expected in the Prophet's teachings to adopt a style of adornment and stylish apparel befitting visual pleasure. Allah's Messenger (saw), who commanded Muslims to avoid erroneous behaviors such as arrogance and self-importance based upon attire, and wasting money by excessive spending on clothing, asked us instead to adopt modest, elegant, and clean attire. However, social dynamism resulting from complex material life in the modern age has caused people to be more concerned about the "other." This is why it is vital that today the believer should not only be dressed in the finest attire but should also not neglect to dress himself in "the garment of taqwa (Allah-consciousness)"⁴⁹ as expressed in the Holy Qur'an; and only with this spiritual attire will his pure and elegant nature be truly reflected.

⁴⁷ Al-Nur, 24: 30. ⁴⁸ M7194, Muslim, al-Janna, 52; M5582, Muslim, al-Libas wa 'l-zina, 125. ⁴⁹ Al-A'raf, 7: 26.



THE MANNERS OF MERRY MAKING KEEPING BALANCE WHILE HAVING FUN

عَنْ حَنْظَلَةَ الْكَاتِبِ التَّمِيمِيِّ الْأُسَيِّدِيِّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﴿ ... فَقَالَ الْأَنْ كَنْ مَا تَكُونُونَ عِنْدِي لَصَافَحَتْكُمُ الْمَلاَئِكَةُ عَلَى فُرُشِكُمْ أَوْ "يَاحَنْظَلَةُ! لَوْ كُنْتُمْ كَمَا تَكُونُونَ عِنْدِي لَصَافَحَتْكُمُ الْمَلاَئِكَةُ عَلَى فُرُشِكُمْ أَوْ عَنْدِي لَصَافَحَتْكُمُ الْمَلاَئِكَةُ عَلَى فُرُشِكُمْ أَوْ عَنْدِي لَصَافَحَتْ فَسَاعَةٌ وَسَاعَةٌ."

Hanzala al-Tamimi al-Asadi (ra), who was a scribe of the revelations to the Prophet, said, "We were with the Messenger of Allah (saw)... he said, 'O Hanzala, if you were (always) as you are with me, the angels would shake hands with you in your beds and in your streets. O Hanzala, (in human nature) there is a time for this and a time for that."

(IM4239, Ibn Maja, al-Zuhd, 28)



عَنْ عَنْ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: "إِنِّي لَا أَقُولُ إِلَّا حَقًّا." قَالَ بَعْضُ أَصْحَابِه: فَإِنَّكَ تُدَاعِبُنَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: "إِنِّي لَا أَقُولُ إِلَّا حَقًّا."

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ عَلَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ عَلَى النَّبِيُّ عَلَى النَّبِيُّ عَلَى النَّبِيُّ عَلَى النَّبِيُّ عَلَى النَّبِيُّ عَلَى النَّبِيُّ عَلَى اللَّهَا. "

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: "لاَ سَبَقَ إِلاَّ فِي نَصْلٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: "لاَ سَبَقَ إِلاَّ فِي نَصْلٍ أَوْ خُفِّ."

عَنْ عَائِشَةَ أَنَّهَا زَفَّتِ امْرَأَةً إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَقَالَ نَبِيُّ اللَّهِ ﴿ : عَنْ عَائِشَةُ مَا كَانَ مَعَكُمْ لَهُوٌ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمُ اللَّهُوُ. "

عَنْ عُقْبَةَ بْنِ عَامِرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: " تَأْدِيبُ الرَّجُلِ فَرَسَهُ وَمُلاَعَبَتُهُ أَهْلَهُ وَلَيْسَ مِنَ اللَّهُو إِلاَّ ثَلاَثُ: تَأْدِيبُ الرَّجُلِ فَرَسَهُ وَمُلاَعَبَتُهُ أَهْلَهُ وَرَمْيُهُ بِقَوْسِهِ وَنَبْلِهِ..."



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "I only tell the truth." Some of the Companions (ra) said, "O Messenger of Allah! However, you sometimes make jokes to us." Thereupon, he said, "I only tell the truth."

(HM8462, Ibn Hanbal, II, 341)

'Abd al-Rahman b. Abi Layla (ra) heard from some Companions of Muhammad (saw)... (when he heard that a Companion frightened his friend to make a joke), the Prophet (saw) said, "It is not lawful for a Muslim that he frightens another Muslim."

(D5004, Abu Da'ud, al-Adab, 85)

2/10

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "There should be no competition except for shooting arrows or camel or horse races."

(N3615, al-Nasa'i, al-Khayl, 14)

2/10

'A'isha (ra) reported that she prepared a lady for a man from the Ansar as his bride and the Prophet (saw) said, "O 'A'isha! Do you have no amusement (during the marriage ceremony) as the Ansar like amusement?"

(B5162, al-Bukhari, al-Nikah, 64)

A.

'Uqba b. 'Amir (ra) heard Allah's Messenger (saw) say, "... Everything with which a man amuses himself is vain except three (things): A man's training of his horse, his playing with his wife, and his shooting with his bow and arrow..."

(D2513, Abu Da'ud, al-Jihad, 23)



anzala b. Rabi' of the tribe of Tamim (ra), who was one of the scribes the revelations to Allah's Messenger, reported an incident that happened to him, "We were with the Messenger of Allah and he talked to us about Paradise and Hell in such a way that it was as if we could see them. Then I got up and went to my family and children, and I laughed and played with them. Then I remembered how our conditions with the Prophet had been, and I went out and met Abu Bakr, and (telling him what had happened) said, 'I have become a hypocrite!' Abu Bakr said, 'We all do that." 1

Then Hanzala went to the Prophet (saw) and complained saying, "O Messenger of Allah! Our hearts get soft when we see you and we become men of the Hereafter. However, after we leave, the world becomes lovely for us, we love our wives and children." Thereupon, the Prophet (saw) said, "O Hanzala, if you were (always) as you are with me, the angels would shake hands with you in your beds and in your streets. O Hanzala, (in human nature) there is a time for this and a time for that."

Sometimes the Prophet (saw) joined the Companions (ra) in their fun and entertainment and it would comfort the people. It is possible to find many reports in the books of <code>hadīth</code> regarding the merriment and amusement in which both the Prophet (saw) and the Companions (ra) participated. There are separate sections related to humor, such as in al-Bukhari's <code>Adab al-Mufrad,^4</code> Abu Da'ud's <code>Sunan,^5</code> al-Tirmdhi's <code>Sunan,^6</code> al-Nasa'i's <code>al-Sunan al-Kubra,^7</code> Ibn Maja's <code>Sunan,^8</code> al-Darimi's <code>Sunan,^9</code> and Ibn Hibban's <code>Sahih.^10</code> In these sections of the <code>hadīth</code> books, there are many reports showing that the Prophet (saw) had natural and easy-going communications with his family and in society. For example, Anas b. Malik (ra), who spent ten years of his childhood being with the Prophet (saw), ¹¹ reported that Allah's Messenger sometimes used to jest with him and once said, "O you

¹ IM4239, Ibn Maja, al-Zuhd, 28.

² HM8030, Ibn Hanbal, II, 305.

³ IM4239, Ibn Maja, al-Zuhd, 28.

⁴ Al-Bukhari, *al-Adab al-mufrad*, 101, 103.

⁵Abu Da'ud, al-Adab, 84-85.

⁶ Al-Tirmidhi, al-Birr, 57.

⁷ Al-Nasa'i, *al-Sunan al-kubra*, 'Amal al-yawm wa al-layla, 107.

8 Ibn Maja, al-Adab, 24.

⁹ Al-Darimi, al-Isti'dhan, 74. ¹⁰ Ibn Hibban, *Sahih*, Hazr

wa ibaha, 16.

¹¹ B5166, al-Bukhari, al-Nikah, 68.

with the two ears."¹² Allah's Messenger even tried to be amusing in an effort to console Anas' brother who was grieving because of the death of his bird by saying, "Abu 'Umayr! What has happened to the little sparrow?"¹³

Once a man came to the Prophet (saw) and said, "O Messenger of Allah! Give me a mount." The Prophet (saw) said, "We shall give you the offspring of a she-camel to ride on." He said, "What shall I do with the offspring of a she-camel?" The Prophet (saw) replied, "Is not every camel really offspring of a she-camel?" The Prophet (saw) replied, "Is not every camel really offspring of a she-camel?" The Prophet (saw) replied, "Is not every camel really offspring of a she-camel?" The Prophet (saw) replied, "Is not every camel really offspring of a she-camel?" The Prophet (saw) replied, "Is not every camel really offspring of a she-camel?" The Prophet (saw) replied, "Is not every camel really offspring of a she-camel?"

Allah's Messenger (saw) would have this kind of witty conversation with people from all ages and all classes. His easy-going communication with people enabled them to make jokes with him as well. For example, in the Battle of Tabuk, 'Awf b. Malik al-Ashja'i (ra) went to the Prophet's tent and gave him a salutation and he returned it, saying: "Come in." Referring to the small size of the tent, 'Awf b. Malik humorously asked, "O Messenger of Allah! The whole of me? (Should I enter with my entire body?)" He replied: "Yes, the whole of you." One day when the Prophet (saw) entered a group of Ansar while having his grandsons Hasan and Husayn sitting on his shoulders, those who were there made a jest saying, "How beautiful your horse is." Even though those who were there had addressed Hasan and Husayn, the Prophet (saw) replied jestingly, "They are good riders as well." 16

Such examples reveal the Prophet's love and affection for people. His jokes and witticisms show that such acts were not frivolity and did not contradict dignity. This point was emphasized in the following about the Companions (ra): "They used to throw water melons at each other and make jokes, while they would get serious in serious matters," and Ibn 'Umar's response to the question "Would the Companions laugh?" with "Yes, and the belief in their hearts was bigger than mountains."

In addition, the Prophet's saying, "If a servant does not give up lying when telling a joke or vanity when telling the truth, he would not become a true believer," informs us that what harms a person's belief is not joking, but rather resorting to lying even when telling a joke. Ibn 'Uyayna responded to the question "Is humor bad?" by saying "No, on the contrary, it is a Sunna" and then added "As long as it is done nicely and decently." ²⁰

A Muslim does not have the right to ignore the truth even when making jokes. When Allah's Messenger said, "I only tell the truth," some Com-

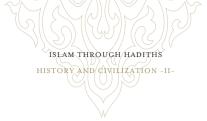
12 D5002, Abu Da'ud, al-Adab, 84; T3828, al-Tirmidhi, al-Manaqib, 45. 13 D4969, Abu Da'ud, al-Adab, 69. 14 D4998, Abu Da'ud, al-Adab, 84; HM13853, Ibn Hanbal, III, 267. 15 D5000, Abu Da'ud, al-Adab, 84. ¹⁶ MS32185, Ibn Abi Shayba, Musannaf, al-Fada'il, 23. ¹⁷ AM266, al-Bukhari, al-Adab al-mufrad, 102. ¹⁸ MA20671, 'Abd al-Razzaq, Musannaf, XI, 327. 19 HM8751, Ibn Hanbal, II, ²⁰ FK3/18, al-Munawi, Fayd al-gadir, III, 18.

panions (ra) who did not understand the subtlety of this said, "O Messenger of Allah! However, you sometimes make jokes with us." Thereupon, the Prophet (saw) forcefully said, "I only tell the truth."21 This was also an order. He was commanding believers not to abandon their most basic behavior, i.e., telling the truth, when they told jokes as they did when they were serious. Thus, humor is a type of entertainment that connects people to each other. Moreover, jesting and joking should not harm human dignity, and it should not lead to psychological discomfort such as fear. This issue was highlighted in the Prophet's saying, "Do not argue with your brother, do not joke with him, and do not make a promise, only to not fulfill it."22 It is reported that once a man pulled a rope by his sleeping friend as a joke, thus frightening him and waking him up. When the Prophet (saw) heard of this incident, he warned his Companions (ra) by saying, "It is not lawful for a Muslim that he frightens another Muslim."23 He then made a similar warning in another instance. In an expedition, a man pulled an arrow from the quiver of his friend who was swaying drowsily on his mount. The sleeping man jumped with fear. Thereupon, the Prophet (saw) mentioned the inappropriateness of such an act in similar words.24

The following incident reported by Jabir b. 'Abd Allah (ra) is a noteworthy example showing the consequences of making poor jokes. "We were in the company of the Prophet during an expedition. A group of Muhajirun joined him and the number of group gradually increased. A man from the Muhajirun was continuously making jokes. This emigrant then jokingly stroked a male from the Ansar on the back. The man from the Ansar got so angry that he started a fight and both of them called their people. The man from the Ansar said, "Help, O Ansar!" And the emigrant said, "Help, O Muhajirun!" The Prophet (saw) came out and said, "What is wrong with the people as they are making this call reminiscent of the period of Jahiliyya?" Then he said, "What is the matter with them?" So he was told about the incident. The Prophet (saw) said, "Stop such behaviors for they are evil." 25

The Prophet (saw) warned people about jokes and jests that could harm their relationships and cause hatred among them. Likewise, he observed the same principle while approving people's entertainment. He maintained the same sensitivity when he had the children of the Ansar wrestle each year, ²⁶ and when, from time to time, he held horse races. ²⁷ According to Anas b. Malik (ra), the Prophet (saw) had a she-camel called

²¹ HM8462, Ibn Hanbal, II, 341.
²² T1995, al-Tirmidhi, al-Birr, 58.
²³ D5004, Abu Da'ud, al-Adab, 85.
²⁴ ME1673, al-Tabarani, *al-Mu'jam al-awsat*, II, 187-188.
²⁵ B3518, al-Bukhari, al-Manaqib, 8; M6583, Muslim, al-Birr, 63.
²⁶ BS20318, al-Bayhaqi, *al-Sunan al-kubra*, X, 33.



al-'Adba' which no other camel could outrun. Then a bedouin came riding a camel and it outstripped al-'Adba'. That result was hard on the Muslims, who said sorrowfully, "al-'Adba' has been outstripped." Allah's Messenger (saw) said, "It is the law of Allah that nothing would be raised high in this world except that He lowers it."²⁸

Racing was a form of entertainment during the time of the Prophet (saw). Shooting arrows and racing camels or horses were the most popular types of competition in those days.²⁹ Allah's Messenger encouraged such competitions; sometimes he put up rewards for the winners³⁰ and even trained horses and joined the races with them.³¹ Horse races were entertainment, but they were also in a way training for battle, as was the case in shooting arrows. Allah's Messenger (saw) was aware that when he encouraged shooting arrows, it was training for battle. When he passed by some people of the tribe of Aslam practicing archery, he said, "O sons of Ishmael! Practice archery as your father was a great archer," and then joined a group saying, "I am on the side of the son of so-and-so." Hearing this, the opposing group stopped shooting. Allah's Messenger asked them, "Why are you not shooting?" They replied, "O Allah's Messenger! How can we shoot when you are with the opposite team?" He said, as if reminding them that this was just a game, "Shoot, for I am with you all."32 Of course, there were rules to be followed in competitions. A believer was not allowed to violate them under any circumstances, neither in just nor otherwise. According to these rules, competitors never used a living thing as a target, 33 they did not frighten horses in a race by shouting at them, and they did not replace horses with substitutes.³⁴ These were also simply moral requirements for Muslims.

We learn from the Prophet's words and deeds that one should observe moral sensitivity in games played for entertainment. We see that the Prophet (saw) disapproved of the games called *nardashīr* (a game similar to backgammon) and chess, which were both the pastimes of polytheist societies and types of gambling during the time of the Prophet (saw). In the report, "He who played nardashīr is like one who dyed his hand with the flesh and blood of swine,"³⁵ which mentions backgammon and the pig, and 'Ali's saying, "Chess is the Persians' gamble,"³⁶ indicate the perception of such games in that period. The fact that 'Ali (ra) recited the verse "What are these images to which you are so devoted?"³⁷ when he met a group playing chess, ³⁸ confirms that such games used to evoke pagan customs in those days.

²⁷T1700, al-Tirmidhi, al-Jihad, 22. ²⁸ B6501, al-Bukhari, al-Rigaq, 38. ²⁹ N3615, al-Nasa'i, al-Khayl wa 'l-sabq wa 'l-ramy, 14. 30 DM2460, al-Darimi, al-Jihad, 37; HM13724, Ibn Hanbal, III, 255. 31 D2576, Abu Da'ud, al-Jihad, 60. 32 B3373, al-Bukhari, al-Anbiya', 12. 33 B5513, al-Bukhari, al-Sayd, 25; M5059, Muslim, al-Sayd, 34 D2581, Abu Da'ud, al-Jihad, 63; N3620, al-Nasa'i, al-Khayl wa 'l-sabq wa 'l-ramy, 15. 35 M5896, Muslim, al-Shi'r, ³⁶ BS21531, al-Bayhaqi, *al-*Sunan al-kubra, X, 355. ³⁷ Al-Anbiya', 21: 52.

38 BS21532, al-Bayhaqi, al-

Sunan al-kubra, X, 355.

Behind the disapproval of the games in question, there was an effort to prevent such things as wasting time and opening a gate for gambling. *Maysir* (gambling) was essentially a term used for the games of chance which kept people from remembering Allah (swt) and performing prayer. ³⁹ In this respect, his criticism of a man pursuing a pigeon and saying, "*A devil is pursuing a female devil*," ⁴⁰ becomes understandable. Of course, what is evil in this case is not feeding pigeons or flying them, but rather using them as an instrument of gambling or as an excuse to walk around and spy on the private property of others and violate their personal rights supposedly because one was following his pigeons. In later periods, flying pigeons was reproached by associating it with bad behavior from previous nations, such as the people of Lot and Pharaoh, ⁴¹ and attributing bad luck to it. ⁴² On the other hand, because pigeons were important instruments of communication, they were considered valuable and used to give their owner a sense of pride.

The same sensitivity was emphasized concerning singing.⁴³ Allah's Messenger (saw) personally encouraged entertainment with musical instruments in marriage ceremonies and E'ids. He approved announcing a marriage by playing a tambourine.⁴⁴ For example, 'A'isha (ra) reported that she prepared a lady as a bride for a man from the Ansar. Probably because the marriage ceremony seemed a little dull, the Prophet (saw) felt the need to tell her, "O 'A'isha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?"⁴⁵

Once two girls were singing beside 'A'isha (ra) the songs of Bu'ath, which was a story about the war between the two tribes of the Ansar, the Khazraj and the Aws, before Islam. The Prophet (saw) lay down in the same room and turned his face to the other side. Then Abu Bakr (ra) came and spoke to 'A'isha harshly, probably thinking that they were disturbing the Prophet (saw), saying, "Musical instruments of Satan near the Prophet?" Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave them alone, because the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave the days of E'id." Allah's Messenger turned his face toward him and said, "O Abu Bakr! Leave the days of E'id." Allah's Messenger turned his face toward him and said.

Songs were companions on journeys just as they were the joy of festivals. When 'Umar (ra) saw a man singing in the desert, he said, "Singing is the provision of a traveller." Sometimes the boredom of journeys was lightened by reciting poems. During a journey, Allah's Messenger told 'Abd Allah b. Rawaha (ra), "Get down and move the camels," which meant to recite

³⁹ BS21576, al-Bayhagi, al-Sunan al-kubra, X, 364. 40 D4940, Abu Da'ud, al-Adab, 57; IM3765, Ibn Maja, al-Adab, 44. 41 KH2/141, al-'Ajluni, Kashf al-hafa, II, 141-142. 42 AV13/194, al-'Azimabadi, 'Awn al-ma'bud, XIII, 194. 43 BS21609, al-Bayhaqi, al-Sunan al-kubra, X, 374. ⁴⁴T1089, al-Tirmidhi, al-Nikah, 6. 45 B5162, al-Bukhari, al-Nikah, 64. 46 B949, al-Bukhari, al-'Idayn, 2; M2061, Muslim, al-'Idayn, 16. ⁴⁷ B987, al-Bukhari, al-'Idayn, 25; M2063, Muslim, al-'Idayn, 17. 48 BS9263, al-Bayhaqi, al-Sunan al-kubra, V, 109.

poems. Thereupon, 'Abd Allah recited the lines, "By Allah, without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. (O Allah!) If we meet with the enemy, send us Your help and keep our feet steady."49 On the road to Khaybar, 'Amir b. al-Akwa' (ra) recited similar couplets. According to Salama b. al-Akwa's report, one night on the way to Khaybar, a man said to 'Amir b. al-Akwa', "Won't you let us hear your poetry?" 'Amir then started reciting the following lines: "O Allah! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us what we have committed. Let all of us be sacrificed for Your cause and when we meet our enemy, make our feet firm and bestow peace and calmness on us and if they (our enemy) will call us toward an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us." These words of 'Amir pleased Allah's Messenger (saw) and he asked who the driver of the camels was and then said, "May Allah bestow His mercy on him." 50

It was reported that people used to play games on the festival days.⁵¹ For example, 'A'isha (ra) reported how much pleasure she had from watching the Abyssinians playing in the mosque, saying, "I saw the Messenger of Allah standing on the door of my apartment screening me with his mantle, enabling me to see the sport of the Abyssinians, as they played in the mosque of the Messenger of Allah with their daggers. He kept standing for my sake until I felt content and then I retired."⁵² On that same day, 'Umar (ra) at one point went to intervene and stop those who exhibited this play in the mosque, but the Prophet (saw) stopped him and prevented him from disturb.g them.⁵³

It is obvious that songs and games are phenomena that have resulted from people's need to relax and rest and are the means by which people refresh themselves and prepare for more serious tasks. In fact, according to al-Ghazali, balanced entertainment is permissible for Muslims because it refreshes them physically and spiritually, and is therefore needed for the performance of acts of worship.⁵⁴ By saying "...Everything with which a man amuses himself is vain except three (things): A man's training of his horse, his playing with his wife, and his shooting with his bow and arrow...,"⁵⁵ the Prophet (saw) advised Muslims about forms of entertainment, which not only relaxes people but also makes positive contributions to social life. It

⁴⁹ NS8251, al-Nasa'i, *al-Sunan al-kubra*, Manaqib, 35.
⁵⁰ B6148, al-Bukhari, al-Adab, 90; M4668, Muslim, al-Jihad wa 'l-siyar, 123.
⁵¹ IM1303, Ibn Maja, al-Iqama, 163; HM15558, Ibn Hanbal, III, 423.
⁵² M2064, Muslim, al-'Idayn, 18.
⁵³ B988, al-Bukhari, al-'Idayn, 25.
⁵⁴ GI2/287, al-Ghazzali, *Ihya*', II, 287.
⁵⁵ D2513, Abu Da'ud, al-Jihad, 23.

is also evident that entertainment can be used for preparing for war and sometimes is an expression of the desire to strengthen society.

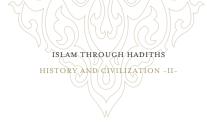
Furthermore, entertainment can also help achieve family happiness which is a goal of all Muslims. The Prophet's race with 'A'isha (ra) symbolized such a desire very well. The mother of the believers described this as follows: "While we were on a journey, I had a race with the Prophet and I outdid him on my feet. A while later, I raced him again. I had become heavy, and this time he outstripped me. He said, "This is for the [previous] besting [that you did]."56

Although entertainment is in principle permissible, those forms of it which blind people's consciousness and contradict the principles of Islamic faith and morality cannot be approved. For example, the Prophet (saw), who attended the marriage ceremony of al-Rubayyi' bint Mu'awwidh (ra), warned the girls who were playing the tambourine and singing because of the words of the songs. It was reported that they were singing a lamentation for their father who had been killed on the day of the Battle of Badr, and then one of the girls said, "There is a Prophet among us who knows what will happen tomorrow." The Prophet (saw) said to her, "Do not say this, but go on saying what you have said before." 57

There are many verses in the Holy Qur'an emphasizing the distractions and rapidly evolving aspects of temporary life in this world, such as "The life of this world is nothing but a game and a distraction..."⁵⁸ When al-Ghazali explained the verse, "Bear in mind that the present life is just a game, a diversion, an attraction, a cause of boasting among you, of rivalry in wealth and children...,"⁵⁹ he asked his readers to pay attention to how the stages of life affect the intensity of desire. In fact, there is nothing more important and pleasurable than games and entertainment during the childhood.⁶⁰ Considering the fact that one's personality is mostly shaped during childhood and by games, the relationship between one's life-long personality and games and entertainment can be more easily understood.

Games like backgammon and chess were disliked in the early years of Islam because both reminded the Muslims of pagan customs and made people forget their primary responsibilities. Musical instruments and songs also attracted warnings because there were similar concerns about them and they were usually associated with womanizing and alcohol.⁶¹ Today, one should not ignore the possibility that such entertainment can

D2578, Abu Da'ud, al-Jihad, 61.
B4001, al-Bukhari, al-Maghazi, 12.
Al-An'am, 6: 32.
Al-Hadid, 57: 20.
G14/311, al-Gazzali, *Ihya*', IV, 311.
T2212, al-Tirmidhi, al-Fitan, 38.



keep people away from their religious and worldly responsibilities. The Prophet's saying, "Idle works are bad," indicates the kind of entertainment which makes people forget their responsibilities toward Allah (swt) and society, rather than the entertainment which unites, socializes, and relaxes people. Of course, the strength of a society demands that individuals to be spiritually strong. Exceeding the limits of entertainment and turning it into an instrument of vanity makes entertainment no longer an instrument of relaxation and strengthening our soul. We regretfully witness that today all kinds of folly, affronts to human dignity, and excess are displayed in the name of entertainment. It is clear that such entertainment will weaken values and incite hatred and hostility among people instead of uniting people and soothing their souls.

62 EM787, al-Bukhari, al-Adab al-mufrad, 275.



THE FESTIVALS (E'IDS) THE DAYS OF JOY and JUBILATION

عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ أَبُو بَكْرِ وَعِنْدِى جَارِيَتَانِ مِنْ جَوَارِى الأَنْصَارِ تَغَنِّيَانِ بِمَا تَقَاوَلَتْ بِهِ الأَنْصَارُ يَوْمَ بُعَاتْ قَالَتْ وَلَيْسَتَا بِمُغَنِّيَتَيْنِ. فَقَالَ أَبُو بَكْر: أَبِمُزْمُورِ بِمَا تَقَاوَلَتْ بِهِ الأَنْصَارُ يَوْمَ بُعَاتْ قَالَتْ وَلَيْسَتَا بِمُغَنِّيَتَيْنِ. فَقَالَ أَبُو بَكْر: أَبِمُزْمُورِ اللَّهِ فَي وَذَلِكَ فِي يَوْمِ عِيدٍ. فَقَالَ رَسُولُ اللَّهِ فَي : الشَّيْطَانِ فِي بَيْتِ رَسُولُ اللَّهِ فَي وَذَلِكَ فِي يَوْمِ عِيدً. فَقَالَ رَسُولُ اللَّهِ فَي : "يَا أَبَا بَكْرِ إِنَّ لِكُلِّ قَوْمِ عِيدًا وَهَذَا عِيدُنَا."

'A'isha (ra) reported, "Abu Bakr came to my house while two small girls from the Ansar were singing beside me the stories of the Ansar concerning the Day of Bu'ath (praising Ansar and criticizing their enemies). They were not singers. Abu Bakr said protesting, "Musical instruments of Satan in the house of Allah's Messenger (saw)!" It happened on the e'id day and Allah's Messenger (saw) said, "O Abu Bakr! There is an e'id for every nation and this is our e'id."

(M2061, Muslim, al-'Idayn, 16; B952, al-Bukhari, al-'Idayn, 3)



عَنْ أَنَسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﴿ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ: "مَا هَذَانِ الْيَوْمَانِ؟" قَالُوا: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﴿ :

"إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الأَضْحَى وَيَوْمَ الْفِطْر."

عَنِ الْبَرَاءِ قَالَ: سَمِعْتُ النَّبِيَّ عَلَىٰ يَخْطُبُ فَقَالَ: " إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ فَعْلَ فَعَمَ فَعَلَ فَعِلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعُلَ فَعَلَ فَا عَلَا فَعَلَ فَالْعَلَ فَعَلَ فَا فَعَلَ فَعَلَ فَالْعَالَ فَالْ فَعَلَ فَالْعَلَ فَالْعَالَ فَا فَا فَالْعَلَ فَالْعَالَ فَا فَالْعَالَ فَالْعَالَ

عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَنِي فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ: إِنَّ هَذَيْنِ يَوْمَيْنِ نَهَى رَسُولُ اللَّهِ عَنْ صِيَامِهِمَا يَوْمُ فِطْرِكُمْ مِنْ هَذَيْنِ يَوْمَيْنِ نَهَى رَسُولُ اللَّهِ عَنْ صِيَامِهِمَا يَوْمُ فِطْرِكُمْ مِنْ صَيَامِهِمَا يَوْمُ فَطْرِكُمْ مِنْ صَيَامِهِمَا يَوْمُ فَطْرِكُمْ مِنْ صَيَامِهِمَا يَوْمُ فَطْرِكُمْ مِنْ صَيَامِهِمَا يَوْمُ فَطْرِكُمْ مِنْ صَيَامِهُمَا يَوْمُ فَطْرِكُمْ مِنْ اللَّهِ عَنْ صَيَامِهِمَا يَوْمُ فَطْرِكُمْ مِنْ مَنْ نَسُكِكُمْ .

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيِّ فَيْ قَالَ: "الصَّوْمُ يَوْمَ تَصُومُونَ وَالْفَطْرُ يَوْمَ تُفْطِرُونَ وَالْأَضْحَى يَوْمَ تُضَحُّونَ."



Anas b. Malik (ra) said, "When the Messenger of Allah (saw) came to Medina, the people had two days on which they engaged in games." He asked, 'What are these two days (what is the significance)?' They said, 'We used to preoccupy ourselves with them in the Jahiliyya period.' The Messenger of Allah (saw) said, 'Allah has substituted for them something better than them, the day of E'id al-Adha and the day of the E'id al-Fitr.'" (D1134, Abu Da'ud, al-Salat, 239)

Al-Bara' (b. 'Azib) (ra) said, "I heard the Prophet (saw) deliver a sermon saying, "The first thing to be done on this day (first day of the E'id al-Adha) is to perform the E'id prayer; and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever does so, he acted according to our Sunna."

(B951, al-Bukhari, al-'Idayn, 3)



Abu 'Ubayd, the freed slave of Ibn Azhar, said, "I observed the festival along with 'Umar b. al-Khattab (ra). He came (out in an open space) and prayed and (after) completing the prayer addressed the people and said, 'The Messenger of Allah (saw) has forbidden the observing of the fast on these two days. One is the day of celebrating the E'id after you complete your fasting, and the other is the day when you eat (the meat) of your sacrifices."

(M2671, Muslim, al-Siyam, 138; B1990, al-Bukhari, al-Sawm, 66)



According to Abu Hurayra (ra), the Prophet (saw) said, "Ramadan is the day the people start fasting, the E'id al-Fitr is the day that the people break their fast, and the E'id al-Adha is the day the people offer sacrifices."

(T697, al-Tirmidhi, al-Sawm, 11)



t was day of the E'id al-Adha in Medina. Two little girls were playing the tambourine and singing beside 'A'isha (ra). They were singing about the stories of the Ansar concerning the Battle of Bu'ath, which had taken place between Medinan tribes before Medina was honored by Islam. Allah's Messenger (saw) was resting in the room with them and turned his face toward the other side. Then Abu Bakr came and spoke to 'A'isha (ra) harshly, probably thinking that they were disturbing the Prophet (saw), saying, "Musical instruments of Satan near the Prophet (saw)?" Allah's Messenger (saw) turned his face toward him and said, "O Abu Bakr! Leave them alone, because these days are the days of E'id."

Entertainment occupied an important place in Arab culture as it did in every other culture. When Allah's Messenger (saw) reminded his friend Abu Bakr of the place of entertainment in life, he said, "O Abu Bakr! There is a festival for every nation and this is our festival," and stated that festivals were special days because they were the days when sadness and problems decreased and sharing and happiness increased. In those days, entertainment gave people an awareness of belonging to a society and contributed to the preservation of their identity.

When the Prophet (saw) was alive, the Muslims participated their festivals with joy and happiness, especially during the Medinan period. In addition to the aforesaid singing of the girls, Allah's Messenger and 'A'isha (ra) once watched the games of Abyssinians using daggers and shields⁴ and stopped 'Umar from interfering with them⁵ and disturbing them.⁶ The custom of organizing entertainment on festival days continued after the Prophet (saw). When the Companion 'Iyad b. 'Amr al-Ash'ari (ra) witnessed a joyless festival day in the city of Anbar, on the left bank of Euphrates,⁷ he felt the need to criticize this situation, to which he was not accustomed, by saying, "Why is it that I do not see you engaged in entertainment with

¹ B949, al-Bukhari, al-ʾIdayn, 2; M2065, Muslim, al-ʾIdayn, 19.

² B987, al-Bukhari, al-ʾIdayn, 25; M2063, Muslim, al-ʾIdayn, 17.

³ B952, al-Bukhari, al-ʾIdayn, 3; M2061, Muslim, al-ʾIdayn, 16.

⁴M2065, Muslim, al-'Idayn, 19; B950, al-Bukhari, al-'Idayn, 2.

⁵ B3530, al-Bukhari, al-Anbiya', 15.

6B988, al-Bukhari, al-'Idayn, 25.

7 "Enbar," DIA, XI, 171.

musical instruments played by children as was done in the presence of the Messenger of Allah (saw)?"⁸ This was because entertaining during festivals was a *sunna* of the Prophet (saw).⁹

When the Prophet (saw) came to Medina, he saw that people of the city celebrated two days of the year with ceremonies and entertainment. These were the days of Nawruz and Mihrijan. Anas (ra), who, as a child, enjoyed these festivals, described the Prophet's reaction to them as follows: When the Messenger of Allah came to Medina, the people had two days on which they engaged in games. He asked, What are these two days (what is the significance)? They said, We used to preoccupy ourselves with them in the pre-Islamic period. The Messenger of Allah said, Allah has substituted for them something better than them, the day of E'id al-Adha and the day of the E'id al-Fitr."

Even though these two E'ids were established in the first year after the Hijra, they were celebrated in the second year for the first time because the Prophet (saw) arrived in Medina on 8 Rabiʻ al-Awwal (20 September 622). In the year following his arrival, he had the chance to observe the Medinans' lives and festivals and because the months of Ramadan and Dhu al-Hijja had already passed after establishing these festivals, the first festival celebrated by Muslims was the Festival of Ramadan (E'id al-Fitr) in the second year of the Hijra. After fasting was declared in the month of Shaʻban in the second year to be obligatory, the first day of the month of Shawwal (27 March 624) was celebrated as the E'id al-Fitr. Although the Hajj was declared in the ninth year of the Hijra to be obligatory, the E'id al-Adha was first celebrated in the second year on the tenth day of Dhu al-Hijja (3 June 624).¹²

From that time onwards Muslims had their own festivals. These festivals were known by certain acts of worship which distinguished them from the adherents of other religions. These two special days were connected to two periods: The first one to the month of Ramadan and the second to the days of Hajj. The Muslims not only spent the month of Ramadan by fasting and observing prayers, but also distributed alms and charity, if they had the wealth, and thus assisted the needy. In short, spending the month in acts of worship and hoping for Allah's Mercy by means of the good deeds throughout the month resulted in joy and happiness at the end. A second happiness was bestowed upon them in the season of Hajj or in the E'id

8 IM1302, Ibn Maja, al-Iqama, 163. 9 BS21580, al-Bayhaqi, al-Sunan al-kubra, X, 366. 10 SIS123, al-Suyuti, Sharh Sunan Ibn Maja, 123. 11 D1134, Abu Da'ud, al-Salat, 239; N1557, al-Nasa'i, al-'Idayn, 1.

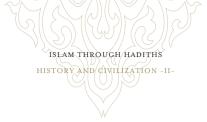
al-Adha. Abraham's attempt to sacrifice his son after a dream he had, his son's submission to this act, and the sacrificial animal sent in return for their loyalty¹³ were commemorated by Muslims every year.

The ritual prayers of the E'ids, which were performed by Muslims in congregation, were in a way the beginning of the E'ids. The Prophet (saw) recited additional *takbīrs* during these ritual prayers,¹⁴ recited the Sura al-A'la in the first rak'a and the Sura al-Gashiya in the second rak'a,¹⁵ and then delivered the E'id sermon.¹⁶ Allah's Messenger, who did not perform any other ritual prayer before the E'id prayer, would perform two rak'as of prayer after he finished the E'id prayer and returned home.¹⁷ On the day of the E'id al-Adha, his first act would be to perform the E'id prayer; then he slaughtered his sacrificial animal and said, "whoever does so, he acted according to our Sunna."¹⁸

The first exchanges of wishes for happy holidays would be done in the place of prayer. The exchanging of good wishes for the holidays done in such places, called "namāzgāh" in Turkish, meant the turning of hearts, which had turned to the direction of the qibla just a while earlier during the E'id prayer, to each other. In fact, the Muslims' gathering in one place and turning toward the same direction is in itself a festival. The Friday ritual prayer's feature of gathering all Muslims in the same place is, of course, essentially the definition of a festival.¹⁹ In like manner, the scene of the people from different races and backgrounds gathered in the plain of 'Arafat for the ritual standing gave the Day of 'Arafat (eve of the E'id al-Adha) the nature of a festival.²⁰

The E'id prayers in Medina were performed by all Muslims including women and children in the first days of Ramadan and the E'id al-Adha. The large and open area where the E'id prayer was performed was called the "muṣallā." Based on the reports stating that the Prophet (saw) used different paths while going and coming from the muṣallā, '21 it is understood that it should be a place away from the mosque. Prominent Companions (ra) like 'Ali, Ibn 'Umar, Abu Hurayra and 'Abd Allah b. 'Umar practiced the Prophet's Sunna and also transmitted it to us. 22 This is why going to the ritual prayer of the E'ids on foot and returning from it by a different way and reciting the takbīr on the way were advised and accepted as recommended (mustaḥab) actions. 23 The aim perhaps was to enable the exchange of holiday greetings with different Muslims on each path. The tradition

13 Al-Saffat, 37: 102-107. 14 DM1640, al-Darimi, al-Salat, 220; IM1277, Ibn Maja, al-Igama, 156. 15 M2028, Muslim, al-Jum'a, 62; D1122, Abu Da'ud, al-Salat, 234, 236. 16 B963, al-Bukhari, al-'Idayn, 8; M2052, Muslim, al-'Idayn, 8. 17 IM1293, Ibn Maja, al-Igama, 160. 18 B951, al-Bukhari, al-'Idayn, 3. 19 IM1098, Ibn Maja, al-Iqama, 83; T3044, al-Tirmidhi, Tafsir al-Our'an, ²⁰ D2419, Abu Da'ud, al-Siyam, 49; T773, al-Tirmidhi, al-Sawm, 59. ²¹ B986, al-Bukhari, al-'Idayn, 24. ²² T530, al-Tirmidhi, al-Jum'a, 30; T541, al-Tirmidhi, al-Jum'a, 37; IM1295, Ibn Maja, al-Iqama, 161. 23 T530, al-Tirmidhi, al-Jum'a, 30.



of performing the ritual prayer of the E'ids in a special place called the *muṣallā* is still practiced in some Muslim countries today. With this pleasant custom, the aim is to enable all Muslims to join in with this prayer and enjoy the festivities together. However, according to Abu Hurayra's report, the Prophet (saw), who almost always performed this prayer in the *muṣallā*, once performed the it in the mosque because of heavy rain.²⁴ This shows that even though performing the E'id prayer in a *muṣallā* was prefered, it could also be performed in mosques.

The Prophet (saw) was very vigilant about attending the prayers of the E'id on the festival morning. He even recommended that women who did not have proper garments to wear to this prayer borrow clothes from their friends and then come to the prayer.²⁵ According to the report of Umm 'Atiyya (ra), one of the women of Ansar, all Muslim women, young and old, single and married, were commanded to come to the muşallā, even those who were menstruating, but they should wait and join the invocation without attending the ritual prayer. 26 Thus, on a day when everybody was happy and joyful, the Prophet (saw) did not want some women to miss out on such joy because of their physical state and wished it to be shared by everybody. On the E'id day, all Muslims, men and women, would gather in an open space, the sounds of the takbīr would rise into the air, and the believers would say "āmīn" to the communal invocations. They would pray for the community's unity, purity, and blessed days.²⁷ The E'ids were also the days when believers united in solidarity and mutual assistance. In fact, after an E'id prayer, Allah's Messenger and Bilal went to the Muslim women and said, "O community of women! Give charity, for charity is better for you,"28 and asked their help for the needy. The women responded to the Prophet's call by donating their rings, earrings, and various ornaments.29

25 D1136, Abu Da'ud, al-Salat, 238, 241. ²⁶ B351, al-Bukhari, al-Salat, 2; M2056, Muslim, al-'Idayn, ²⁷ B971, al-Bukhari, al-'Idayn, 12. ²⁸ HM18682, Ibn Hanbal, IV, 283. ²⁹ M2045, Muslim, al-'Idayn, 2; B1431, al-Bukhari, al-Zakat, 21. 30 HM16840, Ibn Hanbal, IV, 79. 31 IM1754, Ibn Maja, al-Siyam, 49. 32 IM1756, Ibn Maja, al-Siyam, 49; DM1634, al-

Darimi, al-Salat, 217.

²⁴ D1160, Abu Da'ud, al-Salat, 248, 251.

It was Allah's Messenger's tradition to take a bath and perform the ghusl on festival days just as he did on Fridays.³⁰ On E'id mornings, he would leave his home after sunrise and set out for the *muṣallā*. If it was a Ramadan E'id, he would not leave until sweetening his mouth with a couple of dates.³¹ During the E'id al-Adha, he would not eat anything until he returned from the E'id prayer.³² This *sunna* of the Prophet (saw) influenced the development of the custom of making sweets and desserts and offering them to guests.

Festivals are the days of eating together and offering food to others. This was why the Prophet (saw) prohibited fasting on E'id days.³³ The prohibition of fasting on E'id days was intended to allow people enjoy the time together.

A Medinan scholar Abu 'Ubayd recalled an incident with a Companion as follows: "I observed the E'id along with 'Umar b. al-Khattab (ra). He came (out in an open space) and prayed and (after) completing the prayer addressed the people and said, 'The Messenger of Allah has forbidden the observing of the fast on these two days. One is the day of celebrating the E'id after you complete your fasting, and the other is the day when you eat (the meat) of your sacrifices." ³⁴

Allah's Messenger said, "Ramadan is the day the people start fasting, the E'id al-Fitr is the day that the people break their fast, and the E'id al-Adha is the day the people offer sacrifices." Thus, beginning the month of Ramadan on the same day and ending it on the same day, and celebrating the E'id at the same time are key elements of these special days.

The E'id al-Adha is also known as "the days of *tashrīq*," because the word *tashrīq* is used for "sunrise," which is the time of the E'id prayer. Moreover, *tashrīq* also means the slaughtering of the sacrificial animal and drying its meat under the sun. Another meaning of *tashrīq* is light. Just as the sun illuminates its surroundings, the joy of the festivals opens the hearts of people to each other, which is the reason for calling the E'id al-Adha as the days of *tashrīq*. Muslims recite the *tashrīq takbīr* after the obligatory rak'as of prayers beginning from the day before the E'id at the fajr ritual prayer until the late zuhr prayer on the fourth day of the E'id. In this way, they declare that all of these are the bounties of Allah (swt) and express their gratitude to Him.

It is important that the joy of festivals should not threaten the safety of the individual or society. Actions that contradict the spirit of brotherhood or lead to insecurity are not allowed during these days. For example, carrying weapons is not allowed in festivals,³⁷ nor are sudden and unrestrained actions which are regarded as being against the spirit of the festivals. Given the accidents that could result from risky behavior, the safeguards imposed by the Messenger of Allah (saw) can be recognized for their importance.

Those who purify their bodies and souls by fasting in the month of Ramadan understand the problems of the needy and this helps them enjoy

33 B1994, al-Bukhari, al-Sawm, 67; M2675, Muslim, al-Siyam, 142.
34 M2671, Muslim, al-Siyam, 138; B1990, al-Bukhari, al-Sawm, 66.
35 T697, al-Tirmidhi, al-Sawm, 11.
36 IE2/464, Ibn al-Athir, Nihaya, II, 464.
37 IM1314, Ibn Maja, al-Iqama, 168.

the E'id hand in hand with the people they have helped; and it maintains the perception that they are not different at all. In respect to the E'id, those who are angry at each other make peace, the elderly are visited, and ties of kinship and friendship are renewed. In addition, one comes closer to Allah (swt) by giving the meat of sacrifices to the poor and needy. Indeed, this is a sign of sincerity in coming close to Allah. With sincere intentions, Muslims get closer to Allah. Furthermore E'ids are opportunities in which to fulfill the requirements of brotherhood. Muslims can act together in being merciful, showing love, being kind,³⁸ and meeting the needs of others.

The high attendance in congregations at E'id prayers compared to other prayers is also a nice reflection of the gathering of the members of Muslim society. People separated from each other by the circumstances of modern life get together, embrace each other, and socialize twice a year thanks to the E'id ritual prayers. People satisfy their longing for each other and those who are angry with each other make peace. As with other acts of worship, the believers' knowledge that will have individual and social gain from E'id prayers gives them the incentive to observe them more attentively.

Every society has special days, festivals, and religious ceremonies which are celebrated en masse. Today, hundreds of thousands of people celebrate for days. Sometimes such celebrations turn into an orgy of consumption in which people forget themselves, follow the group, and harm themselves and those around them. We regretfully observe that some of carnivals and entertainment turn into activities that stimulate selfishness and violate ethical values. Going to excess entertainment, which makes a person forget himself, is not allowed in Islamic customs and ceremonies. Islam emphasizes a perception of entertainment that honors human values and does not ignore merit. It also reminds its followers that there are manners for entertainment. Festivals in Islamic culture are regarded as times to educate individuals and make self-sacrificing easier for them, much less undermine their values. In this respect, Muslims should consider religious festivals as neither opportunities to escape from society nor as ordinary moments of entertainment. They should spend these valuable days attached to two important acts of worship, prayer and sacrifice, and appreciate the tranquility which they gain through these acts of worship. This is because religious festivals can only be celebrated in this way.³⁹

³⁸ B6011, al-Bukhari, al-Adab, 27; M6586, Muslim, al-Birr, 66. ³⁹ EG23/220, al-Isbahani, *Aghani*, XXIII, 220.



TRAVELLING TO BE LIKE A TRAVELLER ON THIS EARTH

عَنْ البِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ فَيْ: "لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَمَسْجِدِ اللَّقْصَي. "وَمَسْجِدِ الْأَقْصَي. "

According to Abu Hurayra (ra), the Prophet (saw) said, "Do not undertake a journey to visit any mosque but three: For this mosque of mine (al-Masjid al-Nabawi), the Mosque of al-Haram (in Mecca), and the Mosque al-Agsa (Jerusalem)."

(M3384, Muslim, al-Hajj, 511)



عَنْ أَبِي هُرَيْرَةَ ﴿ عَنْ النَّبِيِّ ۚ عَنْ النَّبِيِّ ۚ عَنْ النَّبِيِّ ۚ قَالَ: "السَّفَرُ قِطْعَةُ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِه."
قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِه."

عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﴿ قَالَ: "ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لاَ شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمَظْلُوم."
الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُوم."

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: " إِذَا كَانَ ثَلاَثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ. "

عَنْ عَبْدِ اللّهِ [بْنِ عُمَرَ] قَالَ: كَانَ رَسُولُ اللّهِ فِي إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلُ قَالَ: "يَا أَرْضُ! رَبّي وَرَبُّكِ اللّهُ، أَعُوذُ بِاللّهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا خُلِقَ فِيكِ، وَمِنْ شَرِّ مَا يَدِبُّ عَلَيْكِ، وَأَعُوذُ بِاللّهِ مِنْ أَسَدٍ وَأَسْوَدَ، وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ شَرِّ مَا يَدِبُّ عَلَيْكِ، وَأَعُوذُ بِاللّهِ مِنْ أَسَدٍ وَأَسْوَدَ، وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ شَرِّ مَا وَلَد. "



According to Abu Hurayra (ra), the Prophet (saw) said, "Travelling is a kind of hardship as it prevents one from eating, drinking, and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family."

(B1804, al-Bukhari, al-'Umra, 19; B5429, al-Bukhari, al-At'ima, 30)

2

According to Abu Hurayra (ra), the Prophet (saw) said, "Three supplications are answered, there being no doubt about them: That of a father, that of a traveller and that of one who has been oppressed."

(D1536, Abu Da'ud, al-Witr, 29; T1905, al-Tirmidhi, al-Birr, 7)

4

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "When three are on a journey, they should appoint one of them as their leader."

(D2609, Abu Da'ud, al-Jihad, 80)



'Abd Allah (b. 'Umar) (ra) said, "When the Messenger of Allah (saw) was travelling and night came on, he used to say, 'O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from lions, from large black snakes, from other snakes, from scorpions, from the evil of jinn which inhabit a settlement, and from a parent and his offspring."

(D2603, Abu Da'ud, al-Jihad, 75)



Ílah's Messenger (saw) was returning from the Battle of Khaybar. Safiyya (ra) was accompanying the Prophet (saw), who let her ride behind him on his she-camel. They were approaching Medina. During the journey, the she-camel slipped and both the Prophet (saw) and (his) wife fell. When Abu Talha (Zayd b. Sahl al-Ansari) (ra) saw this, he immediately got down from his mount and went to the Messenger of Allah. He said, "May Allah sacrifice me for your sake! Did you get hurt?" The Prophet said, "No, I am not, but take care of Safiyya. She is your mother." Thus, he asked Abu Talha to help his wife. On this request, Abu Talha proceeded toward Safiyya, whose dress was probably desheveled because of the fall, and he covered her with his extra garment. Afterwards she got up. He then set aright the condition of their she-camel. The Prophet and his wife rode and proceeded together with the Companions (ra). When they saw Medina in the distance, the Prophet (saw) started to pray to Allah by saying, "We are returning with repentance and worshipping and praising our Lord." The Prophet (saw) kept on saying this until he entered Medina.²

One could experience unexpected hardships, surprises, and accidents during a journey. The above-mentioned invocation said by Allah's Messenger (saw) at the end of his journey is similar to the following verse of the Lord Almighty: "[The believers are] those who turn to Allah in repentance; who worship and praise Him; who wander in devotion to the cause of Allah (wa al-sayḥūn); who bow down and prostrate themselves; who order what is good and forbid what is wrong and who observe Allah's limits. Give glad news to such believers." The phrase "wa al-sayḥūn" mentioned in this verse literally means travellers and has been mentioned in association with the most important acts of worship like repentance, worshiping and praising Allah (swt), bowing and prostrating before Him. The same phrase has also been rendered as "those who fast" by many translators who have noted that travellers usu-

¹B5968, al-Bukhari, al-Libas,

² B3086, al-Bukhari, al-Jihad,

³ Al-Tawba, 9: 112.

ally wander around hungry and thirsty. It becomes easier to understand why travellers are praised in this verse when one considers the material and spiritual benefits provided by journeys to both the traveller and the residents of the places visited.

Travel is encouraged in Islam in order to see Allah's power and take heed from it, to visit sacred places on the occasion of Hajj and 'Umra, to seek knowledge, to visit relatives and the ill, to look for sustenance, to emigrate because of oppression from disbelievers, to strive for the sake of Allah, and to deliver the message of Islam. In fact, Allah Almighty has commanded people to travel around the world to see His creative power and to believe that the same power has created the Hereafter: "Say, 'Travel throughout the earth and see how He brings life into being: and He will bring the next life into being. Allah has power over all things." Furthermore, people are encouraged to visit the historical places of the world, in the East and the West, in order to take lessons, "Allah's ways have operated before your time: Travel through the land, and see what was the end of those who disbelieved." 5

Both Allah's order making the Hajj obligatory for those who are able to undertake it⁶ and the Prophet's saying, "Do not set out on a journey (for religious devotion) to any place but for the three mosques: For this mosque of mine (al-Masjid al-Nabawi), the Mosque of al-Haram (in Mecca), and the Mosque al-Aqsa (Jerusalem)," directed believers to make journeys for devotional purposes. In addition, by saying, "If anyone pursues a path in search of knowledge, Allah will thereby make easy for him a path to Paradise," Allah's Messenger (saw) encouraged journeys to seek knowledge. This was why Muslim students, especially the students of hadīth, travelled to most of the important centers of knowledge of their time and studied from the scholars there.

Whatever its purpose, every journey has hardships. The Prophet (saw) expressed this fact in the following words: "*Travelling is a kind of hardship as it prevents one from eating, drinking, and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family.*" Because of the hardships of journeys, no matter when or where they were made, Islam has established certain facilities for the acts of worship of the travellers. This is why four-rak'a obligatory prayers could be performed with two rak'as, ¹⁰ zuhr and 'asr prayers, and maghrib and 'isha' prayers, could be combined in accordance with certain rules, ¹¹ one could wipe over certain types of

⁴ Al-'Ankabut, 29: 20. ⁵ Al 'Imran, 3: 137; al-An'am, 6: 11; al-Nahl, 16: 36; al-Naml, 27: 69. 6Al 'Imran, 3: 97. ⁷M3384, Muslim, al-Hajj, 8 D3643, Abu Da'ud, al-'Ilm, 1; T2646, al-Tirmidhi, al-'Ilm, 2. 9B1804, al-Bukhari, al-'Umra, 19; B5429, al-Bukhari, al-At'ima, 30. 10 M1576, Muslim, al-Musafirin, 6. 11 B1092, al-Bukhari, Taqsir al-salat, 6.

socks (as symbolic wudu') for three days (instead of one),¹² and one could postpone obligatory fasting to a time after the journey.¹³

Moreover, by mentioning travellers and wayfarers among the people who could receive alms when needed,¹⁴ Allah's Messenger (saw) recommended financial help for travellers. In this regard, the Prophet (saw) endowed the land of Fadaq for travellers.¹⁵ Similarly, 'Umar endowed his lands in Khaybar for the poor, his relatives, the slaves who would like to gain their freedom, those who strive in the cause of Allah (swt), guests, and the travellers.¹⁶ The phrase "*Ibn al-sabīl*," or "traveller," mentioned in the Holy Qur'an and sayings of the Prophet (saw) is regarded as referring to a group of people to whom help and service is always recommended. In one of his *ḥadīths*, Allah's Messenger mentioned building a guest house for travellers among the actions which would keep one's book of deeds open after his death.¹⁷ By such actions and statements, Allah's Messenger wished to provide facilities for guests and travellers. This is why numerous places to serve travellers, such as hotels, hostels, bathhouses, caravanserais, and village houses, have been constructed throughout the history of Islamic civilization.

Allah's Messenger (saw) said, "Three supplications are answered, there being no doubt about them: That of a father, that of a traveller, and that of one who has been oppressed." This good news was no doubt about those who left their comfort for the sake of Allah and would be financially and spiritually supported. This is why the Prophet (saw) stated that a man who carried extra water when he travelled but withheld it from other travellers would be among those on the Day of Judgement upon whose faces Allah would not look nor would he purify them. Indeed they would receive a severe punishment. Thus, he asked travellers to help each other. In fact, once when he saw a needy person on a journey, he commanded other travellers to help him, "He who has an extra mount should give that to one who has no mount for him, and he who has surplus of provisions should give them to him who has no provisions." In one of his sayings, referring to those who cut desert trees under which travellers rested, Allah's Messenger (saw) cursed them with the following words: "If anyone cuts the lotus tree, Allah brings him headlong into Hell." Allah brings him headlong into Hell."

During a journey, not only the travellers but also their mounts, which carry people and loads, deserve to be treated kindly. The advice found in the sayings of the Prophet (saw), such as to treat transport animals kindly, ensure their rest by camping at halting places, and to pass quickly across

¹² N126, al-Nasa'i, al-Tahara, 98; D157, Abu Da'ud, al-Tahara, 60. 13 D507, Abu Da'ud, al-Salat, 14 B1465, al-Bukhari, al-Zakat, 47; M2423, Muslim, al-Zakat, 123. 15 D2967, Abu Da'ud, al-Imara, 18, 19. 16 B2772, al-Bukhari, al-Wasaya, 28. 17 IM242, Ibn Maja, al-Sunna, 18 D1536, Abu Da'ud, al-Witr, 29; T1905, al-Tirmidhi, al-Birr, 7. 19 B2358, al-Bukhari, al-Musagat, 5; M297, Muslim, al-Iman, 173. ²⁰ M4517, Muslim, al-Lugata, ²¹ D5239, Abu Da'ud, al-

Adab, 158, 159.

arid and barren lands on long journeys,²² reveal Allah's Messenger's concern for compassion and mercy for living things.

In order to prevent possible harm to life and property, the Prophet (saw) advised taking precautions during travel. In this regard, the Prophet stated that women in particular should not travel for more than three days without a relative²³ and that they should not travel alone at night.²⁴ Allah's Messenger's insistent warnings, especially that women should not travel alone at night, were intended to prevent them from being in a difficult situation regarding their life, property, and honor under the conditions of the time. However, if there was no problem of safety or concern about life, property, and honor, then people could travel alone. In fact, when the Prophet (saw) was conversing with 'Adi b. Hatim (ra), a prominent member of the tribe of Tayy, the Prophet (saw) said, "'Adi! Have you been to the City of al-Hira?" When Adi replied saying, "I haven't been there, but I was informed about it," the Prophet (saw) said, "If you should live long enough, you will certainly see that a lady on her camel travelling from the City of al-Hira will safely reach and perform the circumambulation of the Ka'ba, fearing none but Allah."

One precaution that Allah's Messenger (saw) wanted to be taken during a journey was that a person should not set out alone on long night journeys. ²⁶ Under the circumstances of the time, travelling alone was risky for life and property even for men. This was why he defined travelling alone or with one person as Satanic, but with three people as a "caravan." This was because Satan was closer to a person who acted alone and was away from those who act in harmony with a congregation. A journey of one or two people was characterized as Satanic because it was open to the deceptions of Satan, to various dangers, and troubles.

The Messenger of Mercy advised Muslims to take precautions against possible the troubles that one might experience. Allah's Messenger, who was aware that a night journey would be easier in a hot region, said, "Travel by night, because the land is travelled faster at night than it is during the day," and suggested choosing the most suitable time for a journey. In addition, the Prophet (saw) advised his Companions (ra), saying, "When three are on a journey, they should appoint one of them as their leader." 30

The Prophet's sayings that warn about sea travel when it was for purposes other than Hajj or fighting for the sake of Allah³¹ can be explained by the fact that sea travel was dangerous at that time. Even though it was

²² MU1804, al-Muwatta', al-Isti'dhan, 15. ²³ B1086, al-Bukhari, Taqsir al-salat, 4; M3263, Muslim, al-Hajj, 417. ²⁴ HM8470, Ibn Hanbal, II, 25 B3595, al-Bukhari, al-Managib, 25. ²⁶ B2998, al-Bukhari, al-Jihad, 135; T1673, al-Tirmidhi, al-Jihad, 4. ²⁷T1674, al-Tirmidhi, al-Jihad, 4. ²⁸ MU1804, al-Muwatta', al-Isti'dhan, 15. ²⁹ MU1804, al-Muwatta', al-Isti'dhan, 15; D2571, Abu Da'ud, al-Jihad, 57. 30 D2609, Abu Da'ud, al-Jihad, 80. 31 D2489, Abu Da'ud, al-

Jihad, 9.

not an often used form of transportation in his region, the Prophet (saw) answered questions asked about the sea travel and told the Companions (ra) who asked about the permissibility of performing the wudu' with sea water when fresh water was not available that it was pure and that what died in it was lawful.³²

The Prophet (saw), who never returned to his family from a journey at night, but rather in the morning or in the evening, ³³ said, "*The best time for a man to go to his family on return from a journey is at the beginning of the night*"³⁴ and "*When anyone of you is away from his house for a long time, he should not return to his family at night*."³⁵ Such advice of the Prophet (saw) under the conditions of the 'Asr al-Sa'ada, when the means of illumination and communication were very limited, was to ensure the safety and tranquility of the family. For a person who would return from a journey at night, sending a messenger to his home and giving his wife time for preparation were important principles of prophetic manners with regard to giving the family time to get ready to welcome the traveller. ³⁶ Today when the means of communication have developed so much, informing family members ahead of time and avoiding inconvenience are simple. Therefore, the prophetic ban in question was more related to the circumstances of his time.

Allah's Messenger (saw) would set off on a journey by invoking Allah (swt), and would pray en route at stopping places and when he returned from the journey. When he was ready to set out on a journey, he would get on his mount, recite the *takbīr* three times, and then say the following supplication: "Glory be to Him who has given us control over this; we could not have done it by ourselves. Truly it is to our Lord that we are returning"³⁷ and "O Allah, we seek virtue and piety from You in this journey of ours and the act which pleases You. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with You from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return."³⁸

When the Messenger of Allah (saw) was travelling and night came on, he used to say, "O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from lions, from large black snakes, from other snakes, from scorpions, from the evil of jinn which inhabit a settlement, and from a parent and his offspring."³⁹

32 D83, Abu Da'ud, al-Tahara,
41; N59, al-Nasa'i, al-Tahara,
47.
33 B1800, al-Bukhari, al-'Umra, 15.
34 D2777, Abu Da'ud, al-Jihad, 163.
35 B5244, al-Bukhari, al-Nikah, 121.
36 B5247, al-Bukhari, al-Nikah, 123.
37 Al-Zukhruf, 43: 13-14.
38 M3275, Muslim, al-Hajj,
425; D2599, Abu Da'ud, al-Jihad, 72.

When Allah's Messenger returned from a journey, he would invoke Allah (swt) by saying, "(We are) Returning, if Allah wills, repenting, worshipping, and directing praise to our Lord."⁴⁰ Whenever the Prophet (saw) returned from a journey in the forenoon, he would directly go to the mosque and offer two rak'as of prayer.⁴¹

Throughout history, believers have emigrated to lands where they could freely live their religion because of the oppression to which they have been subjected. Therefore, emigration is a type of journey. It is stated in the Holy Qur'an, "If anyone leaves home as a migrant toward Allah and His Messenger and is then overtaken by death, his reward from Allah is sure. Allah is most forgiving and most merciful."⁴² The encouragement of the saying (of the Prophet) "Make journey, gain health,"⁴³ which is mentioned in various narrations, is the equivalent of this verse. Despite certain difficulties, there is no doubt that journeys give people the opportunity to experience different cultures and influence each other, and thus expand their knowledge and view of the world. In this respect, Imam al-Shafi'i's saying is meaningful, "In order to attain merit, go out to foreign places. Set out on journeys, because there are five types of benefits in journeys: Forgetting sorrows, providing sustenance, learning knowledge and manners, and having the opportunity to meet and talk with respected men of knowledge."⁴⁴

In fact, life is a path going to the Lord. Man is a traveller and a life-span is a journey the length of which is known only to Allah (swt). Describing Islam as the "sabīl (path)" and "sirāṭ al-musṭaqīm (the straight path)" in many verses and ḥadīths demonstrates this fact. On his journey toward eternal life, the believer tries to reach that destination by paying attention to the signs on the path. Of course, the world is temporary and the journey in this world is transient. This was why Allah's Messenger said to 'Abd Allah b. 'Umar (ra), "Be in this world as if you were a stranger or a traveller."

Therefore, a believer who regards himself as a traveller in this world should know well which provisions and preparations he should prepare for his destination and what he can take there. The verse, "...Whatever good you do, Allah is well aware of it. Provide well for yourselves: the best provision is to be mindful of Allah...," shows how one can make the best preparation. In conclusion, every journey is a part of the actual journey from this world to the Hereafter and reminds the individual of the real path and the real journey.

³⁹ D2603, Abu Da'ud, al-Jihad, 75. 40 T3447, al-Tirmidhi, al-Da'awat, 46; DM2710, al-Darimi, al-Isti'dhan, 50. 41 B3088, al-Bukhari, al-Jihad, 198. 42 Al-Nisa', 4: 100. ⁴³ HM8932, Ibn Hanbal, II, 380; MA9269, 'Abd al-Razzaq, Musannaf, V, 168. 44 FK4/108, al-Munawi, Fayd al-qadir, IV, 108-109. 45 B6416, al-Bukhari, al-Rigaq, 3. ⁴⁶ Al-Baqara, 2: 197.



PAINTING and SCULPTURE NOT FOR WORSHIPPING

عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسٍ أَتَاهُ رَجُلُ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّى أُصَوِّرُ هَذِهِ التَّصَاوِيرَ فَمَا تَقُولُ فِيهَا؟ فَقَالَ: ادْنُهْ ادْنُهْ، سَمِعْتُ مُحَمَّدًا فَقَالَ: إِنِّى أُصَوِّرُ هَذِهِ التَّصَاوِيرَ فَمَا تَقُولُ فِيهَا؟ فَقَالَ: ادْنُهْ ادْنُهْ، سَمِعْتُ مُحَمَّدًا فَقَالَ: يَقُولُ: "مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخِهِ."

Nadir b. Anas reported,

"I was sitting with Ibn 'Abbas when a man from among the people of Iraq came to him and said, 'I make these paintings; what do you say concerning them?' Ibn 'Abbas said, 'Come closer, come closer. I heard Muhammad (saw) say, "Whoever makes an image (in order to worship) in this world will be commanded on the Day of Resurrection to breathe a soul into it, and he will not be able to do so."

(N5360, al-Nasa'i, al-Zina, 113)



عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : " وَالَّهُ مَا لَهُ اللَّهِ اللَّهُ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ. " " إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ. "

An-

عَنْ عِمْرَانَ بْنِ حِطَانَ: أَنَّ عَائِشَةَ عَيْنِ اللَّهِ عَنْ عَمْرَانَ بْنِ حِطَانَ: أَنَّ النَّبِيَّ عَلَيْ لَمُ يَكُنْ يَتُرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصَالِيبُ، إِلاَّ نَقَضَهُ.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللهِ اللَّهِ اللَّهُ اللَّاللَّاللَّ اللَّهُ اللَّاللَّالَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

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عَنْ أَبِي زُرْعَةَ قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي دَارِ مَرْوَانَ فَرَأَى فِيهَا تَصَاوِيرَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: "قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي؟ فَلْيَخْلُقُوا ذَرَّةً، "قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقُوا شَعِيرَةً."



According to 'Abd Allah (b. Mas'ud), (ra) Allah's Messenger (saw) said, "The most grievously tormented people on the Day of Resurrection will be the painters of pictures (to worship)"

(M5537, Muslim, al-Libas wa 'l-zina, 98; B5950, al-Bukhari, al-Libas, 89)



According to 'Imran b. Hittan, 'A'isha (ra) reported to him, "I never used to leave in the house of the Prophet (saw) anything carrying an image or cross but he obliterated it."

(B5952, al-Bukhari, al-Libas, 90)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "Angels do not enter the house in which there are sculptures or pictures." (M5545, Muslim, al-Libas wa 'l-zina, 102)



Abu Zur'a reported, "I visited the house of Marwan in the company of Abu Hurayra (ra). When Abu Hurayra found pictures there, he said, "I heard Allah's Messenger (saw) say, 'Allah, the Glorious and Exalted, said, "Who is a more wrongdoer than the one who tries to create creation like My creation. Let him create an atom or a grain of wheat or that of barley.""

(M5543, Muslim, al-Libas wa 'l-zina, 101; B5953, al-Bukhari, al-Libas, 90)

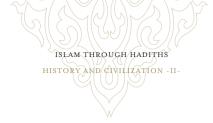


a'id b. Abi al-Hasan described the swift arrival of an Iraqi man while he was with Ibn 'Abbas (ra), "As soon as the man entered through the door, he said, 'O Ibn 'Abbas! My sustenance is from my manual profession and I make these pictures and earn my living by their profit." Ibn 'Abbas said, "I will tell you only what I heard from Allah's Messenger. I heard him say, 'Whoever makes a picture (to worship) will be punished by Allah until he puts life in it, and he will never be able to give life to it." Hearing this, the man heaved a sigh and his face turned pale thinking that all painters were going to go to Hell. Ibn 'Abbas said to him, "What a pity! If you insist on making pictures, I advise you to make pictures of trees and other inanimate objects."

Even though Islam had emerged, the traces of polytheism on Meccan society were not completely erased. Habits remaining from polytheism could sometimes be seen. Painting and making sculptures in the pre-Islamic Arab Peninsula and ancient polytheistic societies was not just an artistic activity but also a means of worship or the orientation of religious feelings. The Messenger of Mercy reminded Muslims of the inappropriate acts that he saw and stressed that they were against Islamic principles. He pointed out to them that the beliefs of the Jahiliyya were reflected in their actions, and guided them to correct behavior. In a society that was on the verge of social transformation, the Prophet (saw) drew new borders and established certain regulations. As in the above-mentioned case, both Allah's Messenger and his Companions like Ibn 'Abbas (ra) made certain warnings to painters or sculptors who still tried to earn their livelihood by their art even though they had converted to Islam.

In fact, the prohibition of painting and sculpture occurred in some pre-Islamic religions. As is well known, all monotheistic religions from Abraham to Moses and from Jesus to Muhammad took part in a relent-

¹ B2225, al-Bukhari, al-Buyuʻ, 104; M5540, Muslim, al-Libas wa ʻl-zina, 99.



less struggle against all perceptions that would associate certain beings as equal partners with Allah by stating, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them...,"2 and the Jews obeyed this ban. From the statement, "Thou shalt not bow down thyself to them, nor serve them," it is understood that this ban was specifically aimed at images and paintings made for idols and worshipping them. The images and paintings banned by the Torah were also banned by the Gospels because all monotheistic religions were sent to confirm each other. Nevertheless, paintings and then icons of Jesus, Maryam, and the saints started to be seen in many churches in later periods.³ In fact, the Prophet's wife Umm Salama (ra) told him about a church called Maria, which she had seen in Abyssinia. She told him about the pictures that she had seen on its walls. Allah's Messenger (saw) said, "If any righteous pious man dies among them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures in the sight of Allah."4

The Arabic word *timthāl* meaning sculpture is mentioned in plural form as *tamathīl* in two verses in the Holy Qur'an. The first deals with Abraham, his father, and the images which their people were worshipping,⁵ while the second speaks about some statues sculpted for Solomon.⁶ According to one interpretation of the meaning of *timthāl* mentioned in this second verse, they were the statues of angels, prophets, and righteous people.⁷ According to another interpretation, they were the statues of birds like peacocks and hawks on the steps of Solomon's throne.⁸

Allah Almighty, who calls Himself in the verses related to images by the name "al-Muṣawwir (The Shaper)," states that He shaped people in the womb as He pleases, 10 that He created people, shaped them and proportioned them in whatever form He choses, 11 and that He shaped and formed people well. 12

Even though there is no verse in the Holy Qur'an that clearly prohibits images and paintings like the one in the Torah, the idol worship that existed in the customs and traditions of the pre-Islamic period is criticized and the things that would lead man to polytheism and those who practice it are condemned.¹³ As understood from the relevant verses, the word "taṣwīr" mentioned in the Holy Qur'an refers to Allah's creation to

² Old Testament, Exodus, 20/4-5. ³ "Resim," DIA, XXXIV, 579. ⁴B434, al-Bukhari, al-Salat, ⁵ Al-Anbiya', 21: 52. 6 Saba', 34: 13. ⁷ BY5/243, al-Baydawi, Tafsir, V, 243. 8 TN3/56, al-Nasafi, Tafsir, III, 56. 9 Al-Hashr, 59: 24. ¹⁰ Al 'Imran, 3: 6. 11 Al-Infitar, 82: 6-8. 12 Al-Mu'min, 40: 64; al-Taghabun, 64: 3. ¹³ Al-Nisa', 4: 116-117; Ibrahim, 14: 36; al-Hajj, 22:

31; al-Najm, 53: 19, 20, 23.

which He gives form while the word "timthāl" denotes images and sculptures

Like the report mentioned at the beginning of this chapter, there are many <code>hadīths</code> that prohibit making paintings and images. Once, 'A'isha (ra), the mother of the faithful believers, bought a cushion with animal pictures on it. When Allah's Messenger saw it, he remained standing at the door and did not enter the house. When 'A'isha (ra) noticed the sign of disgust on his face, she asked, "O Allah's Messenger! I ask forgiveness from Allah and His Messenger. Please let me know what sin I have committed." He said, "What about this cushion?" She replied, "I bought it for you to sit and recline on." Allah's Messenger said, "The painters (i.e., owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Give life to what you have created (i.e., painted)." ¹⁴

According to the report of 'A'isha (ra), when Allah's Messenger saw a thin cloth curtain with portraits hanging over a shelf, the color of his face changed and he said, "O 'A'isha, the most grievous torment from the Hand of Allah on the Day of Resurrection would be for those who imitate (Allah) in the act of His creation." 'A'isha (ra) then cut the curtain into pieces and made one or two pillows out of it.¹⁵

In like manner, 'A'isha (ra) hung one of her dresses on which were images and decorations on a wall. Allah's Messenger (saw) asked that it be removed so that it would not distract his attention while praying and 'A'isha (ra) tore it into pieces and made cushions out of it.¹⁶

In some *ḥadīths*, the existence of human images on the cover of the door of the Prophet's house and the presence of a dog belonging to the Prophet's grandsons in the house are given as the reason why angel Jibril went to the Prophet's house, but refused to enter it. Upon Jibril's warning, the cover with the images was destroyed and two cushions were made out of it and the dog was taken out of the house.¹⁷

Allah's Messenger, whose goal was to abolish polytheism and establish monotheism, openly objected to portraits, images and idols, especially if found in places of worship. In fact, the Prophet (saw) ordered 'Umar b. al-Khattab (ra), who was in al-Batha' at the time of the conquest of Mecca, to visit the Ka'ba and destroy all the images in it. The Prophet (saw) did not enter it until all the images were destroyed. According to Ibn 'Abbas, when the Prophet (saw) saw pictures in the Ka'ba, he did not enter it until

14 B2105, al-Bukhari, al-Buyu', 40. 15 M5528, Muslim, al-Libas wa 'l-zina, 92. 16 M5529, Muslim, al-Libas wa 'l-zina, 93. 17 D4158, Abu Da'ud, al-Libas, 45; T2806, al-Tirmidhi, al-Adab, 44. 18 D4156, Abu Da'ud, al-Libas, 45.

he ordered them to be obliterated. When he saw the pictures of Abraham and Ishmael carrying the arrows of divination, he said, "May Allah curse those who made these! By Allah, neither Abraham nor Ishmael practiced divination with arrows." ¹⁹

The Prophet's attitude toward the religious motifs, signs, and symbols of various cultures found in peoples' homes emphasized his view of monotheism and the great the role of such things in the construction of a culture. The <code>hadīths</code> stating that the Prophet (saw) obliterated anything in his house carrying images or crosses²⁰ demonstrate that foreign religious symbols in particular should not be kept in houses. The ban on images was not limited to objects in the shape of crosses. All practices and objects that evoked imitation of Allah's creation and were made for the purpose of worship were within the limits of this ban.

The main question that needs to be posed is how the terms "ṣūra" and "timthāl" mentioned in the sayings of the Prophet (saw) were greeted by the society to which the Messenger of Allah was sent?

The word "ṣūra" literally means "appearance, form, shape, picture, and face," while the word "timthāl" means "sculpture, token, and symbol." Linguists call the multi-dimensional and shaped form of ṣūra as "timthāl" and they call the two-dimensional form "ṣūra" or "rasm." The word "ṣūra" comprises all animate and inanimate things, while the word "timthāl" or its plural form "tamāthīl" refers to only animate beings with souls. ²¹ According to this, it is possible to understand the word ṣūra as shaped and fashioned pictures and images. ²² The Prophet (saw) harshly prohibited keeping images made for the purpose of worship in homes by saying, "Angels do not enter the house in which there are sculptures or pictures," ²³ "The most grievously tormented people on the Day of Resurrection would be those who make images," ²⁴ and "Whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has made)." ²⁵

Even though the Arabs in the pre-Islamic period believed in Allah (swt), the only Creator, they also believed that they could reach Him through certain intercessors,²⁶ and because of that they used to accept various pictures and images, mostly in the form of humans, as intercessor gods. However, because Islam is based on the idea of the tawhid, or that there is no god and creative power other than Allah, it acts very cautiously about all kinds of possible dangers that might take people away from the

¹⁹ B3352, al-Bukhari, Anbiya', 8.
 ²⁰ B5952, al-Bukhari, al-Libas, 90.
 ²¹ LA46/4135, Ibn Manzur, Lisan al-'Arab, XXXXVI, 4135.
 ²² LA28/2523, Ibn Manzur, Lisan al-'Arab, XXVIII, 2523.
 ²³ M5545, Muslim, al-Libas wa 'l-zina, 102.
 ²⁴ HM4050, Ibn Hanbal, I, 426.
 ²⁵ B3224, al-Bukhari, Bad' al-khalq, 7.
 ²⁶ Al-Zumar, 39: 3.

monotheistic creed and involve them with associating partners with Allah. The sensitivity of Allah's Messenger (saw) about pictures and images of living things was because of this. When such danger among Muslims decreased and the involvement with polytheism became a remote memory then it is evident that Muslim scholars began to approach this topic with more tolerance and leniency.²⁷

The <code>hadīths</code> in this respect aim to prevent a society that had just been saved from polytheism from returning to its old beliefs. There are different approaches among Muslim scholars about the prohibition of pictures. The commentators explain that the grievous torment mentioned in the <code>hadīths</code> will be for the painters and sculptors who claim to create something similar to the creation of Allah, who attempt to compete with Allah (swt) in this respect, who make idols knowing very well that they will be worshipped and accept them as permissible (<code>halāl</code>). There are also interpretations that the prohibition of making pictures mentioned in the <code>hadīths</code> is strictly about making them for the purpose of worship. ²⁸ The famous exegete al-Tabari argued that the <code>hadīths</code> on this topic concern only pictures and images made for the purpose of worship. ²⁹

In the lands where Islam originated almost all images and pictures were accepted as idols. The most fundamental principle that shaped the Islamic approach to pictures and images was that the pictures and images in the perception of the time contradicted the principle of the tawhid. The Prophet's appointment of 'Ali (ra) to level high graves and destroy images found in houses³⁰ was related to this.

This attitude toward images and sculptures in the early days led Muslim to manifest their artistic tastes and emotions of beauty in a different way in their places of worship, the decoration of their buildings, the gilding and decoration of their books, and even in the articles that they used in their daily life. Thus, in contrast to Byzantine, Roman, and Persian art, Islamic art is not figurative and naturalistic, but rather it became an abstract art. This abstract art was expressed in calligraphy. If images had been approved and excessively encouraged in mosques and places of worship in Islam, as in many other religions, Islamic art might have imitated Christian Byzantine, Roman, and Persian art. And thus, geometric shapes, in which eternity found its expression, calligraphy, marbling, gilding, and miniatures might not have come into existence. Islam's rejection of images

²⁷ "Resim," *DIA*, XXXIV, 579. ²⁸ SN14/91, al-Nawawi, *Sharh'ala al-Muslim*, XIV, 91. ²⁹ DL5/110, al-Bakri, *Dalil al-falihin*, V, 110. ³⁰ N2033, al-Nasa'i, al-Jana'iz, 99.

in places of worship and its limited approval in daily life, while absolutely rejecting the shapes and images that are the symbols of other religions, has enabled Islamic art to be unique.

In Islamic thought, Allah (swt) is transcendent. Because nothing resembles Him, He does not resemble anything. This is why Islamic art is mostly an abstract art. Decoration and embroidery are intertwined as if they symbolize the eternity of Allah. No drawings in Islamic art have empty space. Every line travels beyond time. The main element of Islamic decoration is hidden in the manifestation of divine Unity in abstract and endless patterns which depict eternity. Instead of keeping man's heart busy with things other than Allah, decoration focuses only on Allah (swt). The depiction of eternity in Islamic art is abstract. The gate to divine Unity through abstract and endless patterns is opened by continuous repetition. This makes personification impossible. This perception of Islamic art is found everywhere from the patterns on clothing to the decoration and structure of houses, places of worship, and all other places that occupy a space in social life.



BEAUTY and ART ALLAH LOVES BEAUTY

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ عَنِ النَّبِيِّ عَلَىٰ قَالَ: "لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ." قَالَ رَجُلُ: إِنَّ الرَّجُلَ الْجَمَالَ، يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً. قَالَ: "إِنَّ اللَّهَ جَمِيلُ يُحِبُّ الْجَمَالَ، الْكَبْرُ: بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ."

According to 'Abd Allah (b. Mas'ud) (ra), the Prophet (saw) said, "He who has in his heart the weight of a mustard seed of pride will not enter Paradise." A person (among his hearers) said, "Verily a person loves that his dress should be fine, and his shoes should be fine." The Prophet remarked, "Verily, Allah is Graceful and He loves grace. Pride is rejecting the truth (out of self-conceit) and contempt for people."

(M265, Muslim, al-Iman, 147)



عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى عَمْرِهِ بْنِ شُعَيْبٍ عَنْ أَبْدِهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى عَبْدِهِ. "

عَنْ شَدَّادِ بْنِ أُوْسٍ أَنَّ النَّبِيَّ عَلَى قَالَ: " " إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ..."

عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ فَيْ كَانَ يَقُولُ: " اللَّهُ مَّ أَحْسَنْ خُلُقِي. " اللَّهُمَّ أَحْسَنْ خُلُقِي فَأَحْسِنْ خُلُقِي. "



According to the narration of 'Amr b. Shu'ayb, his father said that his grandfather (ra) said that the Messenger of Allah (saw) said, "Indeed Allah loves to see the results of his favors upon His servants."

(T2819, al-Tirmidhi, al-Adab, 54; HM20176, Ibn Hanbal, IV, 438)



According to Shaddad b. Aws (ra), the Prophet (saw) said, "Indeed Allah has decreed iḥsān (to act good) in everything..."

(T1409, al-Tirmidhi, al-Diyat, 14)



According to Ibn Mas'ud (ra), the Prophet (saw) used to say, "O Allah! As You created my appearance beautiful, Make my character beautiful."

(HM3823, Ibn Hanbal, I, 403)



ne day 'Abd Allah, the son of 'Umar (ra), said in a conversation, "I heard the Messenger of Allah say, "Allah will not look at (with mercy) those who drag their garments on the ground (out of conceit)." When Abu Rayhana, one of the slaves of the Prophet (saw), heard this, he said, "By Allah! The hadīth you transmitted to us has made me uncomfortable" and continued saying, "By Allah! I like beauty so much that I want everything I have from the laces of my shoes to the tie of my whip to be beautiful. Is this conceit?" But he was told that Allah's Messenger also said, "Allah is beautiful and He loves beauty. Allah loves to see the effects of His blessing on His servant. Pride means denying the truth and looking down on people."²

In this <code>hadīth</code> reported by Ibn 'Umar (ra), the Prophet (saw) focused on all beings when he said, "Verily, Allah is Graceful and He loves grace." Because Allah (swt) is eternal and immaterial, He is not an object of spectacle like something or someone beautiful. Therefore, the beauty of Allah can be comprehended only by observing His actions and the things He has created in this universe. The most remarkable thing in this <code>hadīth</code> is that the concept of beauty is attributed to an eternal being and thus it has gained an eternal meaning.

Art, beauty, and elegance can in fact be seen throughout the creation of Allah. In a sense, they are reflections of Divine beauty on earth. In fact, Allah (swt), who states in the Holy Qur'an that He created man in the best form, says of the creation and structure of the mountains, "...This is the handiwork of Allah who has perfected all things..." There is unique beauty and art, which people cannot replicate, in everything He created from an atom to the universe. Thus Allah refers to His color with the phrase "sibghat Allāh," literally "Allah's paint," even if it is a metaphorical phrase, and challenges humanity to say, "[Our life] takes its color from Allah, and who gives a better color than Allah?" Because the Lord Almighty created

¹ IBS806, Ibn 'Abd al-Barr, *Isti'ab*, p. 806.

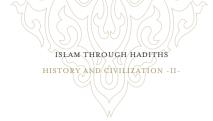
² ME4668, al-Tabarani, al-Mu'jam al-awsat, V, 60.

³ M265, Muslim, al-Iman, 147.

⁴Al-Taghabun, 64: 3; al-Tin, 95: 4.

⁵ Al-Naml, 27: 88.

⁶ Al-Baqara, 2: 138.



everything from nothing and for the first time, everything in creation has its own uniqueness, shape, color, taste, harmony, beauty, and elegance, all of which are manifestations of the Creator, *al-Badi*; which is one of the beautiful names of Allah meaning "the One who uniquely creates for the first time without an example." This is stated in a verse, "*Badi*' *al-samawāti* wa al-arḍ (He is the Originator of the heavens and the earth)." Animate or inanimate, man or animal, mountains, rocks, in short, everything in this universe created by Allah clearly manifests His unique creative power and amazes everyone who can understand.

Allah Almighty, who calls Himself by the name "al-Muṣawwir (the Shaper)," says that He created people, shaped and proportioned them in whatever form He chose, and that He shaped and formed people in the best way, and extols Himself as "aḥsan al-khāliqīn (the best of creators)," after mentioning the stages of development of the embryo in the womb.

In many verses of the Holy Qur'an, Allah Almighty draws people's attention to the beings He created. He states that there truly are signs in the creation of the heavens and earth, and in the alternation of night and day, for those with understanding.12 "Among His signs, too, is the fact that the heavens and the earth stand firm by His command. In the end, you will all emerge when He calls you from the earth"13 and "(He) who created the seven heavens, one above the other. You will not see any flaw in what the Lord of Mercy creates. Look again! Can you see any flaw? Look again! And again! Your sight will turn back to you, weak and defeated. We have adorned the lowest heaven with lamps ..."14 Furthermore, after stating that the sun and the moon run their determined course laid down for them by Him, He states, "The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit,"15 and He informs us that this unique order will continue without any disruption. Moreover, he asks whether or not people see how birds spread and close their wings (in the air), 16 how camels are created, how the heavens are lifted, how the mountains are raised high, and how the earth is spread out.17

Allah (swt), who loves beauty, as He is beautiful, ¹⁸ not only created everything in the perfect form, ¹⁹ but also did the same for the nature of man. Just as his Creator, man loves beauty, and would like to see, make, produce, and cultivate beauty. Given this natural disposition, man improves himself by learning as much as the abilities and means bestowed upon

⁷Al-Baqara, 2: 117; al-An'am, 6: 101. ⁸Al-Hashr, 59: 24. ⁹Al-Infitar, 82: 6-8. ¹⁰Al-Mu'min, 40: 64; al-Taghabun, 64: 3. ¹¹Al-Mu'minun, 23: 14. ¹²Al 'Imran, 3: 190. ¹³Al-Rum, 30: 25. ¹⁴Al-Mulk, 67: 3-5. ¹⁵Ya Sin, 36: 38-40. ¹⁶Al-Mulk, 67: 19. ¹⁷Al-Ghashiya, 88: 17-20. ¹⁸M265, Muslim, al-Iman,

¹⁹ Al-Sajda, 32: 7.

him allow. Nevertheless, no matter how skillful man is in this respect, all everything he does is a manifestation of the abilities Allah gave them and nothing more than the imitation of what Allah has created. Therefore, one cannot imagine in any real sense that an artist could compete with the Creator in aesthetics and artistry. No matter what they do in the name of art, those who believe in Allah know that this is a favor of Allah given to them and the art they make is the manifestation of Divine beauty through their hands. Because they think and believe like this, they want their art to be beautiful. Indeed, this is why they always strive to reach perfection in their art for this is what Allah Almighty expects from people. It is stated that after He gave David the means and skill, He commanded him to make shields and maintain a balance in labor, and then revealed to him, "Do good, all of you, for I see everything you do." In addition, Allah Almighty bestowed several benefits on Solomon. After stating that jinns made palaces, statues, basins as large as water troughs, and fixed cauldrons, He said, "Work thankfully, O family of David."20 These verses, on the one hand, point out that one needs to do one's work in the best way and that Allah sees and watches all that is done, and, on the other hand, they state that good deeds are a kind of expression of gratitude toward Allah (swt).

The term "iḥsān," mentioned in the famous ḥadīth of the angel Jibril, was defined by the Prophet (saw) as "To worship Allah as if you see Him."²¹ When we think of the verse, "Allah commands justice, and iḥsān (doing good)"²² and the ḥadīth, "Indeed Allah has decreed iḥsān in everything..."²³ together, we can say that the Islamic perception of aesthetics is "To do everything good and to always behave good" because He, the Almighty, sees all and wants it to be done in this manner.

In the life of Allah's Messenger (saw), who was very refined in his gestures and manners, there are several interesting anecdotes. One of them is as follows:

Ibrahim, the son of the Prophet, got sick and died when he was eighteen months old.²⁴ Losing his son made the Prophet (saw) very sad and he could not keep his tears away. However, what else could he do other than showing patience in the face of Allah's decree? With grief and sadness did he bury his beloved son, and perhaps, at that time he went through the greatest calamity that a father can experience. When he was by his son's grave, he saw a hole in the grave built from mud-bricks. He commanded it

²⁰ Al-Saba', 34: 10-13.
²¹ B50, al-Bukhari, al-Iman, 37.
²² Al-Nahl, 16: 90.
²³ T1409, al-Tirmidhi, al-Diyat, 14.
²⁴ D3187, Abu Da'ud, al-Jana'iz, 48-49.

to be fixed. When the Companions (ra) asked why, he said, "It will neither harm nor help the dead person, but it will harm the eye of the living person. Allah wants you do whatever you do well. Because Allah likes a person to does whatever he does perfectly."²⁵

What the Prophet (saw) asked to be done here was simply to repair or renovate. This succinct saying uttered in a very unique context was exceptionally meaningful because it emphasized the point of "being seen nice and beautiful to the eye (husn al-manzar)." Although he was in a sorrowful state, he did not ignore the need to repair a hole in his son's grave and to make sure it was pleasing to the eye. Furthermore, he gave a very important message that changed business ethics of Muslims and perhaps even their outlook on the whole world, "Allah likes a person to do whatever he does perfectly."

The term "itqān" (to do a work perfectly) is mentioned in the above hadīth; the phrase "amal al-ṣāliḥ" (a good deed) is mentioned in several verses; the term "iḥsān" (to do a task in the best form and to act always nicely) is also mentioned in several verses and hadīths; and the term "jamāl" (beauty) perhaps all constitute the bases of the perception of aesthetics and elegance in Islamic civilization.

This state of awareness manifested itself through various prophets in Islamic thought. Linking various plastic, literary, and vocal arts and crafts to a prophet—such as Noah's skill in constructing ships, ²⁶ Zachariah's carpentry, ²⁷ David's chanting hymns in a beautiful voice, ²⁸ and the Prophet Muhammad (saw)'s eloquent speeches²⁹—and thus pointing out that Allah (swt) is the source of all fine arts and crafts show that the awareness of thankfulness and gratitude is found in the essence of the activities of arts and crafts.

When the concept of "beauty" is considered, the first things that comes to mind are such notions as harmony, balance, measure, and elegance. When the concept of "elegance" is considered, the first thing that comes to mind is the Prophet Muhammad (saw). Of course, one should not look to the Prophet (saw) for the concept of beauty as perceived by modern people, because his life simply consisted of simplicity, modesty, and naturalness. He had the beauty of candor. His beauty and elegance were reflected in all of his actions. His sitting, standing, eating, drinking, dressing, speaking, being quiet, smiling, manners, hair, beard, in short,

²⁵ ST1/142, Ibn Sa'd, *Tabaqat*,

 I, 142; MK21363, al

 Tabarani, *al-Mu'jam al-kabir*,

 XXIV, 306.
 ²⁶ Hud, 11: 37-38.

 ²⁷ M6162, Muslim, al-Fada'il,

 169.
 ²⁸ M1852, Muslim, al Musafirin, 236.
 ²⁹ B7273, al-Bukhari, al
 Itisam, 1.

all his words and deeds were the manifestation of different aspects of elegance. In fact, is not such natural elegance rather than artificial elegance more normal? Indeed, his friend al-Bara' b. 'Azib (ra) once said, "I never saw anyone more handsome than the Messenger of Allah (saw), with his hair combed, wearing a red two-piece suit." Anas b. Malik (ra) said, "I never saw anybody who smelled nicer than the Prophet." His elegant laugh, which impressed everyone, was nothing but smiling. Allah's Messenger was so beautiful in appearance that he used to pray by saying, "O Allah! As You created my appearance beautiful, Make my character beautiful."

Allah's Messenger's observance of ritual prayer was also very beautiful. In fact, his wife 'A'isha (ra) described his *tahajjud* prayer as follows: "Allah's Messenger never exceeded eleven rak'as in Ramadan or in other months. He used to offer four rak'as, do not ask me about their beauty and length, then four rak'as, do not ask me about their beauty and length, and then three rak'as." The Prophet (saw) paid attention to the order of the rows when performing prayer in congregation and made sure they were close and straight and said, "... Straighten the rows for the prayer, as the straightening of the rows is among those things which make your prayer a correct and perfect one." 35

Furthermore, the Prophet (saw) knew that Bilal (ra) had a beautiful voice, so he asked him to recite the call for prayer after it was established, ³⁶ and he advised using melodious voices in the recitation of the Holy Qur'an. ³⁷ These actions were significant regarding vocal aesthetics in Islam.

Allah's Messenger was sent as a prophet during a period in which eloquence and rhetoric were especially popular as literary arts. In that period, poetry and its recitation were very well developed. The poems known as "*muʿallaqāt al-sabʿa*" which were hung on the walls of the Kaʿba were very famous.³⁸ Because of this, the Prophet (saw) said, eloquent speech sometimes had the influence of magic.³⁹

It is also possible to understand the Prophet's fundamental approach to refinement, which we have tried to present above, from the simplest actions. For example, when the Companion Mu'awiya b. Hayda (ra), who came to the Prophet (saw) with an envoy, asked, "What is the right of my neighbor on me?" the Prophet (saw) replied, "To visit him when he gets sick, to fulfill his funeral services when he dies, to give him a loan when he asks, to fulfill his need when he becomes needy, to congratulate him for his good acts, and to ad-

30 IM3599, Ibn Maja, al-Libas, 20. 31 YM3471, Abu Ya'la, Musnad, VI, 187. 32 T3642, al-Tirmidhi, al-Manaqib, 10; D2269, Abu Da'ud, al-Talaq, 31-32. 33 HM3823, Ibn Hanbal, I, 34 B1147, al-Bukhari, al-Tahajjud, 16. 35 B722, al-Bukhari, al-Adhan, 74. 36 B603, al-Bukhari, al-Adhan, 1. 37 IM1337, Ibn Maja, al-Igama, 176; DM3524, al-Darimi, Fada'il al-Qur'an, 38 "Muallakat," DIA, XXX, 39 B5146, al-Bukhari, al-Nikah, 48; M2009, Muslim, al-Jum'a, 47.

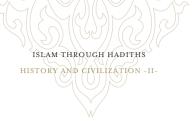
vise him of patience in times of hardship," and then cautioned him by saying, "Do not make your house higher than his lest you deny him the breeze." This response of the Prophet of Mercy shows, on the one hand, his perception of beauty and aesthetics and, on the other hand, pictures the ideal neighborly relationship based on the principal of self-sacrifice. This gracious advice unites both physical and moral elegance.

Art, which means the things that one makes with his hands and "the style of carrying out a job in a way that reflects an aesthetic feeling," in fact is actualized by one's abilities through various means and efforts. Just as every individual has his unique skills and abilities, every society and every period has its unique language, culture, and civilization. Art is the product of the time and place in which it has developed and reflects the characteristics of the civilization to which it belongs. Therefore, art carries unique features which change from religion to religion, from culture to culture, and from civilization to civilization. Although the interaction between cultures and civilizations is sometimes inevitable, every civilization with a religion, a mission, and energy has put its seal on its culture and art and produced unique works.

We can easily argue that when Islam was sent as the last divine religion it developed its own civilization, the seeds of which were planted in Medina, and it has produced its own unique art which reflects its fundamental features. In this respect, Islam has not become a religion imitating other religions and cultures, but rather it introduced its own world view. Islamic civilization created its own direction, its own place of worship, its own call to prayer, its own architecture, its own crafts, and its own urbanization. When one examines the Islamic arts, it can be seen that they always exhibit an awareness of the unity and oneness of Allah and avoid even the slightest elements that might evoke polytheism or disbelief. In Islamic arts and crafts, the intention and endeavor to do "a good deed" come to the forefront. The artist always thinks what he makes with the consciousness of "ihsān" or "as if he sees Allah" is an investment for the afterlife. With the desire for his art to become a "continuous charity (sadaga al-jāriyya), which will ensure that his book of deeds remains open after his death,"42 the artist tries to produce the most appropriate work.

In conclusion, Islamic art is in complete harmony with the beauties of Islamic morality. Modesty, naturalism, purity, usefulness, comfort, prac-

40 MK17116, al-Tabarani, al-Mu'jam al-kabir, XIX, 419; BS9561, al-Bayhaqi, *Shu'ab* al-iman, VII, 84. 41 "Sanat," *DIA*, XXXVI, 90. 42 M4223, Muslim, al-Wasiyya, 14.



ticality, austerity, and the ethics of *ihsān* have become the fundamental features of Islamic art. When a Muslim artist practices his art, he always thinks about the following verse: "Say [Prophet], 'Take action! Allah will see your actions—as will His Messenger and the believers—and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing."⁴³

⁴³ Al-Tawba, 9: 105.

SECTION 8







DEATH EVERY LIVING BEING WILL TASTE DEATH

عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ فَجَاءَهُ رَجُلٌ مِنَ الأَنْصَارِ فَسَلَّمَ عَلَى النَّبِيِّ فَيْ قُلَ: يَا رَسُولَ اللَّهِ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: ثَالْمُؤْمِنِينَ أَنْفَصُلُ؟ قَالَ: ثَأَخُمُهُمْ لِلْمَوْتِ ثَالْحُسْنَهُمْ خُلُقًا. "قَالَ: فَأَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَالَ: "أَكْثَرُهُمْ لِلْمَوْتِ ثَالْحُسْنَهُمْ خُلُقًا. "قَالَ: فَأَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَالَ: "أَكْثَرُهُمْ لِلْمَوْتِ ذَا اللَّهُ عَلَى اللَّهُ اللللللْمُ اللللللْمُ اللللْمُولِمُ الللللللْمُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللَ

Ibn 'Umar (ra) said, "I was with the Messenger of Allah (saw) and a man from among the Ansar came to him and greeted the Prophet (saw). Then he said, 'O Messenger of Allah! Which of the believers is best?' He said, 'He who has the best manners among them.' The man then said, 'Which of them is wisest?' The Prophet (saw) said, 'The one who remembers death the most and is best in preparing for it. Those are the wisest.'" (IM4259, Ibn Maja, al-Zuhd, 31)



عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ اللَّهُ اللَّهِ اللَّهُ اللَّ

عَنْ أَسْمَاءَ بِنْتِ عُمَيْسِ الْخَثْعَمِيَةِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: ثَنَا وَطَغَى ثَنَا وَلَهُى وَنَسِى الْمَقَابِرَ وَالْبِلَى بِئْسَ الْعَبْدُ عَبْدٌ عَتَا وَطَغَى ثَنَا وَطُغَى وَنَسِيَ الْمُبْتَدَا وَالْمُنْتَهَى... "

عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ عَلَىٰ قَالَ: "مَنْ أَحَبَّ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ."

عَنْ أَنسِ بْنِ مَالِكَ ﴿ قَالَ النَّبِيُ ﴾ : "لَا يَتَمَنَّينَّ أَحَدُكُمُ الْمَوْتَ مِنْ ضُرِّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعِلاً فَلْيَقُلِ اللَّهُمَّ "لَا يَتَمَنَّينَّ أَحَدُكُمُ الْمَوْتَ مِنْ ضُرِّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعِلاً فَلْيَقُلِ اللَّهُمَّ أَصَابَهُ وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي. "

أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي. "

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَىٰ : "

" (اللَّهُ أَنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اللَّهُ . "



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "Remember often the destroyer of pleasures (death)."

(N1825, al-Nasa'i, al-Jana'iz, 3)

4

Asma' bint Umays al-Khath'amiyya (ra) heard the Messenger of Allah (saw) say, "...What an evil servant is the one who is heedless and distracted, forgetting about the graves and the trials. What an evil servant is the one who is violent and tyrannical, forgetting his beginnings or his end..."

(T2448, al-Tirmidhi, Sifat al-qiyama, 17)



According to 'Ubada b. al-Samit (ra), the Prophet (saw) said, "Whoever loves to meet Allah, Allah (too) loves to meet him and whoever hates to meet Allah, Allah (too) hates to meet him."

(B6507, al-Bukhari, al-Riqaq, 41)



According to Anas b. Malik (ra), the Prophet (saw) said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say, 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me."

(B5671, al-Bukhari, al-Marda, 19)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "Exhort those of you who are dying to recite 'There is no god but Allah'" (M2125, Muslim, al-Jana'iz, 2)



t was the tenth year after the Hijra. Allah's Messenger (saw) had sent his son Ibrahim, who was just sixteen months old, to his Lord.¹ The Prophet (saw), who had formerly experienced the sorrow of losing a child, also faced this one with patience. With his little servant Anas (ra), Allah's Messenger used to visit Ibrahim when he was with his wet-nurse. The Prophet (saw) had heard that his son had fallen ill and he immediately went there. When he arrived, he saw that his son was about to meet with his Lord. His body was trembling and the little boy was in his last breaths, and the eyes of Allah's Messenger started shedding tears. 'Abd al-Rahman b. 'Awf (ra) expressed his surprise saying, "O Allah's Messenger, even you are weeping!" He said, "O Ibn 'Awf, this is mercy." While his eyes continued to shed more tears, Allah's Messenger expressed the attitude that believers should assume in the face of death, "The eyes are shedding tears and the heart is grieved, and we will not say [anything] except what pleases our Lord." 2

He concluded his words by addressing his son Ibrahim, "Were it not that death is something that inevitably comes to all, and that the latter will surely join the former, then we would have been more (in anguish) than we are, verily we grieve for you."³

Even though dictionaries define it differently, such as the opposite of life, loss of one's power, the state of unfeeling, spiritual sleep, transfer from one world to the other, and separation of soul from the body, death is the only fact of life after birth as expressed by Allah's Messenger (saw). Death is the common fate of all living things on earth, not just humans. By stating, "So say, 'The death you run away from will come to meet you...'" and "Death will overtake you no matter where you may be, even inside high towers," the Holy Qur'an emphasizes that death is the inevitable reality of this life. Allah Almighty even declares that this is binding on all living things on earth, saying, "Every soul will taste death," which is mentioned in various

¹HM18912, Ibn Hanbal, IV, 304.

²B1303, al-Bukhari, al-Jana'iz, 43. ³IM1589 Ibn Maia al-

³ IM1589, Ibn Maja, al-Jana'iz, 53.

⁴Al-Jum'a, 62: 8.

⁵ Al-Nisa', 4: 78.

ISLAM THROUGH HADTH'S
ETERNAL LIFE, THE HEREAFTER

Suras of the Holy Qur'an.⁶ Death is by the law of the Almighty Creator and this is why nobody has the power to change it except Him, "We ordained death to be among you. Nothing could stop us."⁷

Allah (swt) personally reminded the Prophet (saw) and his community about death by saying, "You [Prophet] will certainly die, and so will they." Moreover, Allah Almighty has often in the Holy Qur'an pointed out that the life in this world is a test. One verse states, "Every soul is certain to taste death: We test you all through the bad and the good, and to Us you will all return." In another verse, which begins with the same words, the fact that every deed will accounted for in the Hereafter is expressed as follows: "Every soul will taste death and you will be paid in full only on the Day of Resurrection. Whoever is kept away from the Fire and admitted to the Garden will have triumphed. The present world is only an illusory pleasure." Therefore, remembering death means remembering one's purpose in creation and the questioning in the Hereafter. By keeping this in mind, the believer ensures that he always conscious of the way life should be spent.

Allah's Messenger (saw) cautioned his followers about death at every opportunity. In fact, the Companion Ibn 'Umar (ra) reported, "I was with the Messenger of Allah (saw) and a man from among the Ansar came to him and greeted him. Then he said, 'O Messenger of Allah, which of the believers is best?' He said, 'He who has the best manners among them.' The man then said, 'Which of them is wisest?' The Prophet (saw) said, 'The one who remembers death the most and is best in preparing for it. Those are the wisest."¹¹

Allah's Messenger (saw), who loved his community very much, which was why he frequently raised his hands and prayed to Allah for his them, ¹² advised them to organize their lives in this world in accordance with the way Allah (swt) wants so as not to face a bad end. According to Ubayy b. Ka'b (ra), when a third of the night passed, the Messenger of Allah (saw) would stand up and say, "O you people! Remember Allah! Remember Allah! The time of Rajifa (the first blow of the Sur which will bring the dead to life) is coming, followed by the Rajifa (the second blow of the Sur which will resurrect the dead); death with all its agony is certainly coming. Death will certainly find everybody!" This reality to which Allah's Messenger drew attention is mentioned in the Holy Qur'an as follows: "On the Day when the blast reverberates and the second blast follows: hearts will tremble and eyes will be downcast." ¹⁴

6 Al 'Imran, 3: 185; al-'Ankabut, 29: 57; al-Anbiya', ⁷ Al-Waqi'a, 56: 60. ⁸ Al-Zumar, 39: 30. 9 Al-Anbiya', 21: 35. ¹⁰ Al 'Imran, 3: 185. 11 İM4259, Ibn Maja, al-Zuhd, 31. 12 D2775, Abu Da'ud, al-Jihad, 162. 13 T2457, al-Tirmidhi, Sifat al-qiyama, 11 IM4259, Ibn Maja, al-Zühd, 31. 12 D2775, Abu Da'ud, al-Jihad, 162. ¹³ T2457, al-Tirmidhi, Sifat al-qiyama, 23. ¹⁴ Al-Nazi'at, 79: 6-9. TSLAM THROUGH HADITHS
ETERNAL DIFE, THE HEREAFTER

Allah's Messenger (saw) explained how a proper feeling of hayā' (to be restrained by shame) toward Allah should be by saying, "protect the head and what it contains and protect the insides and what it includes, and remember death and decaying (under the ground)," and stated that acting with such awareness would keep a believer's ties with Allah (swt) alive.

In a hadīth transmitted by Abu Hurayra (ra), Allah's Messenger drew attention toward "death's aspect of spoiling pleasures," and said, "Remember often the destroyer of pleasures." One day when he entered the mosque, he saw some people laughing excessively and remind them that people should act in a balanced manner. He said, "Indeed, if you were to increase in remembrance of the severer of pleasures, then you would find yourselves too busy for what I see. So increase in remembrance of death, the severer of pleasures." 17

One of the issues to which Allah's Messenger (saw) paid most attention in his warnings about death was the uncertainty of the time of death. Therefore he insisted on the necessity of not being late in organizing this life, for death might come any time. Once the Prophet (saw) asked 'Abd Allah b. 'Amr (ra), who was daubing the wall of his house together with his mother, "O 'Abd Allah! What are you doing?" 'Abd Allah replied saying, "O Messenger of Allah! We are repairing our house." Thereupon, the Prophet (saw) said, "Death is quicker (than the collapse of this wall)." By this saying, Allah's Messenger reminded them that death may catch up with every person suddenly; therefore, everybody needs to be ready for it.

Because of their nature, people are keen to accept this fleeting world and neglect the life to come.¹⁹ There are many reasons for why people avoid speaking of death; an excessive ambition toward this world, the wish to ignore the afterlife and not make the necessary preparations for it, the desire for eternity in this world, and finally, not being able to see the light of truth in the darkness of sin and disobedience. In this respect, Allah's Messenger cautioned, "...What an evil servant is the one who is heedless and diverted, forgetting about the graves and the trials. What an evil servant is the one who is violent and tyrannical, forgetting his beginnings or his end..."²⁰

Some people consider death as annihilation. They see death as the end of everything, the time when one totally dematerializes, dissolves, decays, and transforms into dust, and this is why they do not wish to face death. However, the truth is that for a soul that knows and loves Allah (swt) and receives its final curtain call, death is not annihilation and the

¹⁵T2458, al-Tirmidhi, Sifat al-qiyama, 24. ¹⁶N1825, al-Nasa'i, al-Jana'iz, 3. ¹⁷T2460, al-Tirmidhi, Sifat al-qiyama, 26. ¹⁸D5235, Abu Da'ud, al-Adab, 156, 157; IM4160, Ibn Maja, al-Zuhd, 13. ¹⁹Al-Qiyama, 75: 20-21. ²⁰T2448, al-Tirmidhi, Sifat al-qiyama, 17. ISLAM THROUGH HADITHS
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end of all, "[But] you, soul at peace: return to your Lord well pleased and well pleasing; go in among My servants; and into My Garden."²¹ For such souls, the grave is not a hole where one is transformed into dust. In fact, what makes death meaningful is the existence of the afterlife. The Lord Almighty gives the following good news to the believer who lives by believing in the afterlife, and dies by being close to Allah, "If that dying person is one of those who will be brought near to Allah, he will have rest, ease, and a Garden of Bliss."²²

This truth cannot be anticipated for a person who does not believe that he will be held accountable in the Hereafter for what he does in this world. Furthermore, such a person would not be able to face death. Whereas for a believer, who believes that he will be held accountable in the Hereafter and consequently takes every step in this life cautiously, death is not annihilation, but rather the beginning of an encounter. This is the meaning behind the Prophet's last breath and his expression of his longing to go to the Highest Companion²³ and Mawlana Jalal al-Din Rumi's expression of death as "shāb al-'arūs (the wedding night)"...

The Prophet (saw) assessed the approach toward death from the aspect of one's ties with Allah by saying, "Whoever loves to meet Allah, Allah (too) loves to meet him and whoever hates to meet Allah, Allah (too) hates to meet him." 'A'isha (ra) or one of the other wives of the Prophet (saw) said, "But we dislike death." Thereupon the Prophet (saw) said, "It is not like this," and explained his words by saying, "but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah loves the meeting with him as well. However, when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His requital, where-upon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah hates the meeting with him, as well." 24

Even though people generally do not like death and do not desire to die, some might want this inevitable end to take place as soon as possible because of the hardship they experience. Allah's Messenger (saw) gave the following advice to those who are in this situation: "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say, 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me."²⁵

Al-Fajr, 89: 27-30.
 Al-Waqi'a, 56: 88, 89.
 B4436, al-Bukhari, al-Maghazi, 84.
 B6507, al-Bukhari, al-Riqaq, 41; DM2784, al-Darimi, al-Riqaq, 43.
 B5671, al-Bukhari, al-Marda, 19.

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The Companions (ra), who accepted Allah's Messenger as the most important exemplar in their lives, acted very carefully to fulfill his commands and advices. One of them was Khabbab b. al-Arat (ra), who was an early Muslim who was subjected to numerous tortures. Toward the end of his life, Khabbab was treated with cauterization in seven places on his body, but he did not get better. His pain became unbearable. He said, "Had I not heard the Messenger of Allah (saw) say, "None of you should wish for death," I would have begged Allah for it." Thus, he strived to fulfill the advice of Allah's Messenger despite his unbearable pain. In this way, he showed that a believer could not even turn to statements that might be considered disobedience to Allah (swt) let alone consider suicide as an acceptable solution for his problems.

Everybody will certainly face the reality of death one day. There is no order in death either because it indiscriminately faces the young, the old, the man, the woman and the child. Everyone whose time is determined by Allah Almighty will submit his soul to Allah. Allah's Messenger gave his Companions (ra) advice about what they should do when they witnessed the moment of someone's death. He extolled them to remind those who were about to die to say, *kalimat al-tawhīd*, "Exhort those of you who are dying to recite, 'There is no god but Allah.'"²⁸ Some scholars evaluated this prophetic advice in connection with the *ḥadīth*, "Instruct your dying to say, (Lā ilāha illā Allāh) 'There is no god but Allah'"²⁹ and stressed its importance. It was also reported that Allah's Messenger (saw) said the following about the Sura Ya Sin, "Recite it near your dead (dying ones)."³⁰

Allah's Messenger, who always advised the Muslim to speak well, encouraged them to speak only good and comforting words to the ill and the dying because he told them that the angels say "Amīn" to whatever is said.³¹

Another advice of the Prophet (saw) was the act of closing the eyes of the dead. He said, "When you come to your dead, close their eyes, for the sight follows the soul..."³² Based on this prophetic advice, closing the eyes of the dead and tying their chin have become traditions in Muslim societies.

Because the dead person will never come back again, this separation of course makes those who love and are close to him sorrowful. In fact, it is not possible for a merciful person not to become filled with sadness and grief in such a situation. However, one should not exaggerate this sorrow and always avoid acts and behaviors that put any kind of blame on Allah

al-ghaba, II, 147.

²⁷T2483, al-Tirmidhi, Sifat al-qiyama, 40.

²⁸M2125, Muslim, al-Jana'iz, 2.

²⁹T976, al-Tirmidhi, al-Jana'iz, 6.

³⁰IM1448, Ibn Maja, al-Jana'iz, 4; BS6696, al-Bayhaqi, al-Sunna al-kubra, III, 544.

³¹M2129, Muslim, al-Jana'iz, 6.

³²HM17266, Ibn Hanbal, IV, 125; IM1455, Ibn Maja, al-Jana'iz, 6.

²⁶ EU2/147, Ibn al-Athir, 'Usd

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and destiny. The greatest example in this respect was the Messenger of Allah (saw). At the moment of the death of his granddaughter Umayma, from his daughter Zaynab (ra),³³ Allah's Messenger, whose eyes were filled with tears, said, "It is Allah who takes, and who gives; and everything before His sight has a limited period," and with these words he consoled all those who were filled with grief and sadness. He then said to those who were surprised to see him crying, "This is Mercy, which Allah has embedded in the hearts of whomever He wished of His servants. And Allah does not bestow His mercy, except on the merciful among His servants."³⁴

The news of a birth is also the message of a death. With every breath, a living person is truly walking toward death. Death is like a passage without a return. It is important to accept the reality of death despite how terrifying it is and get ready for this state which continuously takes place before our eyes and destroys desire. The most important thing in this matter is to eliminate the dread of death in ourselves and then there will not be nothing to fear. As expressed by the famous Turkish poet Necip Fazil,

³³ HM22122, Ibn Hanbal, V, 204. ³⁴ B5655, al-Bukhari, al-Marda, 9; M2135, Muslim, al-Jana'iz, 11. "Death is a good thing, It is the news behind the curtain... Were it not a good thing, Would the Prophet die?"



THE FUNERAL CEREMONY THE FINAL TASK FOR THE TRAVELLER TO THE HEREAFTER

عَنْ عَبْدِ اللَّهِ فَقَ قَالَ: قَالَ النَّبِيُّ فَ : " "لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِليَّة."

According to 'Abd Allah (b. Mas'ud) (ra), the Prophet (saw) said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Jahiliyya is not one of us."

(B1294, al-Bukhari, al-Jana'iz, 35)



عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ غَسَّلَ مَيِّتًا وَكَفَّنَهُ وَحَنَّطُهُ وَحَمَلَهُ وَصَلَّى عَلَيْهِ وَلَمْ يُفْشِ عَلَيْهِ مَا رَأَى خَرَجَ مِنْ خَطِيئَتِهِ مِثْلَ يَوْمٍ وَلَدَّتُهُ أُمُّهُ."

عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عَلَى يَقُولُ: " عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ. " إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ. "

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ ﴿ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: لَمَّا جَاءَهُمْ مَا يَشْغَلُهُمْ. " اصْنَعُوا لأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ. "

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنْ مَسَاوِيهِمْ."

عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ! إِنَّ أُمِّى مَاتَتْ أَفَأَتَصَدَّقُ عَنْهَا؟ قَالَ: وَعُنْهَا عَنْهَا عَنْهَا اللَّهِ إِنَّ أُمِّى مَاتَتْ أَفَاتُصَدَّقُ عَنْهَا عَالَ عَنْهَا الْمَاءِ. " نَعَمْ. " قُلْتُ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: "سَقْيُ الْمَاءِ. "



According to 'Ali (ra), Allah's Messenger (saw) said, "Whoever washes a deceased person, shrouds him, embalms him, carries him and offers the funeral prayer for him, and does not disclose what he has seen, he will emerge from his sins as on the day his mother bore him."

(IM1462, Ibn Maja, al-Jana'iz, 8)



Abu Hurayra (ra) heard the Messenger of Allah (saw) say, "When you offer the prayer for the deceased, supplicate sincerely for him." (D3199, Abu Da'ud, al-Jana'iz, 54, 56; IM1497, Ibn Maja, al-Jana'iz, 23)



According to 'Abd Allah b. Ja'far (ra), when the news of the death of Ja'far came, the Prophet (saw) said, "Prepare some food for the family of Ja'far, for indeed something has happened to them that will keep them busy."

(T998, al-Tirmidhi, al-Jana'iz, 21)



According to Ibn 'Umar (ra), Allah's Messenger (saw) said, "Mention good things about your dead, and refrain from (mentioning) their evil."

(D4900, Abu Da'ud, al-Adab, 42; T1019, al-Tirmidhi, al-Jana'iz, 34)



Sa'd b. 'Ubada (ra) reported, "I said, 'O Messenger of Allah, my mother has died; shall I give in charity on her behalf?' He said, 'Yes.' I said, 'What kind of charity is best?' He said, 'Providing drinking water (to the thirsty).'"

(N3694, al-Nasa'i, al-Wasaya, 9)



t was the tenth year of the Hijra.¹ Allah's Messenger (saw) went to the home of Khawla bint Mundhir, also known as Umm Sayf, to see his son Ibrahim, whom he had entrusted for wet nursing.² He had visited his son before. This time, however, when he embraced his beloved son, the little infant was about to take his last breath. When the Prophet (saw) saw his son's situation, his eyes started to shed tears. When 'Abd al-Rahman b. 'Awf (ra) recognized that the Prophet (saw) was crying, he expressed his surprise saying, "O Messenger of Allah! Are you crying too?" He said, "O *Ibn 'Awf, this is mercy and compassion.*" Then he wept some more. The following words of the Prophet (saw), who eased the pain in his heart by his patience and submission to Allah, taught believers how to behave in such a sorrowful situation: "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation."

Man, who has the desire to want to live forever, fears death because it means the end of his life and he tries to avoid the thought, as much as possible, that he and his loved ones may one day die. However, in the Islamic faith even though death is the end of life in this world, it is also the beginning of life in the Hereafter filled with unique beauty, and is endless. It is the believer's wedding night when he returns to his essence and meets his Lord, the being whom he loves most. A Muslim in fact accepts that life in this world is temporary and endeavors to become one of those who attains life in the Hereafter. Even if his heart is filled with sorrow when someone from his kith and kin dies, he accepts this as the decree of Allah (swt) and tries to send him from this world in the best manner possible. As described by the Prophet (saw), attending the funeral ceremony of the brother in Islam is one of the tasks of believers, "There are six things due from the believer to another believer: Visiting him when he is ill, attending to him

¹ ST1/144, Ibn Sa'd, *Tabaqat*, I, 144. ² D3187, Abu Da'ud, al-Jana'iz, 48, 49; MA14013, 'Abd al-Razzaq, *Musannaf*, VII, 494.

³ B1303, al-Bukhari, al-Jana'iz, 43; M6025, Muslim, al-Fada'il, 62.

⁴ Al-Sajda, 32: 10.

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when he dies (his funeral), accepting his invitation when he invites, giving him a salutation when he meets him, replying to him when he sneezes, and wishing him well when he is absent and when he is present."⁵

Not leaving the loved one alone at their last moments in this life is not only a duty of loyalty but also a consolation for the relatives of the dead. Therefore, if it is possible, it is necessary to be near the dying person, accompany him until he takes his last breath, and help him offer up his soul with peace and tranquility. In order to achieve this, one recites the Holy Qur'an, especially the Sura of Ya Sin⁶, in which hearts find peace,⁷ over the dying person. In accordance with the Prophet's command, "Exhort those of you who are dying to recite, 'There is no god but Allah,'"⁸ one tries to help the dying person say the *kalimat al-tawḥīd* before submitting his soul.

Allah's Messenger (saw), who tried not to leave his Companions (ra) alone even at the moment of their death, came and closed the eyes of Abu Salama (ra), who died from the wounds he had received during the Battle of Uhud. He told his lamenting relatives, "Do not pray for yourselves anything but good, for angels say 'Amen' to whatever you utter." He then said, "O Allah! Forgive Abu Salama, raise his degree among those who are rightly guided, grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it."9

The Messenger of Mercy, who commanded Muslims to close the eyes of the dead, ¹⁰ said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of the Jahiliyya is not one of us." This was so important that he asked the women who pledged allegiance to him to promise him to give up such behavior which he considered to be a rebellion against Allah. This was because the believer, who knows that both life and death come from Allah, avoids the words and behavior considered disobedient to Allah (swt), no matter how fresh and great his pain at that time.

As expressed by the Messenger of Allah (saw), crying and grieving derive from the person's mercy.¹³ Thus, not feeling sorrow and not crying for the dead, but instead wailing excessively and other such behavior are prohibited. In fact, Allah's Messenger, whose sadness could be seen in his face when the news of the martyrdom of Zayd b, Haritha, Ja'far b. Abi Talib, and 'Abd Allah b. Rawaha in the Battle of Mu'ta reached him,¹⁴ cried and kissed 'Uthman b. Maz'un (ra) when he died.¹⁵ He could not help his

⁵T2737, al-Tirmidhi, al-Adab, 1; N1940, al-Nasa'i, al-Jana'iz, 52. 6 D3121, Abu Da'ud, al-Jana'iz, 19, 20. ⁷ Al-Ra'd, 13: 28. 8 M2123, Muslim, al-Jana'iz, 9 M2130, Muslim, al-Jana'iz, 10 IM1455, Ibn Maja, al-Jana'iz, 6; HM17266, Ibn Hanbal, IV, 125. 11 B1294, al-Bukhari, al-Jana'iz, 35. 12 M2163, Muslim, al-Jana'iz, 31; D3131, Abu Da'ud, al-Jana'iz, 24, 25. 13 B1303, al-Bukhari, al-Jana'iz, 43. 14 B1299, al-Bukhari, al-Jana'iz, 40. 15 T989, al-Tirmidhi, al-Jana'iz, 14; D3163, Abu

Da'ud, al-Jana'iz, 35, 36.

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tears when he experienced one of the greatest pains a person could experience by the death of his beloved son Ibrahim, and he sought refuge with Allah and avoided words and behavior that would not please Allah (swt).¹⁶

After a death, the kith, kin, and neighbors of the deceased are informed about it. When a prominent person died in the age of the Jahiliyya, it was a custom to send a messenger to the neighboring tribes and to announce his death by wailing, crying, and saying things like "So and so died and the Arabs have been ruined." Allah's Messenger prohibited such ways of announcing a death which contradicted the essence of Islam.¹⁷ The purpose of announcing someone's death is to enable Muslims to attend his funeral and do their final duty for their brother. Thus, Allah's Messenger (saw) announced the death of the Negus of Abyssinia and called his Companions (ra) to come and observe the funeral prayer for him.¹⁸

In order to ensure that the recently deceased believer encounters his Lord in the best way and begins eternal life cleansed of material and spiritual impurities, his body should be washed carefully; a pleasant fragrance should be applied, and then the body should be nicely enshrouded. Allah's Messenger informed Muslim women how to wash the body of Zaynab, the daughter of Umm 'Atiyya (ra), as follows: "Wash her with water and (with the leaves of) the lotus tree, three or five times, or more than that if you think fit, and put camphor or something like camphor in the last washing." According to this decription, things like the leaves of the lotus tree, which would function like soap, and fragrant materials like camphor can be added into the water. Allah's Messenger (saw) advised women who washed the deceased to begin from the right side with the limbs normally washed during the wudu'. He gave his own shirt to use as her inner shroud. ²¹

In this respect, the deceased is thoroughly washed and, in a way, the ghusl is performed. According to the orders of Allah's Messenger (saw), those who wash the body must not look at the private parts of the body and they should be kept covered in a proper way.²² During the process of washing, certain manners should be observed. If something unpleasant is seen, it should not be revealed to others. In this respect, the Prophet (saw) said, "Whoever washes a deceased person, shrouds him, embalms him, carries him and offers the funeral prayer for him, and does not disclose what he has seen, he will emerge from his sins as on the day his mother bore him."²³ Even though Allah's Messenger did not appoint a special person to wash the deceased,

16 B1303, al-Bukhari, al-Jana'iz, 43; M6025, Muslim, al-Fada'il, 62. ¹⁷ T984, al-Tirmidhi, al-Jana'iz, 12; IM1476, Ibn Maja, al-Jana'iz, 14; IE5/85, Ibn al-Athir, Nihaya, V, 85-86; AU8/28, al-'Ayni, 'Umdat al-gari, VIII, 28. ¹⁸ M2204, Muslim, al-Jana'iz, 19 M2168, Muslim, al-Jana'iz, 36; SN7/2, al-Nawawi, Sharh Muslim, VII, 2. ²⁰ B167, al-Bukhari, al-Wudu', 31. ²¹ B1254, al-Bukhari, al-Jana'iz, 9. ²² D3140, Abu Da'ud, al-Jana'iz, 27, 28; IM1460, Ibn Maja, al-Jana'iz, 8. ²³ IM1462, Ibn Maja, al-Jana'iz, 8.

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he deemed it appropriate that reliable people to be chosen for this task.²⁴ Although it is known that the Prophet's daughter Fatima²⁵ and Abu Bakr (ra) were washed by their spouses according to their will,²⁶ it is considered proper that deceased male Muslims be washed by Muslim males and deceased female Muslims by female Muslims.

After washing and putting perfume on the body, the hair is tidied up and made ready for enshrouding.²⁷ The shroud, which is a special cloth to cover the body of the deceased, consists of pieces of seamless and collarless fabric, signifying that nothing truly belongs to this world, and symbolizing that a person will leave this world just like he was born into it. This is why Allah's Messenger (saw) advised Muslims to choose a shroud of white fabric, which is the symbol of purity and cleanliness,²⁸ and he stated that extravagance should be avoided and expensive fabrics should not be used for enshrouding.²⁹ He also said, "When any one of you shrouds his brother, he should shroud him well,"³⁰ counseling the Muslims to be meticulous in enshrouding the deceased.

According to Islamic principles, it is deemed appropriate to enshroud men with three pieces of cloth based on reports that the Prophet's body was enshrouded with three pieces, 31 and to enshroud women with five pieces.³² However, when there is not sufficient means to do this, even one piece will suffice, because the Prophet (saw) enshrouded his uncle Hamza (ra), who was martyred in the Battle of Uhud, with one piece of striped cloth, 33 while for Mus'ab b. 'Umayr (ra), who was martyred in the same battle, only a short cloak, which did not cover his whole body, was found. Thus, when Mus'ab's head was covered, his feet became uncovered, and when his feet were covered, his head was uncovered. Thereupon, the Messenger of Allah (saw) ordered the cloak to be placed on the side of his head and his feet were covered with a fragrant plant called idhkhir.34 Allah's Messenger commanded Muslims to observe the prohibitions of the state of iḥrām when enshrouding those who died in that state during the Hajj. Accordingly, the pilgrim is enshrouded with the two pieces of cloth that he wore in the state of iḥrām. He is not perfumed, and his head is left uncovered. Allah's Messenger stated that the pilgrim will be resurrected while he or she is reciting the *talbiya*.³⁵

The body of the deceased, who has been cleansed of material and spiritual impurities and enshrouded in white cloth, is then brought to the

²⁴ IM1461, Ibn Maja, al-Jana'iz, 8. 25 MA6122, 'Abd al-Razzag, Musannaf, III, 409; BS6760, al-Bayhaqi, al-Sunan alkubra, III, 562. ²⁶ IBS379, Ibn 'Abd al-Barr, Isti'ab, p. 379. ²⁷ B1263, al-Bukhari, al-Jana'iz, 17; M2169, Muslim, al-Jana'iz, 37. ²⁸ D4061, Abu Da'ud, al-Libas, 13; T2810, al-Tirmidhi, al-Adab, 46. ²⁹ D3154, Abu Da'ud, al-Jana'iz, 30, 31. 30 M2185, Muslim, al-Jana'iz, 31 B1387, al-Bukhari, al-Jana'iz, 94. 32 B1272, al-Bukhari, al-Jana'iz. 33 T997, al-Tirmidhi, al-Jana'iz, 20. ³⁴ M2177, Muslim, al-Jana'iz, 35 B1850, al-Bukhari, Jaza

al-sayd, 20.

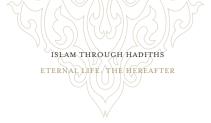
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place of prayer. The body is now ready for the funeral prayer. Allah's Messenger, who said, "When you offer the prayer for the deceased, supplicate sincerely for him,"³⁶ commanded Muslims to offer prayer for every believer when he dies. ³⁷ By observing the funeral prayer, Muslims bid farewell to their Muslim brother on his final journey. They pray to the Almighty Lord to forgive the sins of the deceased, erase his mistakes, let him arrive at his destination safely and be protected from the tortures of Hell, and meet Him with gifts. ³⁸

The statement of the Prophet (saw) regarding the martyrs of Uhud, "Wrap them up with their blood, for there is no wound incurred in the cause of Allah, but he will come on the Day of Resurrection bleeding with the color of blood, but its fragrance will be that of musk,"39 should not be seen as a contradiction of what has been said above, that he ordered, contrary to common practice, to bury them without washing, enshrouding, and offering funeral prayer for them.⁴⁰ This prophetic practice⁴¹ probably resulted from necessity and the lack of means and time to wash, enshroud, and bury the believers who were martyred in the battlefield. In fact, as mentioned earlier, Hamza, who was martyred in the Battle of Uhud, was enshrouded with one piece of cloth while Mus'ab b. 'Umayr was enshrouded with a piece of cloth too small to cover his entire body. Moreover, Allah's Messenger later offered funeral prayers for Hamza⁴² and the other Companions (ra) who were martyred in the Battle of Uhud.⁴³ Therefore, it would be appropriate to understand his order about the martyrs of Uhud as a practice to be followed in times of necessity.

After the funeral prayer, the deceased is taken to the cemetery and buried. Provided that the journey of the cemetery can be done easily,⁴⁴ Allah's Messenger (saw) advised taking the deceased to the place of burial as soon as possible.⁴⁵ The Companion 'Abd Allah b. Mas'ud (ra) reported that carrying the coffin by its four corners is a *sunna* of the Prophet (saw).⁴⁶ Those who do not personally carry the coffin accompany it on foot or in a vehicle until it reaches the cemetery. However, it seems that the Prophet (saw) regarded going on foot to be more appropriate.⁴⁷ In fact, once he did not get on the mount offered to him when he was following a funeral procession and he rode it only after the completion of the burial services. When he was asked the reason for this, he said, "*The angels were on their feet. I did not want to ride while they were walking. When they went away, I rode.*" ⁴⁸

36 D3199, Abu Da'ud, al-Jana'iz, 54, 56; IM1497, Ibn Maja, al-Jana'iz, 23. ³⁷ IM1525, Ibn Maja, al-Jana'iz, 31. 38 D3199, Abu Da'ud, al-Jana'iz, 54, 56; M2234, Muslim, al-Jana'iz, 86. 39 N3150, al-Nasa'i, al-Jihad, 40 B1343, al-Bukhari, al-Jana'iz, 72. 41 D3135, Abu Da'ud, al-Jana'iz, 26, 27; IM1514, IM1515, Ibn Maja, al-Jana'iz, 42 D3137, Abu Da'ud, al-Jana'iz, 26, 27. 43 D3224, Abu Da'ud, al-Jana'iz 69, 71. 44 IM1479, Ibn Maja, al-Jana'iz, 15; HM19931, Ibn Hanbal, IV, 412. 45 M2188, Muslim, al-Jana'iz, 46 IM1478, Ibn Maja, al-Jana'iz, 15. ⁴⁷T1012, al-Tirmidhi, al-Jana'iz, 28. 48 D3177, Abu Da'ud, al-Jana'iz, 43, 44.



If there is a necessity, such as the cemetery being a long distance away or the person being ill, it is permissible to travel by a means of transportation, otherwise it is preferable to follow the funeral procession on foot. Those who ride should be careful not to give any harm to those who are on foot because Allah's Messenger deemed it appropriate for people riding to the cemetery to keep their mounts behind the procession of those on foot.⁴⁹

The deceased is carried with love and respect to his grave on the shoulders of those who love him. It is reported in the narrations that Allah's Messenger (saw), who respected all human beings, dead or alive, as the creation of Allah Almighty no matter what their religious affiliations, would stand up when he saw a bier and would not sit down until it disappeared from his sight. 50 He even stood up one day for a funeral procession and when he was told that it was the bier of a Jew, he said, "Was he not a human being or did he not have a soul?"51 He also said, "Whenever you see a funeral procession, stand up for that until it moves away or is lowered on the ground,"52 and commanded those who were present at the burial not to sit down until the coffin was placed in the ground.⁵³ He also commanded those who attended a funeral procession to walk peacefully and with dignity without wailing or crying loudly. He forbade them to follow the customs of the Jahiliyya, such as lighting a fire or a torch when following a funeral or wearing special clothes expressing their sorrow.54 In fact, what is appropriate for a believer is to be quiet and observe the rules when carrying the coffin and following the funeral.

The believer who is sent on his final trip on the shoulders of others is brought to the grave where he will remain before starting a new life. Allah's Messenger, who was careful not to resemble the People of the Book in this life, stated that the graves of believers should be different from theirs. In contrast to Jewish and Christian graves in the shape of a pit (shaqq),⁵⁵ Muslim graves are expected to be in the shape of a walled tomb facing the Ka'ba.⁵⁶ As for the dignity of the person who would place the deceased in the grave,⁵⁷ the Prophet (saw) said, "Say, 'bi-ismillāhi wa 'alā millati rasūl Allāh (in the name of Allah and according to the religion of the Messenger of Allah (saw))' when you lower your dead into the ground."⁵⁸ He himself said these words when he buried someone at a funeral,⁵⁹ made sure the head of the deceased was facing the direction of the Ka'ba, and asked Allah's mercy and forgiveness for him.⁶⁰

49 D3180, Abu Da'ud, al-Jana'iz, 44, 45; T1031, al-Tirmidhi, al-Jana'iz, 42. 50 M2223, Muslim, al-Jana'iz, 51 M2225, Muslim, al-Jana'iz, 52 M2217, Muslim, al-Jana'iz, 53 M2220, Muslim, al-Jana'iz, 76; T1043, al-Tirmidhi, al-Jana'iz, 51. 54 D3171, Abu Da'ud, al-Jana'iz, 41, 42; IM1487, Ibn Maja, al-Jana'iz, 18; IM1485, Ibn Maja, al-Jana'iz, 17. 55 SA7/260, al-Tahawi, Mushkil al-asar, VII, 260. 56 HM19390, Ibn Hanbal, IV, 359. 57 B1342, al-Bukhari, al-Jana'iz, 71. 58 HM6111, Ibn Hanbal, II, ⁵⁹ IM1550, Ibn Maja, al-Jana'iz, 38. 60 T1057, al-Tirmidhi, al-Jana'iz 62. ISLAM THROUGH HADITHS
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It is very important to be careful during the burial and not harm the body of the deceased. This is because the Prophet (saw) stated that harming a dead man was like harming him while he was alive. ⁶¹ The regular rule is to bury only one body in one grave. However, Allah's Messenger had two or three martyrs of Uhud buried in one grave and gave priority to the one who knew the Holy Qur'an best. ⁶² In this respect, it is possible to bury more than one body in a grave in times of calamity because of high mortality and the possibility of rapid decay of the bodies. It is also possible to bury new bodies in graves considered to be very ancient.

Although there is not a specific time of day for burial, the Messenger of Allah (saw) used to forbid his Companions (ra) to pray or bury their dead during three periods: When the sun begins to rise until it is fully up, when the sun is at its height midway until it passes the meridian, and when the sun draws near to setting until it sets.⁶³ He also said it was more appropriate to bury the dead in the morning, but, if necessary, it could be done at night.⁶⁴ It is known that he buried a deceased person at night with the light of an oil lamp.⁶⁵ It is essential that enshrouding and burying be done without taking out a loan, Allah's Messenger said that if someone had to borrow money to enshroud and bury the dead, and could not pay it back, he would not be held responsible on the Judgement Day.⁶⁶

As stated by the Messenger of Allah (saw), "The similarity among of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever." To rush to the help of the deceased person's relatives, who are in pain because of their loss, and to support them materially and spiritually are requirements of being a believer.⁶⁸

In fact, when the news of Jaʿfarʾs martyrdom in the Battle of Muʿta reached the Prophet (saw), he said, "Prepare some food for the family of Jaʿfar, for indeed something has happened to them that will keep them busy." Thus, he commanded the people who attended the funeral to prepare food for the family of the Jaʿfar. When he saw that Jabir b. 'Abd Allah (ra) was crying with his aunt for his father who was martyred in the Battle of Uhud, he consoled them both by saying, "It is all the same whether you weep or not. The angels were shading him continuously with their wings until you shifted him (from the field)." He also informed us that Allah Almighty will reward those who advise patience to the relatives of the dead and console them.

61 D3207, Abu Da'ud, al-Jana'iz, 58, 60; IM1617, Ibn Maja, al-Jana'iz, 63. 62 N2012, al-Nasa'i, al-Jana'iz, 86; T1713, al-Tirmidhi, al-Jihad, 34. 63 D3192, Abu Da'ud, al-Jana'iz, 50, 51; IM1519, Ibn Maja, al-Jana'iz, 30. 64 IM1521, Ibn Maja, al-Jana'iz, 30. 65 IM1520, Ibn Maja, al-Jana'iz, 30. 66 IM2435, Ibn Maja, al-Sadagat, 21. 67 M6586, Muslim, al-Birr, 68 HM19277, Ibn Hanbal, IV, 69 T998, al-Tirmidhi, al-Jana'iz, 21. 70 B1244, al-Bukhari, al-Jana'iz, 3. 71 IM1601, Ibn Maja, al-Jana'iz, 56.



Allah's Messenger (saw) drew attention to the significance of being a witness to the goodness of the deceased by saying, "He whom you praised in good terms, Paradise has become certain for him, and he whom you condemned in bad words, Hell has become certain for him. You are Allah's witnesses on the earth, you are Allah's witnesses on the earth, you are Allah's witnesses on the earth,"⁷² and he wanted believers to remember the dead by their good deeds as follows: "Mention good things about your dead, and refrain from (mentioning) their evil."⁷³ He forbade using abusive words about the dead because of their mistakes⁷⁴ and reminded Muslims that such words would harm the living relatives of the dead.⁷⁵

Believers' remembering their dead brothers with goodness is a manifestation of their respect, loyalty, and sincerity. However, Islam does not approve of excessive wailing and moaning for the dead, and to give up the pleasures of this world. In fact, when the husband of a woman died in the age of the Jahiliyya, she would enter a small cell and put on shabby clothes, and mourn for a year. Allah's Messenger (saw) abolished all such customs and said, "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person," but he did not see any harm for a woman who lost her husband to mourn during her waiting period (four months and ten days).

The Prophet (saw) recommended paying off the debts of a dead relative and doing charitable deeds in his name in order to grant him rewards in the Hereafter. For example, he said to Sa'd b. 'Ubada (ra), who asked whether it would be of benefit to his dead mother if he gave charity on her behalf, "Yes," and when he asked the question, "What kind of charity is best?" the Prophet (saw) said, "Providing drinking water (to the thirsty)." It is known that 'A'isha (ra) set free many slaves for her brother 'Abd al-Rahman (ra), who had died in his sleep. Doing good deeds in the name of the dead in the hope that they would receive rewards is a custom that continues in Muslim culture. While fountains built in the name of the deceased benefit people and animals, endowed institutions like schools, hospitals, and religious facilities provide important services to society.

According to Islam, it is very important that believers, who are expected to spend their lives as brothers, come close to each other when they leave this world. Allah's Messenger (saw) emphasized the need for believers to be sensitive at the time of a brother's death and even after his death,

72 M2200, Muslim al-Jana'iz, 73 D4900, Abu Da'ud, al-Adab, 42; T1019, al-Tirmidhi, al-Jana'iz, 34. 74 B1393, al-Bukhari, al-Jana'iz, 97. 75 T1982, al-Tirmidhi, al-Birr, 51. ⁷⁶ D2299, Abu Da'ud, al-Talaq, 41, 43; N3563, al-Nasa'i, al-Talaq, 63. 77 B1280, al-Bukhari, al-Jana'iz, 30. 78 B2756, al-Bukhari, al-Wasaya, 15. ⁷⁹ N3694, al-Nasa'i, al-Wasaya, 9. 80 MU1479, al-Muwatta',

al-'Itq, 8.

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just as they showed sensitivity in their relationships while they were alive. As understood from his commands, advice, and prohibitions, a believer should not leave his brother alone at the time of his death and even after that show him the respect that he showed when he was alive. The believer should try to send his brother from this worldly guesthouse in the best way just as he would bid farewell to a traveller setting out to a journey. He should try to do his best to fulfill his final responsibility to his brother. Just as a believer avoids backbiting about his brother when he is alive, he should avoid using abusive words about him after death. As he wants everything for his brother that he wants for himself, he should pray to Allah (swt) for him after his brother dies. The believer should also avoid words, acts, and behavior that contradict the spirit of Islam, and especially the those considered as disobedient, because a person who believes in Allah knows that both good and evil comes from Allah and that life in this world is a test. When a calamity happens to him, he should seek refuge with his Merciful Lord and when he loses someone he loves, he should console himself, just as the Prophet (saw) did,81 with the following statement that pleases Allah, 82 "We belong to Allah and to Him we shall return."83

 81 D3111, Abu Da'ud, al-Jana'iz, 11.
 82 T1021, al-Tirmidhi, al-Jana'iz, 36.
 83 Al-Baqara, 2: 156.



THE GRAVE THE GATE OPENING TO EVER LASTING LIFE

عن هَانِيْ مَوْلَى عُثْمَانَ قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ إِذَا وَقَفَ عَلَى قَبْرِ يَبْكِى. وَتَبْكِى مِنْ هَذَا؟ قَالَ: حَتَّى يَبُلَّ لِحْيَتَهُ. فَقِيلَ لَهُ: تَذْكُرُ الْجَنَّةَ وَالنَّارَ وَلاَ تَبْكِى. وَتَبْكِى مِنْ هَذَا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ عَلَى قَالَ: "إِنَّ الْقَبْرَ أُوَّلُ مَنَازِلِ الآخِرَةِ. فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ. وَإِنْ لَمْ يَنْجُ مِنْهُ، فَمَا بَعْدَهُ أَشَدُّ مِنْهُ. وَإِنْ لَمْ يَنْجُ مِنْهُ، فَمَا بَعْدَهُ أَشَدُّ مِنْهُ.

Hani' the freed slave of 'Uthman b. 'Affan (ra) reported,
"When 'Uthman b. 'Affan stood beside a grave, he would weep until his
beard became wet. It was said to him, 'You remember Paradise and Hell,
and you do not weep, but you weep for this?' He said, 'The Messenger
of Allah (saw) said, "The grave is the first stage of the Hereafter. Whoever is
delivered from it, what comes after it is easier. If he is not delivered from it, then
what comes after it is harder.""

(IM4267, Ibn Maja, al-Zuhd, 32; T2308, al-Tirmidhi, al-Zuhd, 5)



عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﴾ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ هَٰلِ النَّارِ، فَيُقَالُ هَٰذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ."

ائَسُ بْنُ مَالِكُ قَالَ: قَالَ نَبِيُّ اللَّهِ ﴿ : ثَانُهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمَسْمَعُ قَرْعَ نَاهُ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نَعَالِهِمْ. '' قَالَ: ''يَأْتِيهِ مَلَكَانِ فَيُقُعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي نَعَالِهِمْ. '' قَالَ: ''فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّه وَرَسُولُهُ. '' هَذَا الرَّجُلِ؟ '' قَالَ لَهُ: ''انْظُرْ إِلَى مَقْعَدك مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا قَالَ: ''فَيْعَالُ لَهُ: ''انْظُرْ إِلَى مَقْعَدك مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهُ مَلْكَانِ أَلْهُ إِلَى مَقْعَدُكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مُنَ الْتَارِ قَدْ أَبْدَلَكَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَنْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ الْتَالِ عَلَى اللَّهُ الْعَلَالَةُ اللَّهُ الْعَلَالُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَالَةُ الْعَلَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلْمُ الْعَلَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ."



According to 'Abd Allah b. 'Umar (ra), Allah's Messenger (saw) said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he is shown his place in it. And if he is from the people of the Hell-Fire, he is shown his place there-in. Then it is said to him, 'This is your place until Allah resurrects you on the Day of Resurrection.'"

(B1379, al-Bukhari, al-Jana'iz, 89)



According to Anas b. Malik (ra), the Prophet (saw) said, "When the servant is placed in his grave, his companions retrace their steps, and he hears the noise of their footsteps. Then, two angels come to him and make him sit and say to him, 'What do you have to say about this person (the Prophet)?' If he is a believer, he would say, 'I bear testimony to the fact that he is a servant of Allah and His Messenger.' Then it would be said to him, 'Look to your seat in the Hell-Fire, for Allah has substituted (the seat of yours) with a seat in Paradise." Allah's Messenger (saw) said, "He would be shown both the seats."

(M7216, Muslim, al-Janna, 70)



Abu Hurayra (ra) reported, "Allah's Messenger (saw) used to invoke (Allah), "O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of al-Masih al-Dajjal."

(B1377, al-Bukhari, al-Jana'iz, 87)



ccording to the report of the young Companion al-Bara' b. 'Azib (ra), one day Allah's Messenger accompanied by some friends attended the funeral of a man from the Ansar. When they reached the Baqi cemetery to bury him, the digging of his grave had not yet been completed. Therefore, the Messenger of Allah (saw) sat down by the grave and the Companions (ra) sat down around him. The Companions (ra) were waiting quietly thinking perhaps the Messenger of Allah might say something. Meanwhile, the Prophet (saw) had a stick in his hand and began to draw something on the ground. He then raised his head and said, "Seek refuge with Allah from the punishment in the grave." He said it twice or thrice and then added, "He hears the beat of the sandals of the people when they go back (after burying the dead), and while he is asked, 'O so and so! Who is your Lord, what is your religion, and who is your Prophet?' Two angels will come to him, sit, and ask him, 'Who is your Lord?' He will reply, 'My Lord is Allah.' They will ask him, 'What is your religion?' He will reply, 'My religion is Islam.' They will ask him, 'What is your opinion about the man who was sent on a mission among you?' He will reply, 'He is the Messenger of Allah.' They will ask, 'Who made you aware of this?' He will reply, 'I read Allah's Book, believed in it, and considered it true; which is as if the manifestation of Allah's words, "Allah will give firmness to those who believe in the firmly rooted word, both in this world and the Hereafter, but the evildoers He leaves to stray: Allah does whatever He will." Then a crier will call from Heaven, 'My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see." Allah's Messenger also mentioned the death of a disbeliever in the following words: "His soul will be restored to his body, two angels will come to him, sit by him, and ask him, 'Who is your Lord?' He will reply, 'Alas, alas! I do not know.' They will ask him, 'What is your religion?' He

¹ Ibrahim, 14: 27.

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will reply, 'Alas, alas! I do not know.' They will ask, 'Who is this man who was sent on a mission among you?' He will reply, 'Alas, alas! I do not know him.' Then a crier will call from Heaven, 'He has lied, so spread a bed for him from Hell, clothe him from Hell, and open for him a door into Hell.' Then some of its heat and pestilential wind will come to him, and his grave will be compressed, so that his ribs will be crushed together..."²

What is understood from this <code>hadīth</code> is that the state of person in the grave will be a reflection of his life in this world. The Arabic word "<code>qabr</code>" means "the place where the dead is buried," while the word "<code>maqbar</code>" or "<code>maqbara</code>" means "the place where graves are located." In Turkish the word "<code>mezar</code>," which was originally an Arabic word meaning "a visiting place," is used to denote a grave. The term "<code>qabr</code>" is usually mentioned in the plural form "<code>qubūr</code> in Qur'anic verses related to resurrection, "Allah will raise the dead from their graves".

Allah Almighty states in the Holy Qur'an that after creating a person from a droplet, He shapes him and makes the path of life easy for him, He causes him to die and to be buried and then He will raise him up again when He wills.⁵ Thus, a person, who returns to the essence of which he was created, will be buried in the ground and will wait there until the time Allah (swt) wills and then will be resurrected. In the Islamic tradition, the process between death and resurrection is called "the world of *barzakh*." The word "*barzakh*," which means "the barrier between two things," is used as a reference in the Holy Qur'an to refer to "the obstacle preventing a person from going back to the world until the Day of Resurrection (*ba'th*) after he dies."

The Holy Qur'an, which sometimes gives detailed information about the end of the world, resurrection, the Judgement Day, and about life in Paradise and Hell, does not provide clear information about the period between death and resurrection, in other words, the world of the grave. When the Holy Qur'an speaks about the Medinan hypocrites, it states that they will be punished twice and then they will be returned to face a painful punishment. Likewise, when it mentions the people of Pharaoh, it says that they will be brought before their punishment morning and evening, and then they will be thrown into the worst torment at the end of the world. All these divine statements have been interpreted by many scholars as the torments in the grave. Although there are such accounts of the fate of the hypocrites and disbelievers in some verses, there is no direct or

² D4753, Abu Da'ud, al-Sunna, 23, 24. ³ LA39/3509, Ibn Manzur, Lisan al-'Arab, XXXIX, 3509. ⁴ Al-Hajj, 22: 7; al-Infitar, 82 : 4; al-'Adiyat, 100: 9. ⁵ 'Abasa, 80: 19-22. ⁶ IE1/143, Ibn al-Athir, Nihaya, I, 143. ⁷ Al-Mu'minun, 23: 99-100. ⁸ Al-Tawba, 9: 101. ⁹ Al-Mu'min, 40: 45-46. ISLAM THROUGH HADITHS
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indirect reference in the Holy Qur'an to the rewards that those who believe and do good deeds will receive in the grave.

Some verses in the Holy Qur'an, such as "people resurrected for the Judgement will think they have stayed in their graves only a little while," 10 "On the Day they see it, it will seem they lingered [in this life] an evening [at most,] or its morning," 11 and "when the Trumpet will be sounded and when they will rush out to their Lord from their graves, they will say in surprise 'Alas for us! Who has resurrected us from our graves?" 12 have led to interpretations that they will not experience anything in their graves and consequently a minority view has emerged in Islamic thought about questioning and the circumstances in the grave.

In addition, it is possible to find many <code>hadīths</code> about people's lives in the grave, no matter whether they were believers or disbelievers. When we examine the content of those narrations, we can see that questioning and torture in the grave are at the forefront. According to a <code>hadīth</code> from 'A'isha (ra), one day a Jewish woman came to her begging, and said, "May Allah grant you protection from the torment of the grave." When the Messenger of Allah (saw) came, 'A'isha (ra) asked, "O Messenger of Allah, will people be tormented in their graves?" He sought refuge with Allah and climbed onto his mount at a time when the sun eclipsed. He then rode to the prayer place, and led the people in a long prayer, and then the eclipse ended. He said to them, "You will be tried in your graves like the trial of the Dajjal." 'A'isha (ra) said that she heard him afterwards seeking refuge with Allah (swt) from the torment of the grave. ¹³

Allah's Messenger (saw) sought refuge with Allah from the torture in the grave along with other punishments and trials by praying, "O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of al-Masih al-Dajjal." When he heard the voices of those who were being punished in the grave, he told his Companions (ra) to seek refuge with Allah from such torture. The Messenger of Mercy prayed to Allah after a funeral saying, "O Allah! Protect him from the torment of the grave and the torment of the Fire," and he beseeched Allah to forgive Abu Salama after his death and requested Allah (swt) to make his grave spacious. The same such as the same space of the same after his death and requested Allah (swt) to make his grave spacious.

The word "fitna" is used in the Holy Qur'an with several meanings, such as "discord," ¹⁸ "persecution," ¹⁹ and "test." ²⁰ Therefore, the phrase "fit-

10 Al-Isra', 17: 52. ¹¹ Al-Nazi'at, 79: 46. 12 Ya Sin, 36: 51-52. 13 N1477, al-Nasa'i, al-Kusuf, 12; DM1561, al-Darimi, Salat, 187; M2098, Muslim, al-Kusuf, 8. 14 B1377, al-Bukhari, al-Jana'iz, 87. 15 HM14199, Ibn Hanbal, III, 295-96; MA6742, 'Abd al-Razzaq, Musannaf, III, 584. ¹⁶ M2234, Muslim, al-Jana'iz, ¹⁷ M2130, Muslim, al-Jana'iz, 18 Al-Anfal, 8: 25. 19 Al-'Ankabut, 29: 10.

²⁰ Al-'Ankabut, 29: 2-3.

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nat al-qabr" mentioned in the ḥadīths should be understood as a kind of pretrial.²¹ In other words such ḥadīths indicate that those whose pretrial does not go well will feel that their graves will be constricted and they will feel spiritual distress and despair until the day they will face the great Judgement. In fact, Allah's Messenger (saw) said, addressing his Companions (ra) in a speech delivered after the prayer performed because of the solar eclipse, "No doubt it has been revealed to me that you will be put to trials in your graves," and then spoke of two men, one of them a believer and the other one a disbeliever, who were going to be asked whether they had believed in his prophethood.²²

Allah's Messenger (saw) also described the trial of the grave in another hadīth as follows: "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he is shown his place in it, and if he is from the people of the Hell-Fire, he is shown his place there-in. Then it is said to him, 'This is your place until Allah resurrects you on the Day of Resurrection."²³

Just as the Holy Qur'an states that angels give the news of the torment in Hell to disbelievers in the final moments of their lives,²⁴ the above-mentioned *ḥadīth* declares that the people of Paradise and the people of Hell begin to receive signs about their state in the Hereafter while they are still in their graves. This is the meaning of the Prophet's words, "*The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire.*"²⁵

We can explain this by means of the following analogy: the situation of people who will go to Hell when they are in their graves is like that of people in custody on criminal charges, that is, they have been accused of crimes. The short period of custody until they are taken to court for trial will feel like months and even years and the detention room will feel constricted. Probably because of the seriousness of this state, according to the report of Hani, 'Uthman's freed slave, when 'Uthman b. 'Affan (ra) stood beside a grave, he would weep until his beard became wet. It was said to him, "You remember Paradise and Hell, and you do not weep, but you weep for this?" He said, "The Messenger of Allah said, 'The grave is the first stage of the Hereafter. Whoever is delivered from it, what comes after it is easier. If he is not delivered from it, then what comes after it is harder."²⁶

Just as Allah's Messenger's encouragement to visit graves is a reminder for us of the afterlife,²⁷ the conditions in the grave should be considered as

²¹ IE3/1437, Ibn al-Athir, Nihaya, III, 1437. ²² B86, al-Bukhari, al-'Ilm, 24; M1319, Muslim, al-Masajid, 123; MU451, al-Muwatta', al-Kusuf, 2. ²³B1379, al-Bukhari, al-Jana'iz, 89. ²⁴ Al-An'am, 6: 93. 25 T2460, al-Tirmidhi, Sifat al-qiyama, 26. ²⁶ IM4267, Ibn Maja, al-Zühd, 32; T2308, al-Tirmidhi, al-Zuhd, 5. ²⁷ D3235, Abu Da'ud, al-Jana'iz, 75, 77; T1054, al-Tirmidhi, al-Jana'iz, 60.

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reminders of the conditions in the Hereafter for both believers and disbelievers. In this respect, just as we see in many verses of the Holy Qur'an, Allah's Messenger warned believers about "the torment of grave" as he did "the torment of Hell" in order to keep them away from bad deeds. In this regard, it is remarkable to see the <code>hadīths</code> that refer to the close relationship between the "torment of the grave" and such deeds as being casual about uncleanliness, not making drops of urine soil one's clothes, and shameful behaviour, such as relieving oneself in open spaces, backbiting, and telling untrue stories to create animosity between friends.

According to a report from Ibn 'Abbas (ra), one day Allah's Messenger stopped by the garden of Zayd b. Haritha's wife Umm Mubashshir (ra). 28 The Prophet (saw) said that he heard there the voices of two persons who were being tortured in their graves and stated, "Indeed, one of them never saved himself from being soiled by his urine, while the other used to tell stories (to cause enmity between friends)." The Prophet (saw) then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, until these become dry." 29

These <code>hadīths</code> classified as <code>targhīb</code> and <code>tarhīb</code> (discouraging and encouraging), on the one hand, warn Muslims about such negative behavior, and, on the other hand, the latter one encourages Muslims to plant trees. In fact, Muslims who concluded from the Prophet's practice the advice to plant trees have for centuries been attentive to planting them in Muslim cemeteries.

According to the hadīths transmitted from some Companions (ra), the Prophet (saw) said that "One who did not safeguard himself from urine" would be punished in the grave. Turthermore, it is stated in some versions of the discussion between 'A'isha (ra) and a Jewish woman about the torment of the grave, which was mentioned above, that the Jewish woman said, "The torment of grave is because of the urine we splash on our clothes." When 'A'isha (ra) did not believe this, the old woman said that Jews cut out the parts of clothes and leather soiled by urine. The Prophet (saw) later informed us about this conversation and confirmed the old woman's words and added the following to the invocations which he made after the ritual prayers, "O Lord of Jibril, Mikail and Isra'fil! Grant me refuge from the heat of the Fire and the torment of the grave." The link between the torment of the

²⁸ IF1/317, Ibn Hajar, *Fath al-bari*, I, 317.
²⁹ B216, al-Bukhari, al-Wudu', 55.
³⁰ D20, Abu Da'ud, al-Tahara, 20; N31, al-Nasa'i, al-Tahara, 27; HM1980, Ibn Hanbal, I, 225.
³¹ N1346, al-Nasa'i, al-Sahw,

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grave and paying attention to how one relieves oneself is shown in another *ḥadīth* as follows: "*Most of the torment of the grave is because of urine*."³² Thus, by reminding Muslims about the punishment of the grave, Allah's Messenger (saw) wanted believers to care about every moment of their lives and pay the utmost attention to cleanliness by telling them to be careful when they used the toilet and make sure to not soil any of their clothes with urine.

In addition, *niyāḥa*, or wailing and mourning in an extreme manner by the grave, which the Messenger of Allah (saw) called a custom of the Jahiliyya,³³ is mentioned in the prophetic sayings as a cause of the punishment of the grave. Accordingly, it is stated in a *ḥadīth*, "*The deceased is tortured in his grave for the wailing done over him.*"³⁴ When 'A'isha (ra) was reminded that 'Abd Allah b. 'Umar (ra) transmitted this report in the abovementioned form, the mother of believers made the following explanation: "May Allah have mercy on 'Abd Allah. He heard something but it seems that he has forgotten or made a mistake. The Messenger of Allah passed by a (deceased) Jewish woman for whom people were weeping and he said, '*They are weeping for her, whereas she is being punished.*"³⁵ According to 'A'isha (ra), Allah's Messenger referred to two different situations here and those who transmitted it understood and transmitted it based on the cause and effect relationship.

Allah's Messenger made a similar warning about corruption and those who embezzle public property. According to a report from the Prophet's freed slave Abu Rafi' (ra), one day when the Prophet (saw) visited the Baqi Cemetery, he stopped by a grave and said, "Fie on you, fie on you!" Hearing this, Abu Rafi' became very distressed for he thought that the Prophet (saw) meant him, so he moved away from the grave. Allah's Messenger, who straight away noticed his anxiety, said, "I did not mean you. So-and-so lying in that grave was sent by me to collect alms from the tribe of so-and-so, but he stole a shirt from the alms and now he is clothed with a shield similar to it made of fire."³⁶

As understood from all these <code>hadīths</code>, Allah's Messenger (saw) drew attention to some important matters that he wanted his followers to avoid and he warned them by mentioning the torment of the grave, which he knew would have a lasting influence on his listeners. In this way, he invited his Companions (ra) to be vigilant about certain things, such as cleanli-

³² IM348, Ibn Maja, al-Tahara, 26; HM8313, Ibn Hanbal, II, 327.
 ³³ M2160, Muslim, al-Jana'iz, 29.
 ³⁴ B1292, al-Bukhari, al-Jana'iz, 32.
 ³⁵ M2153, Muslim, al-Jana'iz, 25; N1857, al-Nasa'i, al-Jana'iz, 15.
 ³⁶ N863, al-Nasa'i, al-Imāma, 58; HM27734, Ibn Hanbal, VI, 391.

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ness, manners, feelings of shame, backbiting, theft, and excessive mourning for the dead; and he mentioned the torment of the grave as an powerful cautionary tale which was also found in the tradition of the People of the Book.

Because there is no sign in the Holy Qur'an about the nature of being in the grave and because Judgement Day will come after resurrection, there has always been a minority view arguing that the questioning of the deceased and the punishment in the grave would be extrajudicial and thus these matters should be dealt with cautiously. However, when one considers that the world of *barzakh* is closer to the life in this world than to the life in the Hereafter and that many people live close to graveyards, it is clear that warnings like "the questioning and punishment in the grave," "the graves will become narrow," and "the grave will become a pit from the pits of Hell" will have a positive influence on people's consciousness with regard to taking responsibility for their actions.



VISITING GRAVES SALUTATION, PRAYER, and HEEDING LESSONS

عَنْ سُلَيْمَانَ بْنِ بُرِيْدَةَ عَنْ البِيهِ قَالَ: "كَانَ رَسُولُ اللَّهِ عَلَىٰ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِر... السَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ لَلاَحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ."

According to a report from Sulayman b. Burayda from his father (ra), Allah's Messenger (saw) taught his Companions to say the following when they entered a cemetery: "Peace be upon you, the believing, and Muslim inhabitants of this abode and Allah willing we shall join you. I beg of Allah peace and wellbeing for us and for you."

(M2257, Muslim, al-Jana'iz, 104)



عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : " نَهَيْتُكُمْ عَنْ زِيَارَتِهَا تَذْكِرَةً . " " نَهَيْتُكُمْ عَنْ زِيَارَتِهَا تَذْكِرَةً . " " نَهَيْتُكُمْ عَنْ زِيَارَتِهَا تَذْكِرَةً . "

عَنْ مَالِكَ عَنْ زَيْدِ بْنِ السَّلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا ''اللَّهُمَّ لاَ تَجْعَلْ قَبْرِى وَثَنَا يُعْبَدُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا فَبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.''

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لاَ تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلاَ تَجْعَلُوا قَبْرِى عِيدًا وَصَلُّوا عَلَيَّ فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ."



According to a report from Ibn Burayda from his father (ra), Allah's Messenger (saw) said, "I forbade you to visit graves, but you may now visit them, for in visiting them there is a reminder (of death)."

(D3235, Abu Da'ud, al-Jana'iz, 75, 77)

According to Imam Malik, as reported from Zayd b. Aslam from 'Ata' b. Yasar (ra), the Messenger of Allah (saw) said, "O Allah! Do not make my grave an idol to be worshipped. The anger on those who took the graves of their prophets as places of prostration was terrible."

(MU419, al-Muwatta', Qasr al-salat, 24; HU1073, al-Humaydi, Musnad, III, 252)

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "Do not make your houses graves, and do not make my grave a place of visiting. But invoke blessings on me, for your blessings reach me wherever you may be."

(D2042, Abu Da'ud, al-Manasik, 96-97; HM8790, Ibn Hanbal, II, 367)



t was a Medinan night. Assuming that his wife 'A'isha (ra) was sleeping, Allah's Messenger (saw) took hold of his mantle quietly, put on his shoes slowly, opened the door and closed it lightly behind him. Yet, 'A'isha (ra), the mother of the believers, awoke and went out following his steps. The Prophet (saw) went to the Baqi Cemetery. After he stood there for a long time, he lifted his hands three times, and then returned. 'A'isha (ra), who had followed the Prophet (saw), reached their house before him and lay down in the bed. The Prophet entered the house, and asked her, "Why is it, O 'A'isha, that you are out of breath?" 'A'isha said, "It is nothing," but the Prophet (saw) was aware that something was amiss, so he insisted that his wife tell him by saying, "Tell me or Allah the Subtle and the Aware will inform me." 'A'isha said, "O Messenger of Allah, may my father and mother be sacrificed for you," and then she told him the whole story. He said, "So it was you in the darkness that I saw in front of me?" When Allah's Messenger recognized his wife's fears, he said, "Did you think that Allah and His Messenger would be disloyal to you?" and he went on to explain to her the state of affairs. He said that Jibril came to him to deliver Allah's command about praying, and asking forgiveness from Allah, for those buried in the Baqi Cemetery. 'A'isha (ra) asked how they should pray for them when they visited the graveyard. According to what Jibril taught Allah's Messenger, when believers visit the cemetery they should pray as follows: "Peace be upon the inhabitants of this city (graveyard) from among the believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later, and we shall, Allah willing, join you."1

According to the *ḥadīths* from 'A'isha (ra), Allah's Messenger used to go to the Baqi cemetery at the end of every night in which stayed in her house and say the above-mentioned invocation,² and he advised believers to do the same when they visited a cemetery.³ Therefore, the prophet not only

¹ M2256, M2257, Muslim,

al-Jana'iz, 103-104.

² HM25985, Ibn Hanbal, VI, 180.

³ M2257, Muslim, al-Jana'iz, 104.

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frequently visited the cemetery, but also advised believers to visit it as well. Still, some reports in the <code>hadīth</code> books do show that the Prophet (saw) had prohibited Muslims from visiting graves for a while. It was recorded that Allah's Messenger said, "I forbade you to visit graves, but you may now visit them, for in visiting them there is a reminder (of death)." It was also reported that he prohibited visiting graves in the early years of Islam but later he let everybody visit them.⁵

The prophetic prohibition and then the permission regarding visiting graves should be a matter related to the process of establishing the belief in the unity of Allah (*tawhīd*). The belief in the oneness and unity of Allah, which had almost been erased over the face of the earth, was revived once more by the revelation of the Holy Qur'an. During this process, Allah's Messenger did not allow even the slightest concession in his attempt to erase all traces of polytheism. With this in mind, he prohibited visiting graves in the early years of Islam. After the belief in *tawḥīd* took root and began to be accepted, this prohibition was abolished.

Allah's Messenger (saw) did not only abolish the ban on visiting the graves, but also encouraged visiting them, for "it reminds [people of] the Hereafter" and "it is a reminder of death (tadhkira)." In other words, it was a means of taking heed by being reminded of death. Of course, with this advice, the Prophet's goal was to keep the believers' faith in the Hereafter strong, which certainly made positive contributions to their consciousness of being responsible. It is a fact that even the harshest hearts tend to soften in the face of death. Graveyards are the place where the reality of death is certainly felt. When examined in this context, visiting graves will especially evoke feelings of regret. The person who faces the reality of the transience of this world during the visit to a grave immediately realizes how meaningless are the efforts to achieve worldly desires and interests and instinctively begins to think of loftier goals.

These benefits of visiting graves are very important for all Muslims. Despite these general benefits, the special <code>hadīths</code> prohibiting women from visiting graves⁸ should be a understood as precaution to eliminate certain customs and false beliefs remaining from the Jahiliyya. 'A'isha (ra) visited the grave of her brother 'Abd Al-Rahman⁹ and Fatima habitually visited the grave of Hamza (ra), the master of martyrs.¹⁰ This shows that there was not a general prohibition in this respect. However, the Prophet (saw)

⁴D3235, Abu Da'ud, al-Jana'iz, 75, 77. ⁵IM1571, Ibn Maja, al-Jana'iz, 47. ⁶T1054, al-Tirmidhi, al-Jana'iz, 60. ⁷D3235, Abu Da'ud, al-Jana'iz, 75, 77. ⁸D3236, Abu Da'ud, al-Jana'iz, 76, 78; HM2030, Ibn Hanbal, I, 230. ⁹MA6711, 'Abd al-Razzaq, *Musannaf*, III, 570. ¹⁰MA6713, 'Abd al-Razzaq, *Musannaf*, III, 572. TSLAM THROUGH HADITHS
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specifically prohibited¹¹ following the ways and traditions of the Jahiliyya, such as slapping the cheeks, tearing clothes, and wailing and mourning in an excessive manner during funeral ceremonies.¹² One of the conditions of the pledge of allegiance that the Prophet (saw) took from the women in Medina was that they would not wail and scream for the deceased.¹³

Nevertheless, Allah's Messenger did allow Muslims to softly shed tears of sorrow, which he described as the manifestation of mercy placed in the hearts of the servants by Allah (swt),¹⁴ and he personally cried and led those who were with him and also crying when he visited his mother's grave.¹⁵ Still, he warned those who exceeded the boundaries of mourning. When Allah's Messenger (saw), who warned some women several times who cried and wailed at the funeral of Ja'far a martyr of Mu'ta,¹⁶ saw the women of the Banu 'Abd al-Ashhal crying for their relatives martyred in the Battle of Uhud, he said, "Isn't there is anybody to weep for Hamza?" Thereupon, the women of the Ansar started to weep for Hamza (ra). However, when the Messenger of Allah saw them crying for a long time, he told them to go home and not to weep any further for anyone who died that day.¹⁷ Therefore, there is no harm for women to visit graves provided that they do not manifest behaviors left from the Jahiliyya, such as excessive wailing, beating their knees, pulling their hair, and scratching their faces.

The first thing to do when visiting graves is to greet the dead and pray to Allah for them, as is done in the funeral ritual prayer. This is what is advised by Islam. Indeed, Allah Almighty commanded the Prophet of Mercy to go and ask forgiveness for his believing brothers who were buried in the Baqi Cemetery. Allah's Messenger's statement in which he addressed those in the grave was not only a prayer for the dead but also an expression of his sensitivity and submission in the face of the reality of death. The Prophet (saw) used to say to the people in the grave, "Peace be upon you, the abode of the believers. What you were promised will come to you tomorrow, you receiving it after some delay; and Allah willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi al-Gharqad." 19

Those who visit graves with this sensitivity should expect that their visit would be beneficial to them. They should recite the Holy Qur'an and take heed by thinking about their memories of the dead and about the realities of their lives. They should regard visiting graves as a means of contemplation, awakening, and revival.

¹²M2160, Muslim, al-Jana'iz, 29.

¹³B1306, al-Bukhari, al-Jana'iz, 45.

¹⁴D3125, Abu Da'ud, al-Jana'iz, 23, 24.

¹⁵M2259, Muslim, al-Jana'iz, 108.

¹⁶B1299, B1305, al-Bukhari, al-Jana'iz, 40, 45.

¹⁷IM1591, Ibn Maja, al-Jana'iz, 53.

¹⁸M2256, Muslim, al-Jana'iz, 103.

11 B1294, al-Bukhari, al-

Jana'iz, 35.

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Graves are the places where the emotions of death reach their peak. The feeling of regret caused by remembering death —mentioned in the <code>hadīths</code> as a requirement of true feeling of shame toward Allah²0 —will play an important role in the development of the awareness of one's responsibility. When we keep this in mind, we can say that the recitation of the Holy Qur'an in graveyards and contemplation focused on the feeling of death are very beneficial. Therefore, beyond recalling the pain felt for losing a loved one, one should aim toward matters that would positively affect his religious life and emotions, such as remembering the afterlife, self-questioning, and taking lessons by thinking about the circumstances of those in the graves.

Since early times, it has been a common practice in all cultures to build mausoleums for the great personalities who have guided society. In Islamic culture, too, the graves of such personalities have become places of special attention and care. As a sign of respect to them, tombs have been constructed over their graves. No doubt the basis of this practice was the desire to keep alive the influence and the memory of those persons who had a significant influence on Muslims society. After all, even though their bodies have disappeared, their spiritual presence remained because of their tombs.

When we examine the phenomenon of visiting tombs, it is evident that the personalities buried therein have functions different from those buried in ordinary graves. Throughout history, the tombs of spiritual leaders have played important roles in maintaining the relationship between religion and state. Today, tombs mostly continue to fulfill this function. Sometimes, however, it has been observed that this function has been abused so much that tombs turn into centers of beliefs contrary to religious principles. Thus, because tombs can come to represent places which have elements contradicting the principle of *tawḥīd*, this social reality requires as much attention as that given to visiting graves.

Worshipping only Allah constitutes the essence of Islamic faith. The Almighty Creator, who says in the Holy Qur'an, "Places of worship are for Allah alone —so do not pray to anyone other than Allah,"²¹ warns believers to be observant about the principle of tawhīd when they pray in places of worship. In addition, the verse, "My Lord commands righteousness. Direct your worship straight to Him wherever you pray, call on Him, devote your religion en-

²⁰ T2458, al-Tirmidhi, Sifat al-qiyama, 24. ²¹ Al-Jinn, 72: 18. TSLAM THROUGH HADITHS
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tirely to Him. Just as He first created you, so you will come back [to life] again,"²² is a universal warning to those who are addressed in the Holy Qur'an, especially believers.

Allah Almighty reminds Muslims that the angels and the prophets, who are times taken as lords and worshipped beside Him, 23 are also His servants.24 Verses of the Holy Qur'an, such as "Jesus, son of Maryam, did you say to people, 'Take me and my mother as two gods alongside Allah?'"25 and "They take their rabbis and their monks as lords, as well as Christ, the son of *Maryam...*"²⁶ express the fact that associating partners with Allah happens not only by means of inanimate idols, as it happened among the Arabs of the age of the Jahiliyya, but also by means of the beloved servants of Allah (swt). Moreover, the idols worshipped by the people of Noah, such those of Wadd, Suwa', Yaghuth, Ya'uq, and Nasr, 27 were in fact nothing but the names of righteous believers from among the people of Noah. After they died, people started to worship them next to their graves and then made statues to remember them; over time they began to worship the statues.²⁸ Furthermore, various pre-Islamic Arab tribes made special idols for themselves in order to worship them.²⁹ Therefore, we can say that, at the basis of idolatry in history, was the love felt for respected members of society; and performing acts of worship next to their graves was an important stage in the transition to idolatry.

The warning of the last Messenger of Allah, "Do not exaggerate in praising me as the Christians praised the son of Maryam, for I am only a servant. So, call me the servant of Allah and His Messenger," and his supplication, "O Allah! Do not make my grave an idol to be worshipped. The anger on those who took the graves of their prophets as places of prostration was terrible," express his concern for his followers based upon the negative experiences of previous nations. Allah's Messenger (saw) felt a need to express this concern during the illness which resulted in his death. The mothers of believers, Umm Habiba and Umm Salama (ra), who were among the Muhajirun to Abyssinia, mentioned a church (the Church of Maria) they had seen in Abyssinia in which there were many pictures. They told the Prophet (saw) about it. Meanwhile, during his fever, the Prophet (saw) continuously covered his face with a black embroidered cloth and then took it off. Even when he was in this condition, he said this to warn his followers about the practices of the Christians and the Jews, "When a religious man died

²² Al-A'raf, 7: 29.
²³ Al 'Imran, 3: 80.
²⁴ Al-Kahf, 18: 102.
²⁵ Al-Ma'ida, 5: 116.
²⁶ Al-Tawba, 9: 31.
²⁷ Nuh, 71: 23.
²⁸ ZGS54, Ibn Taymiyya, *Ziyarat al-qubur*, p. 54.
²⁹ TT9/209, al-Tabari, *Jami' al-bayan*, IX, 209.
³⁰ B3445, al-Bukhari, al-Anbiya', 48.
³¹ MU419, al-Muwatta', Qasr al-salat, 24; HU1073, al-Humaydi, *Musnad*, III, 252.

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among those people, they would build a place of worship at his grave and made these pictures in it. They will be the worst creatures in the sight of Allah on the Day of Resurrection."³² Therefore, Allah's Messenger's qualms about his own grave were based on the practices of earlier nations against the principle of tawhīd. In another version of this hadīth, 'A'isha (ra) said, "If that had not been the case, then the Prophet's grave would have been made prominent before the people. So the people were afraid that his grave might be taken as a place for worship."³³

As stated in another *ḥadīth*, the Messenger of Allah (saw) similarly warned his community five days before his death in a speech criticizing Jews and Christians.³⁴ Here, the Prophet (saw) criticized the attitude of earlier nations who went to such extremes in their love and respect for their prophets that they built places of worship on their graves. The prophetic warnings against performing ritual prayer while turning toward graves³⁵ also reflected the sensitivity of Allah's Messenger about the principle of *tawḥīd*. It is highly likely that because of this, Allah's Messenger's body was buried in 'A'isha's room.³⁶ In fact, the righteous contemporaries, especially the Companions (ra), were so careful in this respect that they used to turn their back to the Prophet's grave and their face in the direction of Mecca when they wanted to greet the Prophet (saw).³⁷

Graves and tombs must not be turned into places of festivals where people habitually gather to perform acts of worship. The places that can be visited by groups of Muslims for the purpose of worship are specific and well known in Islam. These are the places within the region sacred for the purpose of Hajj. When the Prophet (saw) said, "Do not make your houses graves, and do not make my grave a place of visiting. But invoke blessings on me, for your blessings reach me wherever you may be,"³⁸ he wanted to prevent turning graves, including his own, into places of worship and festivals. When his grandson Hasan (ra) saw some people gathered by the Prophet's grave and praying there, he prevented them from doing so by reminding them of this hadīth.³⁹

Of course, the reason for the popularity of tombs as places of visitation is the spirituality of the friends of Allah (awliya' Allah) buried in them. This is also the source of the spiritual environment around them. However, under the influence of some people who exploit religious feelings, many of these places have been turned into centers where false beliefs and

32 B427, al-Bukhari, al-Salat, 48. 48. 33 B1390, al-Bukhari, al-Jana'iz, 96. 34 M1188, Muslim, al-Masajid, 23. 35 M2250, Muslim, al-Jana'iz, 97. 36 FQ4/263, al-Munawi, *Fayd al-qadir*, IV, 263. 37 IL1/200, Ibn Qayyim, *Ighasat al-lahfan*, I, 200. 38 D2042, Abu Da'ud, al-Manasik, 96-97; HM8790, Ibn Hanbal, II, 367. 39 MA4839, 'Abd al-Razzaq, *Musannaf*, III, 71. ISLAM THROUGH HADITHS
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superstitions thrive and thus their original functions have been distorted. Consequently, tombs have been turned into places on which those who have health problems, or want to have a house, job, children, or spouse place their hopes.

As we often see today, sacrificing animals in and around tombs is another practice strictly rejected by Islam. The Prophet (saw) criticized the Arabs who slaughtered animals by the graves of beneficent members of their society and clearly declared that this practice had no place in Islam. Therefore, no matter what its purpose, slaughtering animals or pleading one's needs and desires at a tomb is an objectionable act for it harms the principle of *tawḥīd*. Both the verse recited by believers in every cycle of ritual prayer, "It is You we worship; it is You we ask for help. Guide us to the straight path," and the Prophet's advice to Ibn 'Abbas (ra), "When you ask, ask Allah, and when you seek aid, seek Allah's aid," are very important principles for every believer who adheres to the belief in *tawḥīd*.

Therefore, the living cannot express a need or request for anything from the dead during a permissible visitation.⁴³ On the other hand, although it is not mentioned in any recognized hadīth book, the saying, "Whenever you face a hardship in your affairs, ask help from the inhabitants of the graves," has become widespread under the rubric of a hadīth.⁴⁴ This saying has even been inscribed above the doors of several tombs. However, such inappropriate behavior which contradict the Islamic principle of tawhīd should not be used as justification to not value tombs. Unfortunately, in our time an extreme and radical approach has emerged against the wrong and extreme behavior mentioned above which completely rejects the tombs and regards them as aspects of polytheism.

In conclusion, visiting graves is religiously permissible and even advisable because it reminds people of death and thus strengthenes their consciousness of being responsible in this life. The popularity of the word "mezar" meaning "visiting place" in Turkish instead of the word "maqbar" meaning "the place where the dead were buried or graveyard" shows how much this advice has been adopted in Turkish culture. However, building graveyards outside residential areas of modern cities makes it hard to fulfill this prophetic advice. Because of this situation, visiting graves in groups and only at certain times of the year has become a tradition. Whereas, in order to realize the aim of remembering death and the Hereaf-

40 D3222, Abu Da'ud, al-Jana'iz, 68, 70. 41 Al-Fatiha, 1: 5. 42 T2516, al-Tirmidhi, Sifat al-qiyama, 59. 43 ZGS17, Ibn Taymiyya, Ziyarat al-qubur, p. 17. 44 See Ibn Kemal Paşa, Erbaîn (within Resail), p. 63; KH1/85, al-ʿAjluni, Kashf al-hafa, 1, 85. ISLAM THROUGH HADITHS
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ter and taking heed, as expressed in the Prophet's advice, graves should be visited individually and frequently. Moreover, one should be careful not to exaggerate the feeling of losing a loved one and inner reckoning and regret should be stressed instead of pain.

Just as the Prophet (saw) did, one should greet the inhabitants of graves and pray to Allah (swt) for their forgiveness. When visiting tombs, which, more than cemeteries, are often located in cities, one should show the same sensitivity. However, because tombs host very respected and valued personalities, they should be visited in a different manner than ordinary graves. One should remember the works and exemplary lives of the prophets and the friends of Allah, whose tombs can be found in many places. It is good to try to follow their exemplary lives, and act with the awareness and responsibility of transmitting their teachings to coming generations.



THE FUTURE AS WE APPROACH THE END

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "سَتَكُونُ فِتَنُ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، فَمَنْ وَجَدَ فِيهَا مَلْجَاً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ."

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

(B7081, al-Bukhari, al-Fitan, 9)



عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﴿ الْ النَّبِيُ اللَّهَ النَّمَانُ، وَتَظْهَرَ "لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ -وَهُو الْقَتْلُ الْقَتْلُ - حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضُ. " الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ -وَهُو الْقَتْلُ الْقَتْلُ - حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضُ. "

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ عَنِ النَّبِيِّ عَلَى الْأَبِيِّ عَلَى الْحَرَامِ؟. " "يَأْتِي عَلَى النَّاسِ زَمَانُ لاَ يُبَالِى الْمَرْءُ مَا أَخَذَ مِنْهُ، أَمِنَ الْحَلاَلِ أَمْ مِنَ الْحَرَامِ؟. "

عَنْ تَمِيمٍ الدَّارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عَنَ يَقُولُ: "نَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدَرٍ وَلَا وَبَرٍ "لَيَبْلُغَنَّ هَذَا الدِّينَ، بِعِزِّ عَزِيزٍ أَوْ بِذُلِّ ذَلِيلٍ، عِزَّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ وَذُلَّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ.

حَدَّثَنَا مَعْبَدٌ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﴿ يَقُولُ: "تَصَدَّقُوا فَسَيَأْتِي عَلَى النَّاس زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلاَ يَجِدُ مَنْ يَقْبَلُهَا."



According to Abu Hurayra (ra), the Prophet (saw) said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away, earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow among you."

(B1036, al-Bukhari, al-Istisqa', 27)

A.

According to Abu Hurayra (ra), the Prophet (saw) said, "A time will come when one will not care how he gains his money, from halal or haram."

(B2059, al-Bukhari, al-Buyu', 7)

Tamim al-Dari (ra) heard Allah's Messenger (saw) say, "Verily, this religion (Islam) will reach everywhere day and night reaches, and it will not leave a house made from madar (mud or clay) or a house made from wabar (fur of camels and goats, i.e., tents) except that Allah will bring this religion into it, which will happen either with the honor of an honored one, or the disgrace of a disgraced one. In this way Allah will honor Islam, and disgrace the disbelief." (HM17082, Ibn Hanbal, IV, 104)

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Ma'bad said he heard Haritha b. Wahb (ra) say that he heard Allah's Messenger (saw) say, "Give in charity because there will come a time when a person will go out with his alms from place to place but will not find anybody to accept it."

(B7120, al-Bukhari, al-Fitan, 25)



Ilah's Messenger (saw) appointed Abu 'Ubayda b. Jarrah, who was one of the ten Companions (ra) given the good news of Paradise and participated in many battles including the Battle of Badr, to Bahrein to go and collect the taxes. Abu 'Ubayda (ra) arrived in Bahrein and fulfilled the task given to him by the Prophet (saw) in the best way. After collecting the taxes, he set out for Medina with a great amount of goods. The people of Medina who heard that Abu 'Ubayda was returning from Bahrein looked forward to his arrival. Finally, they learned of his arrival date and went to the mosque on that morning. The Prophet (saw) led the congregation in the fajr prayer. Just then, Abu 'Ubayda arrived in front of the mosque with his loaded caravan. The people of Medina went out to see Abu 'Ubayda and the caravan bringing the tax revenue. On seeing the Ansar's desire for this wealth of goods, Allah's Messenger (saw) smiled and said, "I think you have heard that Abu 'Ubayda has brought (abundant) goods?" They replied, "Indeed, it is so, O Messenger of Allah!" He said, "Good news to you, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete among yourselves for it, as they competed for it and it will destroy you as it did them."2

Allah's Messenger, who thus gave his Companions (ra) the good news of goods and wealth, warned them about showing extreme fondness for wealth and forgetting Islamic values. In many <code>hadīths</code>, the Prophet (saw) gave information about future incidents that his community would experience, expressed his concerns about this, and pointed out how they should act in the face of incidents that would negatively affect individual and social life.

The Prophet (saw) said that the main issues facing Muslims would be disorder, tribulations, afflictions, and terror and these things would

¹ EU6/202, Ibn al-Athir, *Usd al-ghaba*, VI, 202. ² B4015, al-Bukhari, al-Maghazi, 12.



lead them to fight with each other and destroy their ties of brotherhood. He warned them in this respect with the following words: "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

In this and other similar narrations, it is said that in the future disorder and tribulations will emerge; and the news about these tribulations is immediately followed by the warnings of Allah's Messenger (saw). In this respect, he gives the news that a time will come when the good people will pass away and only the worst will be left. The latter will break their promises and betray their trusts, and they will differ among themselves. He told his Companions (ra), who asked him how to act on such days, "Follow that which you know is good, and leave that which you dislike. Take care of your own affairs and turn away from the common folk." The Prophet (saw), who gave such advice to his Companions (ra) and his community, expressed it as if he was seeing the afflictions literally pouring down in the streets like heavy rain; and it was clear that the thought of such afflictions was felt deeply in his heart and this sorrow was reflected on his face when he said, "Woe to the Arabs from the great evil that is nearly approaching them." 5

According to some <code>hadīths</code> the gradual deterioration because of tribulations and afflictions will become so unbearable that "people will pass by the grave of someone and say, 'If only I were in his place." Allah's Messenger (saw), who advised Muslims who faced such a situation that it would be better for them to retire to the mountains than to be a part of that terror and chaos, said, "There will come a time when the best property of a Muslim will be sheep, which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions." Allah's Messenger also advised Muslims afflicted by such tribulations to even take the risk of living in seclusion in the mountains until they die.8

Allah's Messenger (saw), who spoke with concern about disagreements, disputes, and chaos that will emerge in the future, called upon Muslims, who faced such situations, to exhibit conduct which differed from the norm. Thus, in this case, he told them to not concern themselves with other people's businesses and in the worst scenario to take their herds and

³ B7081, al-Bukhari, al-Fitan, 9.

⁴ HM7063, Ibn Hanbal, II, 221; IM3957, Ibn Maja, al-Fitan, 10.

⁵ B7059, al-Bukhari, al-Fitan, 4.

⁶ MU576, al-Muwatta', al-Jana'iz, 16; B7115, al-Bukhari, al-Fitan, 22.

⁷ B7088, al-Bukhari, al-Fitan, 14.

⁸ B7084, al-Bukhari, al-Fitan,

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retreat to the mountains. He expressed the natural consequence of such incidents in the following words: "Beware! The People of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy two of them will go to Hell and one of them will go to Paradise." Despite all of the evils, disagreements, disputes, chaos, and divisions awaiting the Muslims in the future, Allah's Messenger (saw) was still hopeful for his community as he stated these words, "My nation (umma) will not agree on an error, so if you see them differing, follow the great majority." 10

When the Prophet (saw) described the scenes of what Muslims would face in the future, he not only pointed out the disagreements and divisions that will take place among them but also talked about many other issues from moral degeneration to natural disasters, from deviation from the fundamental goals given by Islam to a society driven to wars, and from certain Muslims becoming very wealthy and affluent to others who cannot find imāms to lead ritual prayers. In one of his forewarnings he said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away, earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow among you."

The Prophet (saw), who spoke about some of the events that will occur before the end of the world, has presented us with a prediction about the future. Such prophecies carry both positive and negative consequences for believers. While the disappearance of knowledge, limited time (before the end), increase in earthquakes, and spread of afflictions and chaos cause suffering, the accumulation of wealth on the part of some Muslims is perhaps a positive outcome unless that same wealth overwhelms them. In fact, what is meant by disappearance of knowledge is the demise of people with religious learning to the extent that the public will begin to consult ignorant people who will give them wrong information and thus will cause them to go astray.¹²

The phrase mentioned in some versions of this <code>hadīth</code> as "yataqarabu al-zamān" and in others as "yaqtaribu al-zamān" is interpreted by some scholars as "the approach of the time of the end of the world" and by others as "being pressed with time, the time gets shortened." Thus a year will feel like a month, a month like a week, a week like a day and a day like a moment. The shortening of time can be explained in two different ways. First, by means of technological developments taking place at diz-

⁹ DM2546, al-Darimi, al-Siyar, 75; D4597, Abu Da'ud, al-Sunna, 1. ¹⁰ IM3950, Ibn Maja, al-Fitan, 8. ¹¹ B1036, al-Bukhari, al-Istisqa', 27. ¹² B100, al-Bukhari, al-'Ilm, 34. ¹³ AU7/82, al-'Ayni, '*Umdat*

al-gari, VII, 82.

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zying speed, especially during the twenty-first century, tasks that used to take a lot of time in the past can be done in a very short time today. For example, a distance that was covered by horse or on foot in two or three months in the past can now be covered in a couple of hours by plane. Some information which would take weeks or even months to discover can now be found by means of information technology in a couple of minutes or even seconds. Second, this phrase can also be interpreted to mean that because of the intensity of the workload of modern life, time has become less productive and it is hard to recognize how fast time or life passes like a flowing river. It would be more accurate to evaluate this hadīth as a prophetic warning toward encouraging the right (targhīb) and discouraging the wrong (tarkhīb) in the context of the Prophet's unique fashion. Allah's Messenger (saw) encouraged his Companions (ra) and community to be careful in such matters, warned them, and asked them to use such assets as wealth, knowledge, and time wisely.

The danger to his community of becoming fond of wealth in this world and neglecting religious and moral values occupies a significant place in the Prophet's predictions about the future. According to a report of Abu Sa'id al-Khudri (ra), one day Allah's Messenger said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you," and compared the wealth of this world to foliage. Therefore, the state of those who are addicted to the wealth of this world is similar to that of herbivores who fill their stomachs with foliage and very soon afterwards empty it and repeat this process. The Prophet (saw) explained how Muslims should act in this matter by saying, "How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's cause and on the orphans, the poor people and the travellers. But he who does not take it legally is like a consumer who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."14 Allah's Messenger said that the level of people's greed for wealth will reach such a level that "A time will come when one will not care how he gains his money, from halal or haram."15

In some *ḥadīths*, dissimilar assessments about the future of Islam have been transmitted. Some of these *ḥadīth* contain a negative perspective. For example, according to some of them, Islam will wear out as embroidery on a garment wears out, until no one will know about fasting, prayer, (Hajj) rites and charity. There will be no people left who know of Islam except

¹⁴ B2842, al-Bukhari, al-Jihad, 37. ¹⁵ B2059, al-Bukhari, al-Buyu', 7. ISLAM THROUGH HADITHS
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some old men and old women who will say, "We saw our fathers saying these words, 'Lā ilāha illā Allāh' so we say them as well."¹⁶ The Prophet (saw) said, "Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started. Happy is the stranger at that time when the people will be corrupted. By Him in whose hand is the life of Abu al-Qasim (that is, Muhammad), Islam would recede between the two mosques (Mecca and Medina) just as the serpent crawls back into its hole."¹⁷

Before the Last Hour, people in mosques will refuse to act as an *imām* and will not find an *imām* to lead them in prayer, and push one of them to the front to become the *imām*.¹⁸ There will come upon people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember.¹⁹ The Muslims will follow the wrong ways of their predecessors so completely and literally that if they should go into the hole of a lizard, the Muslims would go in there as well.²⁰ Many innovations will emerge that will be regarded as strange because they contradict religion²¹ yet all of them will be perceived as part of religion.

Some of the problems awaiting Muslims in the future are mentioned in various *ḥadīths* as follows: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be consumed (in abundance), numbers of men will decrease and women will increase so that for every fifty women there will be one man to look after them, ²² the administrators will give positions to those who are not competent, ²³ Muslims will read the Holy Qur'an but will not act in accordance with its rules, ²⁴ unjust and preferential treatment in government will prevail... ²⁵ Furthermore, Allah's Messenger (saw) pointed out that every period will be worse than the one before. ²⁶ This should refer to the period of the Companions (ra) because they were his addressees. In other words, every future period will make people long for the period of the Companions (ra).

Of course, there are not just negative elements in the Prophet's vision of future. Allah's Messenger had a balanced perception of the future of the Muslims. In his vision, every thing from the disappearance of Islam to the presence of Islam in every house, from the increase in people's fondness for wealth and their ignorance of earning a living by permissible means to their search for people to whom they can give alms because all people have enough wealth, is presented within the balance of *targhīb* and *tarkhīb* (en-

¹⁶ IM4049, Ibn Maja, al-¹⁷ HM1604, Ibn Hanbal, I, 185; M373, Muslim, al-Iman, 18 D581, Abu Da'ud, al-Salat, 59; IM982, Ibn Maja, al-Igama, 47. 19 T2260, al-Tirmidhi, al-Fitan, 73. ²⁰ B3456, al-Bukhari, al-Anbiya', 50; HM8322, Ibn Hanbal, II, 327. ²¹ B7052, al-Bukhari, al-Fitan, 2. ²² B5577, al-Bukhari, al-Ashriba, 1. ²³ N5385, al-Nasa'i, Adab alqudat, 4; T2189, al-Tirmidhi, al-Fitan, 25. ²⁴ HM17612, Ibn Hanbal, IV, 160; İM4048, Ibn Maja, al-Fitan, 26. 25 B7052, al-Bukhari, al-Fitan, 2. ²⁶ B7068, al-Bukhari, al-

Fitan, 6.



couragement — discouragement) and *tabshīr* and *indhār* (giving good news and warning). For example, while the Prophet (saw) mentions that "every period will be worse than the previous one," it is also stated that, like rain, it is not known if the beginning of Muhammad's umma is better or its end. Thus, the Prophet (saw) has kept the gates of hope open for the future and Muslims who live in every period can become more distinguished, virtuous, and better than earlier Muslims as long as they act in accordance with the requirements of religion.

One day when the Allah's Messenger visited a cemetery, he said addressing the dead, "Peace be upon you, abode of believing people. If Allah wills, we shall join you soon. Would that I had seen our brothers." The Companions (ra) asked, "O Messenger of Allah, are we not your brothers?" The Prophet (saw) said, "You are my Companions. My brothers are those who have not come yet. And I will be waiting for them by the river of Kawthar." They asked, "O Messenger of Allah, how will you know those of your community who come after you?" He said, "Don't you think that if a man has a horse with a white blaze and white feet among horses that are solid black, he will recognize his horse?" They said, "Of course." The Prophet (saw) said, "They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of wuḍū', and I will meet them by the river of Kawthar." Thus, he has given the good news of the honor and means of becoming brothers with him to the Muslims who come to this world after his death and were not be able to see him in their lifetime.

In this context, the Prophet (saw) informed us that there would not be any house left in which Islam did not enter and said, "Verily, this religion (Islam) will reach everywhere day and night reaches, and it will not leave a house made from madar (mud or clay) or a house made from wabar (fur of camels and goats, i.e., tents) except that Allah will bring this religion into it, which will happen either with the honor of an honored one, or the disgrace of a disgraced one. In this way Allah will honor Islam, and disgrace the disbelief."³⁰ In another hadīth, he says that Islam will prevail to the extent that a traveller from Sana in Yemen to Hadramawt will fear none but Allah.³¹ In this way, he has given the glad tidings that Islam will certainly prevail and the world under the rule of Islam will live in peace, tranquility, and safety. With all these sayings, the Prophet (saw) confirmed Allah's promise and statement that He will make His religion superior to all other religions.³²

²⁷ B7068, al-Bukhari, al-Fitan, 6.
 ²⁸ T2869, al-Tirmidhi, al-Amthal, 81.
 ²⁹ N150, al-Nasa'i, al-Tahara, 110; M584, Muslim, al-Tahara, 39.
 ³⁰ HM17082, Ibn Hanbal, IV, 104.
 ³¹ B3612, al-Bukhari, al-Manaqib, 25.
 ³² Saff, 61: 9.

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One of the most important predictions introduced in the Prophet's vision of the future is that Muslims will become wealthier. Although this has sometimes been understood as a pessimistic view of the future, it is vital to understand that it is instead an optimistic perception because becoming wealthy is essential for the spread of Islam across the world. Perhaps, it will be during this time that no house will lack Islam because Muslims will have the wealth and power to freely communicate the message of Islam. After all, the Prophet (saw) spoke about that time in the following words: "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it."³³ The Prophet (saw) even informed us that the Last Hour will not come until wealth becomes abundant and overflowing, to the extent that a man takes alms from his property and cannot find anyone to accept them and until the land of Arabia becomes meadows and rivers.³⁴

It is important to keep in mind that there are many false and fabricated <code>hadīths</code> about events that will happen in the future. Therefore, when reconstructing a vision of the future based on <code>hadīths</code>, one should be cautious. Although a pessimistic future can appear when the <code>hadīths</code> in question are first examined, when they are considered holisticlly it is clear the optimistic and pessimistic perceptions are presented in a balanced manner. When Allah's Messenger (saw) speaks about the future, he encourages Muslims to act carefully and warns them about the difficulties ahead.

33 B7120, al-Bukhari, al-Fitan, 25.
 34 M2339, Muslim, al-Zakat, 60.



THE DOOMSDAY THE BEGINNING OF ETERNITY

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﴿ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلاَ صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشِ يَقُولُ: صَبَّحَكُمْ وَمَسَّاكُمْ! وَيَقُولُ صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشِ يَقُولُ: صَبَّحَكُمْ وَمَسَّاكُمْ! وَيَقُولُ " نَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى...

Jabir b. 'Abd Allah (ra) said, "Once when Allah's Messenger (saw) delivered the sermon, his eyes became red, his voice rose, and his anger increased in such a way that it seemed as if he was giving a warning against the enemy and he said, 'There might be a sudden morning or an evening attack on you.' He joined his forefinger and middle finger and said, 'The Doomsday and I have been sent like these two.'"

(M2005, Muslim, al-Jum'a, 43)



أَخْبَرَنِي أَبُو الزُّبَيْرِ أَهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيِّ الْخَبْرَنِي أَبُو لَيْ يَقُولُ قَبْلَ أَنْ يَمُوتَ بِشَهْرِ: تَسْأَلُونِي عَنِ السَّاعَة ؟ وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ..."

عَنْ حُذَيْفَةَ بْنِ السِيدِ الْغِفَارِيِّ قَالَ: اطَّلَعَ النَّبِيُّ عَلَيْنَا وَنَحْنُ نَتَذَاكُرُ فَقَالَ: "مَا تَذْكُرُون؟" قَالُوا: نَذْكُرُ السَّاعَةَ. قَالَ: "إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ." فَذَكَرَ الدُّجَانَ وَالدَّجَالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا عَشْرَ آيَاتٍ." فَذَكَرَ الدُّجَانَ وَالدَّجَالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ فَي وَيَأْجُوجَ وَمَأْجُوجَ وَثَلاَثَةَ خُسُوف: خَسْفُ بِالْمَشْرِقِ وَخَسْفُ بِالْمَغْرِبِ وَخَسْفُ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ بِالْمَشْرِقِ وَخَسْفُ بِالْمَغْرِبِ وَخَسْفُ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَا النَّاسَ إِلَى مَحْشَرِهِمْ.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ عَلَىٰ :

"لاَ تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلاَزِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفَتَنُ، وَيَكُمُ الْمَالُ فَيَفِيضُ." الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ -وَهُوَ الْقَتْلُ الْقَتْلُ - حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضُ."

عَنْ اَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﴿ : مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: مَن اَنْسِ بْنِ مَالِكٍ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ اللهِ عَنْ السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: "



According to a report of Abu al-Zubayr, Jabir b. 'Abd Allah (ra) heard the Prophet (saw) say a month before he passed away, "You asked me about the Last Hour whereas its knowledge is with Allah..."

(M6481, Muslim, Fada'il al-sahaba, 218)

2

Hudhayfa b. Asid al-Ghifari (ra) said, "Allah's Messenger (saw) came to us suddenly when we were busy in a discussion and said, 'What are you discussing?' The Companions said, 'We are discussing the Last Hour.' Thereupon he said, 'It will not come until you see ten signs' and he mentioned them: The smoke, the Dajjal, the beast (dābba), the rising of the sun from the west, the descent of Jesus son of Maryam, Gog and Magog (ya'juj and ma'juj), and the sinking of land in three places, one in the east, one in the west, and one in Arabia at the end of which fire would burn forth from Yemen and drive people to the place of their assembly."

(M7285, Muslim, al-Fitan, 39)



According to Abu Hurayra (ra), the Prophet (saw) said, "The Last Hour will not be established until (religious) knowledge will be taken away, earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow among you."

(B1036, al-Bukhari, al-Istisqa', 27)



According to Anas b. Malik (ra), a man came to the Prophet (saw) and asked, "When will the Hour be established, O Allah's Messenger?" The Prophet replied, "What have you prepared for it?"

(B6171, al-Bukhari, al-Adab, 96)



ne day the Prophet (saw) was sitting with his Companions (ra). Just then Jibril appeared in the form of a man whom no one present knew. After asking Allah's Messenger questions about Islam, faith, and iḥsān (perfection in religion), Jibril asked, "When will the Hour be established?" Allah's Messenger said, "The responder has no more knowledge than the questioner. However, I will inform you about its portents. When a slave gives birth to her master. When the shepherds of black camels start boasting and competing with others in the construction of high buildings. And the Hour is one of five things which nobody knows except Allah." Allah's Messenger then recited the following verse, "Knowledge of the Hour [of Resurrection] belongs to Allah." Then that man (Jibril) left and the Prophet asked his Companions (ra) to call him back, but they could not see him. Then the Prophet (saw) said, "That was Jibril, who came to teach the people their religion."

In the scene mentioned in this <code>hadīth</code>, Jibril asked questions about three different aspects of man's orientation toward Allah (swt) as if his aim was to present faith in all its dimensions. After Jibril's questions about faith, Islam, and <code>iḥsān</code>, the Prophet's assertion that the time of the end of the world was unknown, and that the knowledge of its time belonged only to Allah, was like declaring that man's position before Allah and his relation with Allah should be based only on faith. In addition to the obscurity of the time of the Last Hour, the fact that Allah's Messenger drew attention to its signs should be encouragement to turn to Allah with clear awareness and a heart knowing its boundaries and to prepare for the Hereafter.

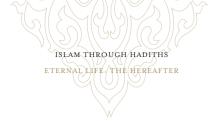
The Last Hour is the beginning of metaphysical time. In the Holy Qur'an, which deals with life holistically, relative and spiritual time are in harmony and the Last Hour is anticipated in a very short time, like a blink of an eye or even shorter. This event, which is known by various names such as "Sā'a (the Hour)," "Qiyāma (the Day of Resurrection)," "Qāri'a (the

¹Lugman, 31: 34.

² B50, al-Bukhari, al-Iman,

³ Al-An'am, 6: 31.

⁴ Al-Qiyama, 75: 1.



Crashing Blow),"⁵ and "Wāqi'a (that which is coming)"⁶ will suddenly take place. Only Allah (swt) knows when it will occur. In a verse emphasizing this point, it is stated, "They ask you [Prophet] about the Hour, 'When will it happen?' Say, 'My Lord alone has knowledge of it. He alone will reveal when its time will come, a time that is momentous in both the heavens and earth. All too suddenly it will come upon you.' They ask you about it as if you were eager [to find out]. Say, 'Allah alone has knowledge of [when it will come], though most people do not realize it.'"⁷

The Islamic perception of time is as important as the information Islam provides about the conditions of the end of the world. The Holy Qur'an changed the perception of time in people's minds. The perception of time which had developed lineally in the minds of the earliest addressees of the Holy Qur'an was believed to have condemned them to annihilation. In a way this was attributed to Allah, but the Holy Qur'an that gave them a different understanding of time. In many of his sayings, Allah's Messenger (saw) stated that time was relative within the power of Allah who ruled Alone.⁸

The position of the Holy Qur'an was against the tendency to diefy time in the minds of the first addressees of revelation as expressed in such verses as, "If they say, 'He is only a poet: we shall await his fate,'" and "They say, 'There is only our life in this world: We die, we live, nothing but time destroys us..."10 These phrases refer to the transience of time and to the fact that it is not a powerful being. This is reiterated in the following verses: "have a place to stay and livelihood for a time (matā'un ilā ḥīn),"11 "an appointed time (ajalin musammā),"12 and "let them be for a while (amhilhum ruwayda')."13 Furthermore, the Holy Qur'an brings forth the message "... You will all return to your Lord in the end."14 Thus, by its perception of returning to Allah, the Holy Qur'an breaks down the notion of deifying time by the Arabs of the Jahiliyya. The assertion that one day the Last Hour will be established exists at the center of the Qur'anic view of returning to Allah and is introduced against the idea of deification of time. In this way, the deification of time by some people was replaced at some point by the idea of the Last Hour. In fact, everything except Allah is devoid of reality according to the following verse: "All that remains is the Face of your Lord, full of majesty, bestowing honor." 15

⁵Al-Qari'a, 101: 1. ⁶Al-Waqi'a, 56: 1. ⁷Al-A'raf, 7: 187. ⁸M5862, Muslim, Alfaz, 1. ⁹Tur, 52: 30. ¹⁰Al-Jathiya 45: 24. ¹¹Al-Baqara, 2: 36. ¹²Hud, 11: 3. ¹³Al-Tariq, 86: 17. ¹⁴Al-An'am, 6: 164.

¹⁵ Al-Rahman, 55: 27.

This consciousness was also developed the minds of people through such verses in the Holy Qur'an as, "The Hour draws near; the moon is split in ISLAM THROUGH HADITHS
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two"¹⁶ and "They ask you [Prophet] about the Hour, 'When will it happen?' Say, '...All too suddenly it will come upon you.'"¹⁷

When Allah's Messenger (saw) emphasized that nobody knew the time of the Last Hour, he also pointed out that it was close in light of the fact that he was the final Messenger of Allah. According to a report from Jabir b. 'Abd Allah, once when Allah's Messenger delivered the sermon, his eyes became red, his voice rose, and his anger increased so much that it seemed like he was warning against the enemy by saying, "There might be a sudden morning or an evening attack on you." He joined his forefinger and middle finger and said, "The Last Hour and I have been sent (so close) like these two." ¹⁸

Because knowledge of the time of the Last Hour belongs only to Allah, both the Prophet (saw) and the Companions (ra) were afraid that it might come while they were still alive. In fact, it is known that once during a solar eclipse, they were worried that it might be the beginning of the Last Hour, so the Prophet went to the mosque and led a long ritual prayer. The Companions (ra) asked the Prophet (saw) many questions about the time of the Last Hour. Even bedouin came to him to ask about this matter. One implicitly feels the curiosity and fear of whether time will end in the question, "Is there an end of Islam?" asked by a bedouin who came to the Messenger of Allah after the emergence of Islam.²⁰

In his responses to questions related to the end of the world, the Prophet (saw) mostly indicated that its time was known only by Allah. In one such instance, he said, "You asked me about the Last Hour whereas its knowledge is with Allah." Sometimes he gave answers that could be interpreted to mean that the death of each person was the true Last Hour for that individual. For example, when some rough bedouins visited the Prophet (saw) and asked him, "When will the Hour be?" he looked at the youngest of them and said, "If this one should live until he is very old, your Hour (the death of the people addressed) will take place" and thus he established a link between the Hour and each person's death.²²

There are many hadīths related to the signs of the Last Hour, some of which are sound and some of which are dubious. In these hadīths, one can find detailed information about moral corruption, religious, social and natural events. The number of signs mentioned in these hadīths reflecting the religious, social, and political developments that will place are more

¹⁶ Al-Qamar, 54: 1. ¹⁷ Al-A'raf, 7: 187.

18 M2005, Muslim, al-Jum'a,

¹⁹ M2117, Muslim, al-Kusuf, 24

²⁰ MA20747, 'Abd al-Razzaq, Musannaf, XI, 362.

²¹M6481, Muslim, Fada'il al-sahaba, 218.

²² B6511, al-Bukhari, al-Riqaq, 42.



than seventy. Although there is no verse or <code>hadīth</code> about the time of the Last Hour, considering the fact that the universe has entered its final stage with the arrival of the last Prophet, the Last Hour was expected to take place any time, beginning with the time of the Companions (ra). After the third century of the Hijra, believing in the signs of the Last Hour was based on dogmatic principles.

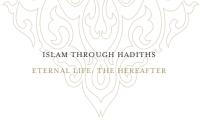
Because some moral weaknesses (leading to the Last Day) are mentioned in sound <code>hadīths</code>, there is no significant dispute about them among scholars. Moral corruption and degradation in religious life, which are mentioned among the signs of the end of the world and are warned of by the Prophet (saw), are in fact signs referring to the destruction of individuals and society and do not mean the end of the cosmological order. If not, the catastrophe in question would have taken place by now because moral corruption has undoubtedly taken place very often since the time of the Companions (ra). Therefore, it would be more accurate to consider events indicating moral corruption and religious degradation to be signs leading to individual and social annihilation rather than to the destruction of the universe.²³

Allah's Messenger (saw) said that he did not have information about the time and date of the Last Hour, but spoke about some signs of it. His sayings related to this have been classified under the subheadings of "qiyāma (Last Hour), sifat al-qiyāma (characteristics of the Last Hour), fitan (tribulations), malāḥim (afflictions), and riqāq (making the heart tender)" in the ḥadīth literature. This subject, which appeared in the political struggles of the early period of Islam or as the extension of debates about ḥadīths related to false beliefs and superstitions, is very complex and full of many symbols not seen in any other fields of ḥadīth literature.

After saying, "The Last Hour will not come until you see the following ten signs," Allah's Messenger listed them: The smoke, the Dajjal, the beast (dābba), the rising of the sun from the west, the descent of Jesus son of Maryam, Gog and Magog (ya'juj and ma'juj), and the sinking of land in three places, one in the east, one in the west, and one in Arabia at the end of which fire would burn forth from Yemen and drive people to the place of their assembly.²⁴

There are many *ḥadīths* about each of the above-mentioned signs. There is also a debate about how to understand and interpret the sound and

²³ "Kıyamet Alametleri," *DİA*, XXV, 522-524. ²⁴ M7285, Muslim, al-Fitan,



authentic narrations. For example, there are different approaches about the meaning and nature of some signs like the Dajjal, the beast (*dābba*), Gog and Magog, and the smoke, and whether they are metaphorical or real. It will certainly be beneficial to leave the details of these discussions to future research. It suffices here to say that such signs are read as a warning about movements that are trying to spread disbelief in the world, ignore all sacred values, and support evil activity. Such movements have had their representatives in all ages up to today and they will have representatives in the future. Accordingly, it would be appropriate to understand the Dajjal, the beast (*dābba*), and Gog and Magog (Ya'juj and Ma'juj) as figures symbolizing evil rather than as extraordinary beings or certain figures.

In another hadīth about the signs of the Last Hour, it is stated, "The Hour will not be established until (religious) knowledge will be taken away, earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow among you."²⁵

When the events that will take place at the end of the world in this hadīth are examined, it is apparent that the Prophet (saw) is pointing out many forms of corruption. It is clear that the disappearance of knowledge will lead to the disappearance of order in matters of property and wealth. This is because knowledge gives order to fundamental relations, from the inner world of the individual to all of society. Values, behavior, ideas, and ideals are shaped, developed, and improved by knowledge. In this respect, the disappearance of knowledge means the collapse of social order. As a consequence of this, social disturbances result in attacks on people's lives and property.

Allah's Messenger (saw) encouraged his Companions (ra) and umma to be especially careful regarding the matters he spoke about and to stay away from the actions and behavior that he warned them about when he emphasized "the signs of the Last Hour." Therefore, one should know the value of blessings like wealth, knowledge, and time and appreciate them because, although the increase in crime is not a sign of the Last Hour, it certainly leads to the end of many individuals and societies.

In a similar hadīth, Allah's Messenger said, "From among the portents of the Hour are the following: Religious knowledge will be taken away; general ignorance (in religious matters) will increase; illegal sexual intercourse will prevail; and consuming alcoholic drinks will prevail. Men will decrease in numbers

²⁵ B1036, al-Bukhari, al-Istisqa', 27.



and women will increase in numbers so that fifty women will be looked after by one man 26

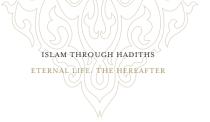
It appears that the signs mentioned in the aforesaid hadīths refer to certain destruction in nature and in moral and social order. Sunrise from west and increases in earthquakes and land-slides in some regions refer to the destruction of the natural order and the disappearance of the physical world. The situation is the same in the descriptions of the Last Hour mentioned in many verses of the Holy Qur'an: "The Crashing Blow! What is the Crashing Blow? What will explain to you what the Crashing Blow is? On a day when people will be like scattered moths and the mountains like tufts of wool," and "When the sun is shrouded in darkness, when the stars are dimmed, when the mountains are set in motion, when pregnant camels are abandoned, when wild beasts are herded together, when the seas boil over..." 28

The aim of citing events referring to the deterioration of individual and the social life, such as the disappearance of religious knowledge, increase in ignorance, increase in illegal sexual intercourse, drinking alcoholic drinks, wealth, and, consequently, irresponsible expenditures and extravagance, is to attract attention to different forms of moral corruption and the impending collapse of the family and the social order. In brief, Allah's Messenger (saw) did not aim at anything other than relaying the messages given in the Holy Qur'an about the Last Hour and confined himself to establishing a link between the destruction of the natural order and moral corruption and anarchy, which will emerge in social life near the end of the world.

There is a link in the Holy Qur'an between the verses that draw the reader's attention to the end of the world and the situation in the Hereafter: "Lost indeed are those who deny the meeting with their Lord until, when the Hour suddenly arrives, they say, 'Alas for us that we disregarded this!' They will bear their burdens on their backs. How terrible those burdens will be!" and "The one whose good deeds are heavy on the scales will have a pleasant life, but the one whose good deeds are light will have the Bottomless Pit for his home." 30

What we need to do is to not forget the prophetic warning stating that every man's death is his Last Hour. In fact, according to a report from Anas b. Malik, when al-Aqra b. Habis (ra)³¹ asked the Prophet (saw), "When will the Hour be established, O Allah's Messenger?" The Prophet (saw) replied, "What have you prepared for it?"³²

²⁶ B5231, al-Bukhari, al-Nikah, 111.
 ²⁷ Al-Qari a, 101: 1-5.
 ²⁸ Al-Takwir, 81: 1-6.



This saying of the Prophet (saw) advises us to ask ourselves if we are ready for what will come after the end of the world instead of being worried about when it will happen. The Last Hour, which is the beginning of an everlasting life in the metaphysical world, shows us the insignificance of life in this world in the face everlasting life in the Hereafter. What is important for us is to be able to stand straight with strong faith on that Day when everything will break down and collapse.

²⁹ Al-An'am, 6: 31.
 ³⁰ Al-Qari'a, 101: 6-9.
 ³¹ SZ1/189, Sharh al-Zarkani 'ala al-Muwatta', I, 189.
 ³² B6171, al-Bukhari, al-Adab, 96.





عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﴿ يَقُولُ: " يُنْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ. "

Jabir (ra) heard the Prophet (saw) say, "Every servant would be raised (in the same state) in which he dies." (M7232, Muslim, al-Janna, 83)



عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : ثَيُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ تَلاَثَةَ أَصْنَافٍ: صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ. "

عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ فَالَ: "لاَ تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسِ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلاَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ."

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَّتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدُّرِّ وَالْيَاقُوتِ تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَبْيَضُ مِنَ الثَّلْجِ."

عَنْ آبِي سَعِيدِ الْخُدْرِيِّ ...قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا الْجِسْرُ؟ قَالَ: "دَحْضٌ مَزِلَّةٌ فِيهَا شُويْكَةٌ يُقَالُ لَهَا السَّعْدَانُ فِيهِ خَطَاطِيفُ وَكَلاَلِيبُ وَحَسَكُ تَكُونُ بِنَجْدِ فِيهَا شُويْكَةٌ يُقَالُ لَهَا السَّعْدَانُ فَيهُ اللَّهْوَيْدَ الْخَيْلِ فَيهُ اللَّهْوْمِنُونَ كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ وَكَالرِّيحِ وَكَالطَّيْرِ وَكَأَجَاوِيدِ الْخَيْلِ فَيَهُمُ اللَّهُ وَمَخْدُوشٌ مُرْسَلٌ وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ..."



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "People will be gathered in three groups on the Day of Resurrection: A group walking, a group riding, and a group [walking] upon their faces."

(T3142, al-Tirmidhi, Tafsir al-Qur'an, 17)

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According to Ibn Mas'ud (ra), the Prophet (saw) said, "The feet of the son of Adam will not move in the presence of his Lord on the Day of Judgement until he is asked about five things: His life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he disposed of it, and how he acted upon what he acquired of knowledge."

(T2416, al-Tirmidhi, Sifat al-qiyama, 1)



According to 'Abd Allah b. 'Umar (ra), Allah's Messenger (saw) said, "Al-Kawthar is a river in Paradise, whose banks are of gold, and it overflows with pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk."

(T3361, al-Tirmidhi, Tafsir al-Qur'an, 108)



According to Abu Sa'id al-Khudri (ra), Allah's Messenger (saw) was asked, "What is the ṣirāṭ bridge?" He said, "It is something slippery. There would be hooks, tongs, and spits like the thorn that is found in Najd and is known as sa'dān. The believers would then pass over it within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell..."

(M454, Muslim, al-Iman, 302)



hese were the days of the Farewell Hajj. All pilgrims were with the Messenger of Allah (saw) in the plain of 'Arafat. While a man was riding his horse in 'Arafat, he accidently fell and broke his neck and died. The Prophet (saw) said, "Wash him with water and sidr (jujube) and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbayk.'"

The *ba'th* or resurrection mentioned by the Prophet (saw) in this *ḥadīth* meant "the resurrection of all persons in order for them to be held accountable for their deeds after the trumpet is blown for the second time at the Last Hour." The belief in resurrection after death exists not only in the ancient Egyptian, Persian, and Indian religions but also in Judaism and Christianity.² Although most of the Arabs of the Jahiliyya denied resurrection, some of them believed in it.³

The Day of Resurrection is explained in the Holy Qur'an with such phrases as, "yawm al-ba'th (the Day of Resurrection)" and "yawm al-khurūj (the Day of coming out [from the graves])" and it depicts it as the day when graves will turn inside out; when the earth will cast out its burdens; when Allah (swt) will make people spring forth from the earth like plants; and when the dead will rise again upon their feet.

The Holy Qur'an speaks in detail about how Abraham was amazed at the concept of resurrection, how he became curious about how it would happen, and finally how Allah (swt) replied to him concerning it. This event is described in the Holy Qur'an as follows: "And when Abraham said, 'My Lord, show me how You give life to the dead,' He said, 'Do you not believe, then?' 'Yes,' said Abraham, 'but just to put my heart at rest.' So Allah said, 'Take four birds and train them to come back to you. Then place them on separate hilltops, call them back, and they will come flying to you: know that Allah is all powerful and wise.'"¹⁰

¹ B1265, al-Bukhari, al-Jana'iz, 19; N2861, al-Nasa'i, Manasik al-hajj, 101. ² Old Testament, Isaiah, 27:19; Daniel, 12:2, 3, 13; 1 Corinthians, 15:32. ³ Maryam, 19:77; B4732, al-Bukhari, al-Tafsir, (Maryam) 3; Ya Sin, 36: 77-79. 4Al-Rum, 30: 56. 5 Qaaf, 50: 42. ⁶ Al-Infitar, 82: 4. 7 Al-Zalzala, 99: 2. 8 Nuh, 71: 17-18. 9 Al-Zumar, 39: 68. 10 Al-Bagara, 2: 260.

ISLAM THROUGH HADITHS
ETERNAL LIFE. THE MEREAFTER

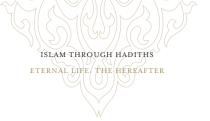
The Holy Qur'an uses a number of arguments to explain to disbelievers that resurrection will certainly take place. First, the first creation out of nothing was more difficult than creating for a second time. It is stated in the Holy Qur'an that Allah (swt) first created the universe from nothing and then will repeat his creation by resurrecting people after death and that the second creation will be easier for Allah. 11 This is emphasized in the following verse: "Man says, 'What? Once I am dead, will I be brought back to life?' but does man not remember that We created him when he was nothing before?"12 In addition, the Holy Qur'an tells those who do not understand how decayed bodies will be resurrected that Allah Almighty, who was powerful enough to create them for the first time from nothing, was also able to return them to life for a second time. He says, "They also say, 'What? When we are turned to bones and dust, shall we really be raised up in a new act of creation?' Say, '[Yes] even if you were [as hard as] stone, or iron, or any other substance you think hard to bring to life.' Then they will say, 'Who will bring us back?' Say, 'The One who created you the first time.'..."13

Consequently, the One who can create something from nothing can also create something similar to it. It is stated in the Holy Qur'an that Allah (swt) produces fire out of green and fresh woods, that He created the heavens, the earth, and the whole universe out of nothing, and that the One who creates all of these things can create things similar to them for a second time, "It is He who produces fire for you out of the green tree—lo and behold! and from this you kindle fire. Is He who created the heavens and earth not able to create the likes of these people? Of course He is! He is the All Knowing Creator."¹⁴

The reality of the resurrection related in the Holy Qur'an in the above-mentioned manner appears in the <code>hadīths</code> in a more detailed form. First of all, denying the resurrection, which is presented in the Holy Qur'an as one of the principles of the Islamic creed and an obligation of belief, is regarded as the equivalent of denying Allah. Once when the Prophet (saw) was explaining the resurrection, he said, "The people will be raised up on the Day of Resurrection barefoot, naked and uncircumcised." 'A'isha (ra) could not help herself asking, "What about their private parts?" The Prophet (saw) replied, "Every man that day will have enough troubles to make him careless of others."

According to the *ḥadīths*, the first person who will be resurrected on that Day will be the Prophet Muhammad (saw),¹⁷ and the first one to be

¹¹ Al-'Ankabut, 29: 19-20.
¹² Maryam, 19: 66-67; al-Rum, 30: 11; Ya Sin, 36: 77-79.
¹³ Al-Isra', 17: 49-51. See also al-Hajj, 22: 5-7; al-Mu'min, 40: 57; al-Zukhruf, 43: 9-11; al-Ahqaf, 46: 33.
¹⁴ Ya Sin, 36: 80-81.
¹⁵ N2080, al-Nasa'i, al-Jana'iz, 117.
¹⁶ N2085, a-Nasa'i, al-Jana'iz, 118.
¹⁷ B7428, al-Bukhari, al-Tawhid, 22.



clothed will be the Prophet Abraham.¹⁸ The Prophet (saw) also informed us that every servant would be raised in the same very state in which he dies,¹⁹ and said, for example, "Wrap and enshroud them with their blood, for there is no wound incurred in the cause of Allah, but he will come on the Day of Resurrection bleeding with the color of blood, but its fragrance will be that of musk."²⁰ He stated that the Companion who fell from his mount and died in the plain of 'Arafat during the Farewell Hajj would be resurrected on the Day of Resurrection saying, 'Labbayk.'²¹ Allah's Messenger even said, "If Allah sends punishment upon a nation then it falls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds."²²

Resurrection will take place with both body and soul by bringing together the pieces of the decayed body and returning the soul to it. In fact responding to those who asked, "Who can give life back to bones after they have decayed?" by saying, "He who created them in the first place will give them life again"²³ proves that resurrection will happen both with body and soul.

The second stage in the life of the Hereafter is called "hashr" or "maḥshar." The gathering of all the resurrected people in one place to give account of their deeds is called "hashr," and the place of this gathering is known by various terms such as, "maḥshar," "mawqif," and "arasat."

The event of *ḥashr* is related in the Holy Qur'an in detail. It tells us that men and *jinns* will be gathered in order to give account of their deeds.²⁴ Moreover, it speaks about the Day of Gathering when people will be assembled and it will be a Day when those who lose and those who gain will appear clearly;²⁵ Allah (swt) will gather people in such a short time that they will feel it was like a day;²⁶ and Allah will gather people to His presence.²⁷ On that Day, the earth will be torn apart, people will rush out from their graves and run like locusts to the One who calls them.²⁸ Each person will arrive attended by two angels, one of whom will drive the person on and the other one will bear witness to his deeds.²⁹ On that Day, nobody will have any power to benefit or harm the other.³⁰ It is stated in various verses that the sinners will be gathered on that Day and will lose their sight because of fear,³¹ lie on their faces, blind, dumb, and deaf,³² and be driven like a thirsty herd of camels,³³ bound together in fetters and wearing garments of pitch.³⁴

Moreover, the <code>hadīths</code> offer the readers information about the nature of the Gathering and the condition in which people with various religious

¹⁸ N2084, al-Nasa'i, al-Jana'iz, 118. ¹⁹ M7232, Muslim, al-Janna, ²⁰ N3150, al-Nasa'i, al-Jihad, ²¹ B1265, al-Bukhari, al-Jana'iz, 19; IM3084, Ibn Maja, al-Manasik, 89. ²² B7108, al-Bukhari, al-Fitan, 19. 23 Ya Sin, 36: 78-79. ²⁴ Al 'Imran, 3: 158; al-An'am, 6: 51, 72, 128; Saba', 34: 40; al-Ahqaf, 46: 6. ²⁵ Al-Taghabun, 64: 9. ²⁶ Yunus, 10: 45. 27 Al-Bagara, 2: 203. ²⁸ Qaaf, 50: 44; al-Qamar, 54: 7-8. ²⁹ Qaaf, 50: 21. 30 Saba', 34: 42. 31 Ta Ha, 20: 102. 32 Al-Isra', 17: 97; Ta Ha, 20: 124; al-Furgan, 25: 34. 33 Maryam, 19: 86. 34 Ibrahim, 14: 49-50.

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beliefs and deeds will find themselves. Allah's Messenger says that people will be gathered before Allah bare-footed, naked, and uncircumcised.³⁵ Every person will think about his own plight and will be careless of others on that day.³⁶ Some people will be walking, some will be riding, and some will be gathered upon their faces.³⁷ When the Companions (ra) asked him, "O Messenger of Allah! How will they be gathered on their faces?" The Prophet (saw) said, "Is not He Who made him walk with his legs in this world able to make him walk on his face on the Day of Resurrection?"³⁸

Allah's Messenger (saw) said that he will be the first to be gathered,³⁹ and that people will be gathered in different forms in accordance with their deeds in this world. Some people will be shaded by Allah under His shade,⁴⁰ and others will stand before the Lord of the Worlds drowned in their sweat up to the middle of their mouths and ears.⁴¹ In one *ḥadīth*, it is stated that people will be gathered in three groups: A group who will be riding, well fed and well clothed; a group whom the angels will drag on their faces and whom the fire will drive; and a group who will be running away from a disaster sent by Allah.⁴² Allah's Messenger expressed his wishe to be gathered in the group of those in need on that Day when such terrifying scenes will take place.⁴³

The place where people will be gathered will be on a reddish white land like a pure loaf of bread. It will be a smooth land with no hills or holes where anybody can hide, and with no landmarks which can be used to find any direction.⁴⁴ Allah Almighty, the only Master of that Day, will gather all the people in that place and address them with these words, "I am the only Master! I am the only Dayyan (One who gives the return of every deed)."⁴⁵

The Book of Deeds presented by the angels, who watch and record every single deed of the people,⁴⁶ will be brought out on that Day and everyone will be commanded to read his own record.⁴⁷ The state of people who will be astounded when they see that their deeds were recorded, without missing even the smallest detail, is depicted in the Holy Qur'an as follows: "The record of their deeds will be laid open and you will see the guilty, dismayed at what they contain, saying, 'Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!' They will find everything they ever did laid in front of them: your Lord will not be unjust to anyone." Some will take their Book of Deeds from their right side, and some will take them

35 B4740, al-Bukhari, al-Tafsir, (al-Anbiya') 1. 36 N2085, al-Nasa'i, al-Jana'iz, 118. ³⁷ T3142, al-Tirmidhi, Tafsir al-Qur'an, 17. 38 B6523, al-Bukhari, al-Rigaq, 45. ³⁹T3148, al-Tirmidhi, Tafsir al-Qur'an, 17. 40 T2391, al-Tirmidhi, al-Zuhd, 53. 41 B6531, B6532, al-Bukhari, al-Rigaq, 47; T2421, al-Tirmizi, Sifat al-qiyama, 2. 42 N2088, al-Nasa'i, al-Jana'iz, 118. ⁴³T2352, al-Tirmidhi, al-Zuhd, 37. 44 B6521, al-Bukhari, al-Rigaq, 44. ⁴⁵ Al-Bukhari, al-Tawhid, 32 -chapter heading-. 46 Oaaf, 50: 17-18. 47 Al-Isra', 17: 13-14. 48 Al-Kahf, 18: 49.

ÍSLAM THROUGH HAÐITHS ETERNAL DIFE, THE HEREAFTER

from their left side⁴⁹ or from their behind. The account of those who get their records from their right side will be easygoing, while the account of those who receive their records from the left or from behind will be very difficult.⁵⁰

After the distribution of the Book of Deeds, the scales of justice will be set up and the accounts of the deeds will be given. On that Day, Allah Almighty will be the only One who will bring people to account.⁵¹ He will be swift and thorough in His reckoning,⁵² and scales will be set up to measure the deeds. This is related in the Holy Qur'an as follows: "We will set up scales of justice for the Day of Resurrection so that no one can be wronged in the least, and if there should be even the weight of a mustard seed, We shall bring it out. We take excellent account."⁵³ Allah Almighty will not do any injustice on that Day and whoever has done an atom's-weight of good will see its return, but whoever has done an atom's-weight of evil will see its result.⁵⁴ On that Day, those whose good deeds will be weighty will be successful, but those whose balance is light will have lost their souls forever and their abode will be Hell.⁵⁵

Allah's Messenger (saw) states that the waiting period before the reckoning will be a stressful period⁵⁶ and his community will be the first to be brought to account.⁵⁷ He said, "The feet of the son of Adam shall not move in the presence of his Lord on the Day of Judgement until he is asked about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he disposed of it, and how he acted upon what he acquired of knowledge."⁵⁸ In some hadīths, it is stated that seventy thousand believers from Muhammad's umma will enter Paradise without being brought to account or punished.⁵⁹ The varying numbers mentioned in hadīths about those who will enter Paradise without being brought to account are meant to indicate that these people will a multitude and not a specific number.

The first deed for which Muslims will be brought to account on the Day of Resurrection will be the prescribed prayers. If they are complete, it will be all well and good, otherwise Allah (swt) will say, "Look and see whether My servant has any voluntary prayers." If they have any voluntary prayers, their prescribed prayers will be completed from their voluntary prayers. Then the same will be done with regard to all other obligatory acts of worship.⁶⁰ On that Day, Allah Almighty will bring His servants to account about whether they were thankful to Him for the bounty He gave

50 Al-Haqqa, 69: 19-20, 25-26; al-Inshiqaq, 84: 6-13.
51 Al-Shu'ara, 26: 113.
52 Al-Baqara, 2: 202.
53 Al-Anbiya', 21: 47.
54 Al-Zalzala, 99: 7-8.
55 Al-Mu'minun, 23: 102-103.
66 M480, Muslim, al-Iman, 327.
77 IM4290, Ibn Maja, al-Zuhd, 34.
78 T2416, al-Tirmidhi, Sifat al-qiyama, 1.
59 IM4286, Ibn Maja, al-

60 IM1425, Ibn Maja, Iqamat

49 T2425, al-Tirmidhi, Sifat

al-qiyama, 4.

Zuhd, 34.

al-Salawat, 202.

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them.⁶¹ This was highlighted by the Prophet (saw) when he informed us that on that Day, even the account of the consumption of dates and water, as the two main source of nutrition for the Arabs, will be taken.⁶²

It is reported that people will even be held accountable for not preventing the evil deeds done by others, in addition to their own evil deeds. On that Day, when even the hornless sheep will be able to get its claim from the horned sheep, 4 the first acts for which people will be brought into account will be criminal acts. Undeniably, this world is the place for deeds and the Hereafter will be the place for their reckoning. The return for a deed will be either a blessing or a punishment. Those whose accounts will be heavy will surely be punished, 4 while those whose accounts will be light will reach salvation.

According to the reports given by the Prophet (saw), on that Day, Allah Himself will bring people to account and address them without an interpreter. They will look to their right and see nothing but their deeds which they have sent forward. They will look to their left and see nothing but their deeds which they have sent forward, and will look in front of them and see nothing but the (Hell) Fire facing them. So everyone should seek ways to save themselves from Hell Fire even with half a date given in charity. 68

The *şirāṭ* is an important stage of the life in the Hereafter. The *şirāṭ* is the bridge set above the Hell fire and over which everyone will have to pass. Although the word *ṣirāṭ* is mentioned in the Holy Qur'an in several places, there is no sign that it is used as a religious term. The word *ṣirāṭ*, which is modified by such adjectives as straight, praiseworthy, and steady, is also used to refer to the straight path that Allah (swt) sent through His prophets for people to follow.⁶⁹

The *şirāt* bridge is described in the *ḥadīths* as a slippery bridge with hooks, tongs, spikes like the thorn found in Najd and known as *sa'dan*, over which some believers will pass within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels, and some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell.⁷⁰ The sign of believers on the *ṣirāt* will be those who say, "O Lord, protect us, protect us."⁷¹ However, those who leave "*ṣirāṭ al-mustaqīm* (straight path)," make their load heavier by committing sins, whereas those who live as believers and whose good deeds are heavier than their bad deeds will pass over this bridge in different ways. In fact,

61 HM10383, Ibn Hanbal, II, 62 HM1405, Ibn Hanbal, I, 63 IM4017, Ibn Maja, al-Fitan, 21; HM11265, Ibn Hanbal, 64 T2420, al-Tirmidhi, Sifat al-qiyama, 2. 65 M4381, Muslim, al-Oasama, 28. 66 B6536, al-Bukhari, al-Riqaq, 49. 67 Al-Inshiqaq, 84. 7-9. 68 B7512, al-Bukhari, al-Tawhid, 36. 69 Ya Sin, 36: 4; al-An'am, 6: 70 M454, Muslim, al-Iman, 302; IM4280, Ibn Maja, al-Zuhd, 33. 71 T2432, al-Tirmidhi, Sifat al-qiyama, 9.

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Allah's Messenger (saw) indicated this by saying, "The believers would then pass over it within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell until the believers will find rescue from the Fire."⁷²

Another halting place on this journey in the Hereafter is "hawd al-kawthar." The term "hawd" refers to a great cistern which will be given to Allah's Messenger (saw), while the term "kawthar" denotes the big fountain or the river out of which all the rivers of Paradise spring. These two terms which are used separately in Arabic are also found together as one single phrase as "hawd al-kawthar." Kawthar, which is mentioned once in the Holy Qur'an and is also the title of a Qur'anic Sura, was one of the most important blessings bestowed upon the Prophet (saw). The addition to the meaning of "the river bestowed on Allah's Messenger," it is also interpreted in the books of Qur'anic exegesis, based on the hadīths related to the issue, as meaning "prophethood," "wisdom," "knowledge," "the Holy Qur'an," "Islam," and "all bounties and good things given to the Prophet in this world and the Hereafter." The same of the prophet in this world and the Hereafter."

Allah's Messenger (saw) said, "Al-Kawthar is a river in Paradise, whose banks are of gold, and it overflows with pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk."75 On the two banks of this river, there are two tents made of hollow pearls.⁷⁶ Its cups are as numerous as the stars, whoever drinks one drink from it he will never be thirsty again.⁷⁷ It is the cistern where Allah's Messenger will meet his Muslim brothers and sisters in Paradise. The information about the dimensions of this fountain, the corners of which are described as flat in some hadīths,78 varies in different hadīths. The information about the side length of the kawthar is stated in various terms of distance, such as a month's journey,⁷⁹ the distance between Jarba' and Adhruh, ⁸⁰ the distance from 'Adan to 'Amman, 81 and the distance between Ayla (a town in Syria) and San'a' (the capital of Yemen).82 According to a hadith related to this, one day Allah's Messenger (saw) visited a graveyard and said, "Peace be upon you, abode of believing people. If Allah wills, we shall join you soon. Would that I had seen our brothers." The people who were present there said, "O Messenger of Allah, are we not your brothers?" He said, "You are my Companions. My brothers are those who have not come yet. And I will be waiting for them by

⁷² M454, Muslim, al-Iman, 302.

⁷³ Al-Kawthar, 108: 1.

⁷⁴TT24/647, al-Tabari, *Jami* 'al-bayan, XXIV, 647-648.

⁷⁵ T3361, al-Tirmidhi, Tafsir al-Our'an, 108.

⁷⁶ B6581, al-Bukhari, al-Riqaq, 53.

77 T2444, al-Tirmidhi, Sifat al-qiyama, 15; IM4302, Ibn Maja, al-Zuhd, 36.

⁷⁸ M5971, Muslim, al-Fada'il,

⁷⁹ M5971, Muslim, al-Fada'il,

⁸⁰ M5984, Muslim, al-Fada'il, 34.

⁸¹T2444, al-Tirmidhi, Sifat al-qiyama, 15.

82 B6580, al-Bukhari, al-Riqaq, 53. ISLAM THROUGH HADITHS
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the hawd." They said, "O Messenger of Allah, how will you know those of your community who come after you?" He said, "Don't you think that if a man has a horse with a white blaze and white feet among horses that are solid black, he will recognize his horse?" They said, "Of course." He said, "They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of wudu', and I will meet them by the hawd."83

It is also stated in the narrations that *kawthar* was shown to the Prophet (saw) during his night journey⁸⁴ and that it was the pond where the Prophet's community will meet him on the Day of Resurrection.⁸⁵ As stated by Ibn 'Abbas (ra), *kawthar* meant the abundant good that Allah (swt) gave to the Prophet Muhammad (saw).⁸⁶

According to the <code>hadīths</code>, there will be a <code>hawd</code> for every prophet, and they will compete and feel pleased to see which of them has the most people arriving at their individual ponds to satisfy their thirst. It is reported that the Prophet (saw) hoped that his <code>hawd</code> would be the one where most people would arrive to satisfy their thirst.⁸⁷

In another <code>hadīth</code> it is reported that the first people to arrive at the <code>hawd</code> will be the poor among the Muhajirun with disheveled heads and dirty clothes, those whom women of favor would not marry, and those for whom doors were not opened.⁸⁸ On the other hand, it is stated that those who made innovations, added or made changes in the religion will be removed from the <code>hawd</code> by Allah Almighty Himself.⁸⁹

The resurrection mentioned in the Holy Qur'an and the <code>hadīths</code> and the scenes which will take place after it will be shaped according to the life in this world. Those who walk on the path drawn by Allah and His Messenger in this life will be comfortable and peaceful in all stages of the life in the Hereafter and live with the bounty bestowed upon them by Allah (swt).

The most important wisdom behind the knowledge given to us about life in the Hereafter by the Holy Qur'an and the <code>hadīths</code> is to draw people's attention to the transience of life in this world, to advise them to continue their lives in this world with this consciousness, and to make them ready for life in the Hereafter. This is why Allah's Messenger (saw) described an astute person as "...the one who subjugates his soul, and works for what is after death. And the weak person is the one who follows his desires and merely begs forgiveness from Allah." ⁹⁰ 'Umar (ra) also drew attention to this by saying, "Take account of yourselves before you are taken to account."

83 N150, al-Nasa'i, al-Tahara, 84 T3360, al-Tirmidhi, Tafsir al-Qur'an, 108. 85 M894, Muslim, al-Salat, 86 B6578, al-Bukhari, al-Riqaq, 53. 87 T2443, al-Tirmidhi, Sifat al-qiyama, 14. 88 T2444, al-Tirmidhi, Sifat al-qiyama, 15. 89 B6584, al-Bukhari, al-Rigag, 53. 90 T2459, al-Tirmidhi, Sifat al-qiyama, 25. 91 T2459, al-Tirmidhi, Sifat al-qiyama, 25.



INTERCESSION THE PROPHET'S SUPPLICATION

عَنْ اَبِي هُرِيْرَةَ اَهَ ُ قَالَ: يَا رَسُولَ اللَّهِ مَاذَا رَدَّ إِلَيْكَ رَبُّكَ عَزَّ وَجَلَّ فِي الشَّفَاعَةِ؟ قَالَ: لَقَدْ ظَنَنْتُ لَتَكُونَنَّ أُوَّلَ مَنْ سَأَلَنِي "لِمَّا" رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْعِلْمِ شَفَاعَتِي لِمَنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مِنْ حِرْصِكَ عَلَى الْعِلْمِ شَفَاعَتِي لِمَنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مِنْ حِرْصِكَ عَلَى الْعِلْمِ شَفَاعَتِي لِمَنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مَنْ مَنْ عَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مَنْ مَنْ عَلْمَهُ وَلِسَانُهُ قَلْبَهُ.

According to Abu Hurayra (ra), he asked the Prophet (saw), "O Messenger of Allah! What kind of right regarding intercession has your Lord bestowed upon you?" Allah's Messenger replied, "For the reason that I know your keenness concerning knowledge, I assumed you would be the first one who would ask such a question. My intercession is for the person whose tongue affirms his heart and whose heart affirms his tongue and who sincerely proclaims that there is no god but Allah."

(HM10724, Ibn Hanbal, II, 518)



عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : ثُخِيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِى الْجَنَّةَ. فَاخْتَرْتُ الشَّفَاعَةَ. لَا تُخَيِّرْتُ الْجُنَّةِ وَبَيْنَ الْمُتَّقِينَ؟ لاَ وَلَكِنَّهَا لِلْمُذْنِينَ الْخَطَّائِينَ الْمُتَلَوِّثِينَ. "لاَّنَهَا أَلَمُذْنِيينَ الْخَطَّائِينَ الْمُتَلَوِّثِينَ. "

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا فَأُرِيدُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ."

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَنَا سَيِّدُ وَلَدِ آدَمَ وَأَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ."

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ : " اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي شَفِيعًا يَوْمَ الْقِيَامَةِ لِصَاحِبِهِ... "



According to Abu Musa al-Ash'ari (ra), Allah's Messenger (saw) said, "I was given the choice between intercession and half of my umma being admitted into Paradise, and I chose intercession because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners who make lots of mistakes."

(IM4311, Ibn Maja, al-Zuhd, 37)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "For every prophet there is one supplication with which he prays for his umma and it is granted to him; but I want, if Allah so wills, to reserve my supplication for the intercession of my umma on the Day of Resurrection."

(M487, Muslim, al-Iman, 334)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "I shall be pre-eminent among the descendants of Adam, the first from whom the earth will be split open, the first intercessor, and the first whose intercession will be accepted."

(D4673, Abu Da'ud, al-Sunna, 13)



According to Abu Umama al-Bahili (ra), Allah's Messenger (saw) said, "Read the Holy Qur'an for it will intercede for its friend (its reader) on Judgement Day..."

(HM22546, Ibn Hanbal, V, 255; M1874, Muslim, al-Musafirin, 252)



flah's Messenger (saw) would pay close attention to the situation of the Companions (ra) who served him and would frequently ask if they had any needs. Rabi'a b. Ka'b al-Aslami (ra), one such Companion, was frequently asked, "Do you need anything?" One day when the Prophet asked Rabi'a this question, he said, "I need your intercession on Judgement Day." Thereupon, the Prophet (saw) said, "Who guided you in this matter?" Rabi'a said, "My Lord did." Allah's Messenger said, "Then help me to achieve this for you by devoting yourself often to prostration."

Intercession in Islam means that certain people, such as the Messenger of Allah (saw), all the other prophets, and righteous believers, to whom permission to intercede has been bestowed, pray and supplicate in the presence of Allah for the forgiveness of believers. In fact, the Companion in the above-mentioned <code>hadīth</code> became aware of the existence of such an intercession and wanted to benefit from it on the Judgement Day.

During the age of the Jahiliyya, there was a widespread belief in intercession among the people. According to this belief, which was based on making the idols the intercessors, having a tangible object was necessary to reach Allah. Because of this distorted understanding which made worshipping idols lawful and necessary, the belief in intercession almost turned into a symbol of associating partners with Allah. The Holy Qur'an depicts the situation in those days as follows: "They worship alongside Allah things that can neither harm nor benefit them, and say, 'These are our intercessors with Allah.'"³ It was because of this perception that many people did not want to believe in the Prophet (saw) and instead argued that their idols would become intercessors between them and Allah. Thus, it is stated in the Holy Qur'an, "... [As for] those who choose other protectors beside Him, saying, 'We only worship them because they bring us nearer to Allah.'"⁴

The Holy Qur'an strongly emphasizes the futility of such an interces-

¹M1094, Muslim, al-Salat,

² HM16173, Ibn Hanbal, III, 501; M1094, Muslim, al-Salat, 226.

³ Yunus, 10: 18.

⁴ Al-Zumar, 39: 3.

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sion. In the following verses it is clearly argued that there is no value in associating any partner with Allah, it will not become an intercessor, and its intercession will not be accepted:

"Yet they take intercessors besides Allah! Say, 'Even though these have no power or understanding?"⁵

"Say, 'All intercession belongs to Allah alone; He holds control of the heavens and the earth; in the end you will all return to Him." 6

- "...there is no one that can intercede with Him, unless He has first given permission..." 7
 - "... Who is there that can intercede with Him except by His leave?"8

"No one will have power to intercede except for those who have permission from the Lord of Mercy." 9

"... they cannot intercede without His permission indeed they themselves stand in awe of Him." 10

"On that Day, intercession will be useless except from those to whom the Lord of Mercy has granted permission and whose words He approves." ¹¹

"Those gods they invoke besides Him have no power of intercession, unlike those who bore witness to the truth and recognized it." 12

The above verses also maintain that those to whom Allah (swt) gives permission will be able to intercede. Accordingly, it is clear that Allah Almighty will give some of believers the power to intercede for others as His mercy and blessing.

There is detailed information in the <code>hadīths</code> concerning who will get the permission to intercede and whom the intercession will be for. For example, when Abu Hurayra (ra) asked the Prophet (saw), "O Messenger of Allah! What kind of right regarding intercession has your Lord bestowed upon you?" Allah's Messenger replied, "For the reason that I know your keenness concerning knowledge I assumed you would be the first one who would ask such a question. My intercession is for the person whose tongue affirms his heart and whose heart affirms his tongue and who sincerely proclaims that there is no god but Allah."¹³

Contrary to the notions of the polytheists and the disbelievers, in Islam even if a believer has spent his entire life immersed in sin, he still has hope as long as he does not have the intention to willfully disobey Allah, does not boast about his sins, and is prepared to beg for forgiveness. Therefore, such a person may go on without falling into despair and descending into nihil-

⁵ Al-Zumar, 39: 43. ⁶ Al-Zumar, 39: 44. ⁷ Yunus, 10: 3. ⁸ Al-Baqara, 2: 255. ⁹ Maryam, 19: 87. ¹⁰ Al-Anbiya', 21: 28. ¹¹ Ta Ha, 20: 109. ¹² Al-Zukhruf, 43: 86. ¹³ HM10724, Ibn Hanbal, II, ISLAM THROUGH HADITHS
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ism because he carries deep in his heart a gleam of hope toward his Lord for his deliverance. In this respect, the Prophet (saw) said, "I was given the choice between intercession and half of my umma being admitted to Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners who make lots of mistakes."¹⁴

There is an interesting <code>hadīth</code> about how the first intercession of the Prophet (saw) will occur in the Hereafter. Allah (swt) will gather all the people on the Day of Resurrection and they will wait for a long time for their deeds to be taken into account. Then they will respectively go to Adam, Noah, Abraham, Moses and Jesus to intercede for them in order for the questioning to commence. However, none of them will want to intercede in the terror of that day. Finally, Jesus will advise them to go and deliver their request to Muhammad (saw). So the people will come to Prophet Muhammad (saw) and he will ask the permission of Allah Almighty for intercession, and He will accept the Prophet's request.\frac{15}{2}

One day, Allah's Messenger remembered the invocations spoken by Abraham and Jesus for their followers. After reciting those invocations, which are also mentioned in the Holy Qur'an, 16 the Prophet (saw) raised his hands and, in tears, prayed, "O Lord, my umma!" He supplicated so much that he was given the good news that he was going to be pleased with his community.¹⁷ Finally, the Messenger of Allah (saw), the last Prophet who delivered the message of Allah and completed His religion, was given permission to intercede for them. 18 Allah's Messenger stated that he had more believers compared to other prophets¹⁹ and said, "For every prophet there is one supplication with which he prays for his umma and it is granted to him; but I want, if Allah so wills, to reserve my supplication for the intercession of my umma on the Day of Resurrection."20 Moreover, he pointed out to the privilege of intercession given to him by saying, "I shall be pre-eminent among the descendants of Adam, the first from whom the earth will be split open, the first intercessor, and the first whose intercession will be accepted."21

This esteemed position bestowed upon the Messenger of Allah (saw) is called the " $maq\bar{a}m\ ma\rlap/m\bar{u}d$ " (praised position). It is because of this status that the Prophet (saw) will be able to ask for intercession for his umma. 23

The loftiest, the greatest, and the most comprehensive intercession is called "shafā'a al-'uzmā." When the people will ask for Allah's Messenger

¹⁵ M475, Muslim, al-Iman,
322; B6565, al-Bukhari, al-Riqaq, 51.
¹⁶ Ibrahim, 14: 35-41; al-Ma'ida, 5: 118.
¹⁷ M499, Muslim, al-Iman,
³⁴⁶.
¹⁸ B438, al-Bukhari, al-Salat,
⁵⁶.
¹⁹ M485, Muslim, al-Iman,
³³².
²⁰ M487, Muslim, al-Iman,
³³⁴.
²¹ D4673, Abu Da'ud, al-Sunna, 13; M5940, Muslim,
^{al-Fada'il}, 3.
²² Al-Isra', 17: 79.
²³ HM9682, Ibn Hanbal, II,

¹⁴ IM4311, Ibn Maja, al-Zuhd,



(saw) to intercede for them, he will prostrate before his Lord and praise Him, and he will be told, "Raise your head, ask and you shall be given, intercede and your intercession shall be accepted, speak and your statement shall be heard." This will be the maqām maḥmūd mentioned in the following verse:²⁴ "and during the night wake up and pray, as an extra offering of your own, so that your Lord may raise you to a [highly] praised status."²⁵

It is also stated in the Holy Qur'an that there will be no intercession for the disbelievers and the polytheists who associated partners with Allah (swt), and those who denied the Hereafter:

"No intercessor's plea will benefit them (disbelievers) now."26

"Use the Holy Qur'an to warn those who fear being gathered before their Lord they will have no one but Him to protect them and no one to intercede so that they may beware." 27

"(The Companions of the Right will stay) in Gardens and ask about the guilty. 'What drove you to the Scorching Fire?' [they will ask] and they will answer, 'We did not pray; we did not feed the poor; we indulged with others [in mocking the believers]; we denied the Day of Judgement until the Certain End came upon us.' No intercessor's plea will benefit them now."²⁸

It will not be possible to intercede for and to forgive a disbeliever even if he is a relative of a prophet: "It is not fitting for the Prophet (saw) and the believers to ask forgiveness for the idolaters—even if they are related to them—after having been shown that they are the inhabitants of the Blaze: Abraham asked forgiveness for his father because he had made a promise to him, but once he realized that his father was an enemy of Allah, he washed his hands of him..."²⁹ When the Prophet (saw) was asked whether he would intercede for his uncle Abu Talib who had protected and sheltered him, he said that even though his intercession would soften his uncle's torture, it would not be enough to save him from Hell.³⁰ The common point expressed in all these verses and hadīths is that Allah is the One who gives the permission to intercede, the One who chooses who is able to intercede, and the One who approves of the intercession.

Allah's Messenger (saw) explained to Muslims who would be given the permission to intercede by saying, "Three will intercede on the Day of Resurrection: The prophets, then the scholars, then the martyrs."³¹ The prophets who devoted all their efforts to guiding people to the straight path will intercede first. These are the people who are the greatest of humanity

²⁴ Al-Isra', 17: 79.
 ²⁵ T3148, al-Tirmidhi, Tafsir al-Qur'an, 17.
 ²⁶ Al-Muddaththir, 74: 48.
 ²⁷ Al-An'am, 6: 51.
 ²⁸ Al-Muddaththir, 74: 40-48.
 ²⁹ Al-Tawba, 9: 113-114.
 ³⁰ M513, Muslim, al-Iman, 360.
 ³¹ IM4313, Ibn Maja, al-Zuhd,

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because of their lofty task of prophethood³² and are surely fit to merit the divine blessing and honorable status of being able to intercede for people's salvation.

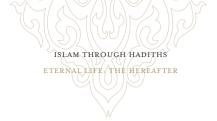
The permission to intercede given to martyrs and scholars is because of their qualities which make them exceptional in comparison to other people. Just like the prophets, who call people from darkness to light, martyrs and scholars, who command right and forbid wrong, give their lives for the sake of the Truth, and reach the peak of obedience to Allah and His Messenger, will of course reach an honorable position in the presence of their Lord. Furthermore, Allah's Messenger says that one of the six abilities of martyrs is that they are given permission to intercede for their relatives.³³ In addition, the Prophet (saw) informs us that those who learn and memorize the Holy Qur'an, accept lawful the things that the Holy Qur'an declares lawful and accept unlawful the things that the Holy Qur'an declares unlawful will enter Paradise and will be able to intercede for their families because of the Holy Qur'an.³⁴

Those who will come to Allah, the Master of the Day of Judgement, and knock on the door of intercession and ask forgiveness from Him for the salvation of believers are not only prophets and martyrs. On the Day of Judgement, righteous believers will supplicate to Allah (swt) for the salvation of their believing brothers from punishment.³⁵ Allah's Messenger (saw) depicts the scene of the believers' beseeching their Lord for the salvation of their brothers and sisters who will enter Hell in the following words:

"The believers will say to their Lord, 'Our Lord! Our brothers used to pray with us and fast with us, and perform the Hajj with us, and you have caused them to enter the Fire?' Allah will say them, 'Go and bring forth whomever you recognize among them.' So they will go to them, and will recognize them by their appearances. Among them will be those who have been seized by the Fire up to the middle of their shins, and those whom it has taken up to their ankles. They will bring them forth, then they will say, 'Our Lord, we have brought forth those whom You commanded us (to bring forth).' Allah will say, 'Bring forth everyone in whose heart is faith the weight of a dinar,' until He will say, 'In whose heart is faith the weight of the smallest speck.'"

Abu Sa'id (ra), who transmitted this *ḥadīth* from the Prophet (saw), said to those who did not believe in what he had said to recite the follow-

32 T3616, al-Tirmidhi, al-Manaqib, 1.
33 T1663, al-Tirmidhi, Fada'il al-Jihad, 25.
34 T2905, al-Tirmidhi, Fada'il al-Qur'an, 13; IM216, Ibn Maja, al-Sunna, 16.
35 M454, Muslim, al-Iman, 302.



ing verse: "Allah does not forgive the joining of partners with Him: Anything less than that He forgives to whoever He will, but anyone who joins partners with Allah has concocted a tremendous sin." ³⁶

Angels are also among those who will be permitted to intercede for believers. These are the angels that were in charge of delivering the Holy Qur'an, the source of guidance to humanity, and repeatedly asked forgiveness for those on earth.³⁷ Just as they did their task of working for the salvation of believers on earth, they will continue to carry it out in the Hereafter by asking for permission to intercede for believers.³⁸ On that Day, angels will intercede for those whom Allah (swt) gives permission for intercession³⁹ and they will beseech Allah by saying, "...Our Lord, You embrace all things in mercy and knowledge, so forgive those who turn to You and follow Your path. Save them from the pains of Hell."⁴⁰

In examining these hadiths, it is vital to not presume that intercession carried out for someone, who seemingly does not deserve any degree of leniency, is some kind of favoritism or privilege. For such a state of affairs is not possible from the aspect of divine justice nor is it pertinent to those who are given the right to intercede. Intercession is in fact one of the ways of Allah, the Owner of endless Mercy, to forgive and pardon His servants who have not fallen into disbelief or polytheism. According to the Holy Qur'an, "Allah does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will, but anyone who joins partners with Allah has concocted a tremendous sin."41 In like manner, Allah's Messenger (saw) said, "Whoever dies admitting that there is no god but Allah enters Paradise."42 In other hadiths, it is pointed out that Allah will forgive, as He wishes, people who believe in Him and do not associate partners with Him. Neverheless, such verses and hadiths should not be used to neglect faith and righteous practices with regards to worshipping Allah (swt).

Abu Musa al-Ash'ari (ra) reported an incident that took place between 'Umar and the Prophet (saw): "One day when I and a group from my tribe visited the Prophet (saw), he said, 'Good news! Convey this good news to others! Whoever remains loyal and bears witness that there is no god but Allah enters Paradise.' Then, I left and began to deliver this good news to people. We met 'Umar b. al-Khattab on the way. (When he heard the above hadīth), he took us to the Messenger of Allah (saw) and said, 'O Messenger of Al-

³⁶ Al-Nisa', 4: 48; N5013, al-Nasa'i, al-Iman, 18.

³⁷ Al-Shura, 42: 5.

³⁸ N1141, al-Nasa'i, al-Tatbiq, 81.

³⁹ Al-Anbiya', 21: 28.

⁴⁰ Al-Mu'min, 40: 7.

⁴¹ Al-Nisa', 4: 48.

⁴² M136, Muslim, al-Iman, 43; HM464, Ibn Hanbal, I,

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lah! If this good news is spread among people, they may be governed by it.' Thereupon, Allah's Messenger stayed silent."

There are <code>hadīths</code> stating that this incident may have happened between 'Umar and Abu Hurayra (ra). ⁴⁴ The response of Allah's Messenger (saw) through silence to 'Umar's sensitivity in this matter suggests the possibility of misunderstanding his earlier statement. By giving this good news to his Companions (ra), Allah's Messenger wanted to express the infiniteness of Allah's mercy. Therefore, he did not mean that those who do good deeds are equal to those who do not and he did not want people to neglect pious deeds. In fact, the main purpose of the mission of the prophethood was to spread the belief in the Unity and Oneness of Allah (<code>tawhīd</code>), worship, and pious deeds. As a requirement of divine justice, those who properly carry out these responsibilities will surely not be equal to those who neglect them. The following verse indicated this, "whoever has done an atom's-weight of good will see it, but whoever has done an atom's-weight of evil will see that." ⁴⁵

The issue of intercession mentioned in the above verses and hadīths should not be regarded as contradicting divine justice. Allah Almighty is without doubt Possessor of absolute justice. He has promised to give a return of every single deed and He is faithful to His promises. However, one should not forget that after performing acts of worship, the decision is in the hands of Allah (swt) and it is important to recognize that it is part of belief that He is the One who is going to determine the result. The servant should know very well that no matter how hard he tries and how many deeds he does; all those deeds and acts of worship may not guarantee his salvation because what is important here is whether or not those deeds will be accepted by Allah. In fact, one day Allah's Messenger told his Companions (ra), "Do not go into extremes in your affairs. Be moderate and truthful. Know that none of you can reach salvation by means of his deeds." The Companions (ra) asked, "O Messenger of Allah! For you as well?" Thereupon, the Prophet (saw) said, "Yes, I cannot reach salvation either if it was not for Allah's mercy and blessing."46

When 'Uthman b. Maz'un who was known for his fondness for acts of worship died, Umm al-'Ala' (ra), a woman from the Ansar who was honored by giving the pledge of allegiance to the Prophet (saw), said that Allah would honor 'Uthman. The Prophet (saw) said, "How do you know

⁴³ HM19826, Ibn Hanbal, IV,

⁴⁴ M147, Muslim, al-Iman,

⁴⁵ Al-Zalzala, 99: 7-8.

⁴⁶ M7113, Muslim, Sifat almunafiqin, 72.

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that Allah will honor him?" She replied, "O Allah's Messenger! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?" The Prophet (saw) said, "No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do even with me though I am His Messenger." Therefore, one should fulfill His tasks, try hard, and then expect Allah's mercy, compassion, and intercession by trusting in His justice.

In the Holy Qur'an it is also stated, "The day will come when We raise up in each community a witness against them, and We shall bring you [Prophet] as a witness against these people..." ⁴⁸ and we are told that the Prophet (saw) will become a witness to his community on the Day of Judgement. According to this verse, intercession on that Day will be the Prophet (saw) standing as a witness in the presence of Allah for those from his community who persevered in the principle of <code>tawhīd</code> and did not fall into polytheism.

One day, the Messenger of Mercy called his close friend 'Abd Allah b. Mas'ud (ra), "O 'Abd Allah! Come and recite the Holy Qur'an to me." The Companion got confused for moment and asked the Prophet (saw), "O Allah's Messenger! Shall I recite the Holy Qur'an to you as it has been revealed to you?" The Prophet (saw) said, "Yes. I like to listen to it from other people." Ibn Mas'ud recited the verses from the Sura al-Nisa' reminding the believers of the creation, advising respect to orphans, and explaining how to distribute inheritance. When he recited the forty-first verse, Allah's Messenger (saw) started to shed tears and said, "Enough for now." The verse that made him cry was, "What will they do when We bring a witness from each umma, with you [Muhammad] as a witness against these people?" This incident informs us that being a witness was a weighty responsibility for the Prophet (saw) and that it will require an intercession.

From the moment they were created, people have needed the mercy and compassion of the prophets who would extend their merciful hands to them and help them successfully pass the life in this world and reach the presence of Allah (swt) without feeling at loss. Allah commanded the Prophet (saw) to ask for forgiveness while he was still in this world for both his sins and the sins of believing men and women.⁵⁰ People who live happily in this world in accordance with the purpose of their creation under the guidance of the prophets will of course await their aid. In fact, as he was commanded in the above-mentioned verse, Allah's Messenger will

⁴⁷ B1243, al-Bukhari, al-Jana'iz, 3. ⁴⁸ Al-Nahl, 16: 89. ⁴⁹ Al-Nisa', 4: 41; B5050, al-Bukhari, Fada'il al-Qur'an, 33; T3025, al-Tirmidhi, Tafsir al-Qur'an, 4. ⁵⁰ Muhammad, 47: 19. ISLAM THROUGH HADITHS
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raise his hands in the Hereafter for the salvation of believers and plead for their forgiveness in the presence of the Owner of Absolute Judgement. ⁵¹ In this respect, intercession is the sincere invocation addressed to Allah for His forgiveness of, help for, and salvation of sinful believers.

The intercession of the prophets, angels, martyrs, pious believers, and others will be possible only by Allah's permission and consent. Without Allah's permission and consent, intercession would be impossible and those who could intercede will not be able to make requests regarding intercession. Allah's Messenger warned us clearly about what people would face on the Day of Resurrection if they stole from public property; he said that some people would come carrying over their necks a bleating sheep, or a neighing horse, or a bellowing cow. He then said that others would come carrying gold or silver and they would ask for his intercession. The Prophet (saw) will respond to the requests for intercession from every one of those people by saying, "I cannot help you, for I did convey Allah's message to you."52 In like manner, Allah's Messenger stated that cruel and unjust rulers, those people who went to extremes in religious affairs, and those who went astray would not get his intercession.⁵³ Therefore, it is clear that Allah's Messenger will not intercede for those who violate other people's rights, steal, or rule with cruelty and injustice. In fact he will not even want to encounter such people at that time.

According to some <code>hadīths</code>, certain acts of worship will also be able to intercede for the individual. Allah's Messenger (saw) pointed out that recitation of the Holy Qur'an and practicing its commands⁵⁴ would become a reason for intercession. He said, "Read the Holy Qur'an for it will intercede for its friend (its reader) on Judgement Day…"⁵⁵ In addition, he said, "On the Day of Judgement, the Holy Qur'an and fasting will intercede for their owners. The fast will say, 'O Lord! I kept him from eating and lust in the morning, let me intercede for him' and the Holy Qur'an will say, 'O Lord! I kept him away from sleep at night, let me intercede for him.' And thus they will both intercede."⁵⁶ Similarly, the Prophet (saw) said, "Whoever after listening to the call to prayer says, 'O Allah! Lord of this perfect call and of the ritual prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him,' then my intercession for him will be allowed on the Day of Resurrection."⁵⁷

D2775, Abu Da'ud, al-Jihad, 162.
B3073, al-Bukhari, al-Jihad, 189.
MK17682, al-Tabarani, al-Mu'jam al-kabir, XX, 213.
MM3349, Darimi, Fada'il al-Qur'an, 1.
MM22546, Ibn Hanbal, V, 255; M1874, Muslim, al-Musafirin, 252.
MM6626, Ibn Hanbal, II, 174.
B614, al-Bukhari, al-Adhan, 8.

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Allah's Messenger (saw) said, "If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted." In some hadīths, this information is transmitted as "If a Muslim dies and forty believers who do not associate partners with Allah pray over him, Allah accepts their intercession for the dead." Thus, it is obvious that praying over the deceased in funerals is a type of intercession for him, which will be answered in the presence of Allah. In all of these hadīths, it is emphasized that it is not only the acts of worship that may intercede for the person who performs them, but also that those who deserve to have intercession are believers who perform these acts of worship.

The main requirements of those who are allowed to intercede and to be in a respected position in the presence of the Almighty Creator are their strong faith, sincerity, complete submission, obedience, and good deeds. Therefore, to first receive intercession and be saved from punishment and then to be able to intercede for the salvation of another believer depends on fulfilling those requirements. Therefore, nobody should have the tendency to tie all his hopes for eternal life to intercession and neglect and ignore his responsibilities in this world. According to some <code>hadīths</code>, the sinners will not stay in Hell forever, but rather there will be intercession on their behalf and they will come out of the Fire after receiving punishment for their sins. ⁶⁰ Based on this, in order to deserve intercession in the Hereafter, one should avoid sin and do good and useful deeds in this world.

Man, who was created weak,⁶¹ needs other people's help from the day he comes to this world until he dies. The wisdom of the creation of people in different forms is to let them complete each other's deficiencies and help each other. This is why people wait for other people's help in tasks that are beyond their power. Sometimes their mother helps them and sometimes their father. Sometimes they wait for help from other people through intercessors. Intercession in this world can also be possible in cases in which a person does not get his right or is afraid to lose his rights. Otherwise, requesting intercession to get something that is not deserved or to usurp other people's rights is not acceptable. "Whoever speaks for a good cause will share in its benefits and whoever speaks for a bad cause will share in its burden. Allah controls everything."⁶² In this regard, Allah's Messenger said, "Intercede (in good deeds) so that you will be rewarded."⁶³ Indeed, Allah's Messenger accepted a request for intercession from a slave named Mughith to convince

58 M2198, Muslim, al-Jana'iz, 58. 59 HM2509, Ibn Hanbal, I, 278. 60 B6559, al-Bukhari, al-Riqaq, 51; IM4309, Ibn Maja, al-Zuhd, 37. 61 Al-Nisa', 4: 28. 62 Al-Nisa', 4: 85. ISLAM THROUGH HADITHS
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his wife, who wanted to divorce him, to change her mind and tried to make peace between them.⁶⁴ On the other hand, he strongly refused requests for intercession for unjust purposes, such as usurping other people's rights and forgiving punishments. When 'Usama b. Zayd (ra), whom the Prophet (saw) loved very much, asked him to forgive the punishment for theft of a woman who was a prominent member of the Quraysh, the color of Allah's Messenger's face changed and he refused this request by saying, "Do you intercede regarding one of the punishments prescribed by Allah?"⁶⁵

In conclusion, it is understood from the verses of the Holy Qur'an and the Prophet's <code>hadīths</code> that there will be no intercession for disbelievers and the polytheists; the authority of intercession will be given only by Allah; and Allah (swt) will allow especially the Prophet (saw) and other prophets, angels, martyrs, and some pious servants of Allah to intercede for believing people. The intercession that will take place for the forgiveness of believers is not an unrequited pardoning that removes responsibility. Intercession should not be taken to mean that those who do good deeds are equal to those who do not. Neither does it mean that people can enter Paradise without fulfilling their responsibilities. On the contrary, Islam requires believers to adhere to their faith, worship, and do righteous deeds as required, but at the same time not lose hope while trying to fulfill these responsibilities and trust in Allah's mercy, compassion, and intercession.

⁶³D5132, Abu Da'ud, al-Adab, 116, 117.
⁶⁴D2231, Abu Da'ud, al-Talaq, 18, 19.
⁶⁵M4411, Muslim, al-Hudud, 0



THE PATHS LEADING TO HELL THE LOW AND BESTIAL DESIRES

عَنْ جَابِرٍ قَالَ: أَتَى النَّبِيَّ ﴿ وَجُلِّ فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْمُوجِبَتَانِ؟ قَالَ: "مَنْ مَاتَ لا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ."
مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ."

Jabir (b. 'Abd Allah) (ra) reported,

"A man came to the Messenger of Allah (saw) and said, 'O Messenger of Allah, what are the two reasons that necessitate (Paradise and Hell)?' He replied, 'He who dies without associating anyone with Allah would (necessarily) enter Paradise and he who dies associating things with Allah would enter Hell.'"

(M269, Muslim, al-Iman, 151)



عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ۚ: "لاَ يَدْخُلُ النَّارَ أَحَدُ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ إِيمَانٍ وَلاَ يَدْخُلُ الْجَنَّةَ أَحَدُ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ كِبْرِيَاءَ."

عَنْ أَبِي هُرَيْرَةَ قَالَ: شُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ قَالَ: ''تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ.'' وَشُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ قَالَ: ''تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ.'' ''الْفَمُ وَالْفَرْجُ.''

عَنْ عَبْدِ اللَّهِ عَنْ عَنِ النَّبِيِّ فَالَ: ''إِنَّ الصِّدْقَ يَهْدِى إِلَى الْبَرِّ، وَإِنَّ الْبِرِّ، وَإِنَّ الْبِرِّ، وَإِنَّ الْبِرِّ، وَإِنَّ الْبِرِّ، وَإِنَّ الْبِرِّ، وَإِنَّ الْبَرِّ، وَإِنَّ الْبَرِّ، وَإِنَّ الْبَرِّ، وَإِنَّ الْبَرِّ، وَإِنَّ الْمُجُورِ، وَإِنَّ الْفُجُورِ، وَإِنَّ الْفُجُورِ يَهْدِى إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورِ يَهْدِى إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورِ يَهْدِى إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكُذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.'' النَّارِ، وَإِنَّ الرَّجُلَ لَيَكُذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.''

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: "حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ."



According to 'Abd Allah (b. Mas'ud) (ra), Allah's Messenger (saw) said, "None shall enter Hell who has in his heart the weight of a mustard seed of faith and none shall enter Paradise who has in his heart the weight of a mustard seed of pride."

(M266, Muslim, al-Iman, 148; T1998, al-Tirmidhi, al-Birr, 61)



Abu Hurayra (ra) reported, "The Messenger of Allah (saw) was asked about that for which people are admitted into Paradise the most, so he said, 'Fear of Allah (taqwā), and good character.' And he was asked about that for which people are admitted into the Fire the most and he said, 'The mouth and the private parts.'"

(T2004, al-Tirmidhi, al-Birr, 62; IM4246, Ibn Maja, al-Zuhd, 29)



According to 'Abd Allah (b. Mas'ud) (ra), the Prophet (saw) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. (Stay away from falsehood!) Because falsehood leads to al-fujūr (i.e. wickedness, evildoing), and al-fujūr (wickedness) leads to the Fire, and a man may keep on telling lies until he is written as a liar before Allah."

(B6094, al-Bukhari, al-Adab, 69)



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked (undesirable) things."

(B6487, al-Bukhari, al-Riqaq, 28; M7130, Muslim, al-Janna, 1)



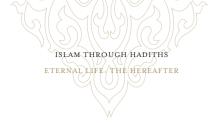
He was one of the people who had the honor of being a Companion to the Messenger of Allah (saw). Like everyone else, he was thinking about what he could do in this world and how his situation would be in the Hereafter. He went to the Prophet (saw) to ask the questions which had occupied his mind for a long time. At his first opportunity, he questioned Allah's Messenger about ritual prayer, fighting for the cause of Allah, emigration, and the characteristics of a virtuous Muslim. After getting answers to his questions, it was time for him to ask his main question. "O Messenger of Allah, what are the two things that necessitate (Paradise and Hell)?" Allah's Messenger (saw) replied concisely and clearly with the following words: "He who dies without associating anyone with Allah would (necessarily) enter Paradise and he who dies associating things with Allah would enter Hell."

This was such an important question that its content probably clouded the identity of the questioner. In any case, while the books of <code>hadīth</code> and their commentaries concentrated on the question and its answer, the name of this believer was never disclosed.

There were hundreds of reasons leading to Hell, and associating partners to Allah was at the top of them. In fact, many verses in the Holy Qur'an state that the destination of those who attribute partners to Allah will be Hell.³

Disbelief and atheism are the most important reasons leading a person to Hell. As long as a person does not believe in Allah (swt) or turns away and denies Him then he deserves to be among the inhabitants of Hell and to be addressed in the manner "So away with a people that will not believe!" The reader is informed in several verses of the Holy Qur'an that those who disbelieve and deny the Judgements of Allah will be the inhabitants of the Fire.⁵ Neither their possessions nor their children will be able to help⁶ such people, who are described in the Holy Qur'an as "obstinate disbelievers." The final destination of those who disbelieve Allah will be Hell.⁸ Those who do not reach the straight path and see the Truth will be gathered blind, dumb, and deaf and then sent to Hell lying on their faces.⁹

¹HM15280, Ibn Hanbal, III, 392. ² M269, Muslim, al-Iman. 151; B1238, al-Bukhari, al-Jana'iz, 1. ³ Al 'Imran, 3: 151; al-'Ankabut, 29: 25; al-Isra', 17: 39; al-Anbiya', 21: 98. ⁴ Al-Mu'minun, 23: 44. ⁵ Al-Baqara, 2: 39, 257; al-Ma'ida, 5: 10, 86; Fatir, 35: 36; al-Zumar, 39: 32; al-"Ankabut, 29: 68. 6 Al 'Imran, 3: 116. 7 Oaaf, 50: 24. 8 Al-Baqara, 2: 217; al-Anfal, 8: 36, 50; al-Kahf, 18: 100-101. 9 Al-Isra', 17: 97.



In the Holy Qur'an people are required to believe and obey the deliverer of the final divine message, the last of the prophets Muhammad (saw), to be saved from the Hell-Fire. 10 In this respect, Allah (swt) says, "Do they not know that whoever opposes Allah and His Messenger will go to the Fire of Hell and stay there? That is the supreme disgrace." In another verse, this matter is expressed as follows: "If anyone opposes the Messenger, after guidance has been made clear to him, and follows a path other than that of the believers, We shall leave him on his chosen path—We shall burn him in Hell, an evil destination."12 The Prophet (saw) said, "By Him in Whose hand is the life of Muhammad, he who among the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire."13 The Holy Qur'an also expresses this in the following verse: "Those who disbelieve among the People of the Book and the idolaters will have the Fire of Hell, there to remain. They are the worst of creation."14 It is reported that the earlier nations reached salvation if they sincerely followed their prophets, but if they did not Allah sent them to Hell.¹⁵ In addition, apostasy, in other words rejecting Islam after becoming a Muslim, would also lead a person to Hell.¹⁶

Hypocrisy is another reason for a person to end up in Hell-Fire. A hypocrite is a two-faced person who acts like a believer but in fact denies the religion internally. Allah (swt) will gather disbelievers and hypocrites together into Hell¹⁷ and punish the hypocrites in the lowest depths of Hell. ¹⁸ A lasting punishment awaits them there. ¹⁹ A conversation that will take place between believers and hypocrites is related in the Holy Qur'an as follows: "On the same Day, the hypocrites, both men and women, will say to the believers, 'Wait for us! Let us have some of your light!' They will be told, 'Go back and look for a light.' ... "20 The reason for this statement of the hypocites to the believers to go back and look for the light in the life in this world is that the light of the believers comes from their good deeds done in this world. "On the same Day, the hypocrites, both men and women, will say to the believers, 'Wait for us! Let us have some of your light!' They will be told, 'Go back and look for a light.' A wall with a door will be erected between them: inside it lies mercy, outside lies torment. The hypocrites will call out to the believers, 'Were we not with you?' They will reply, 'Yes. But you allowed yourselves to be tempted, you were hesitant, doubtful, deceived by false hopes until Allah's command came the Deceiver tricked you about Allah."²¹ Hypocrites are two-faced people ad-

10 Al 'Imran, 3: 31.

11 Al-Tawba, 9: 63; al-Jinn,
72: 23.

12 Al-Nisa', 4: 115.

13 HM8188, Ibn Hanbal,
II, 318; M386, Muslim, alIman, 240.

14 Al-Bayyina, 98: 6.

15 Fatir, 35: 37.

16 Al-Baqara, 2: 217; al-Nisa',
4: 137.

17 Al-Nisa', 4: 140.
18 Al-Nisa', 4: 145.
19 Al-Tawba, 9: 68, 73.
20 Al-Hadid, 57: 13.

²¹ Al-Hadid, 57: 13-14.

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dicted to vanity. The Prophet (saw) informed us that he who was two-faced in this world would have two tongues of fire on the Day of Resurrection.²²

Paying no attention to sins, openly committing sins, not feeling regret after committing a sin and insisting on committing it, in brief, being imprudent and careless with regard to sins leads a person to Hell. In fact, both the Qur'an²³ and the Prophet (saw) state that people who believed in tawhīd but committed sins will be punished in the Fire.²⁴ Associating partners with Allah, consuming intoxicants, gambling, 25 fighting in the sacred months, ²⁶ stealing and consuming the property of the orphans by mingling it with one's own property, 27 killing children out of fear of poverty,²⁸ causing corruption among people,²⁹ dealing with usury,³⁰ disobedience to parents,³¹ not giving relatives their due from inheritance,³² spending resources lavishly and wastefully,33 committing adultery,34 killing a person unjustly,³⁵ cheating when measuring quantities,³⁶ strutting arrogantly about the earth, 37 accusing honorable but unwary believing women of adultery, 38 doing evil deeds, 39 and coming to the presence of Allah with evil deeds, 40 fleeing from the battlefield, 41 misguiding people, 42 and persecuting believing men and women, and not repenting afterwards⁴³ are sins that will lead people to Hell as expressed in the Holy Qur'an.

Moreover, Allah's Messenger (saw) emphasized that carrying a sword against the Muslim community,⁴⁴ keeping apart from a Muslim brother for more than three days and dying in that state,⁴⁵ and giving harm to neighbors⁴⁶ were also among evil deeds leading to the Fire. Furthermore, disrespect and disobedience to one's parents, and being insensitive about their rights are among the important causes of unhappiness in the Hereafter.⁴⁷ Even though it seems to be a simple thing, cutting the relationship with relatives also causes a person to enter Hell.⁴⁸ Indeed, it is stated in the Holy Qur'an that those who break their agreements made in Allah's name, sever their ties with their relatives whom Allah (swt) has commanded to be together, and spread corruption on earth will be the inhabitants of Hell.⁴⁹

Taking a life by killing a person unjustly is another sin that necessitates punishment in Hell. The Holy Qur'an says, "If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: Allah is angry with him, and rejects him, and has prepared a tremendous torment for him." ⁵⁰ In this respect, the Prophet (saw) said, "If two Muslims meet each

²² D4873, Abu Da'ud, al-Adab, 34. 23 Al-Infitar, 82: 14. ²⁴ T2597, al-Tirmidhi, Sifat al-Jahannam, 10. 25 Al-Bagara, 2: 219; al-Ma'ida, 5: 90. ²⁶ Al-Bagara, 2: 217. ²⁷ Al-Nisa', 4: 2: al-Isra', 17: ²⁸ Al-Isra', 17: 31. ²⁹ Al-Bagara, 2: 10-12 30 Al-Bagara, 2: 275. 31 Al-Isra', 17: 23. 32 Al-Isra', 17: 26. ³³ Al-Isra', 17: 27. ³⁴ Al-Isra', 17: 32. 35 Al-Isra', 17: 33. ³⁶ Al-Isra', 17: 35. 37 Al-Isra', 17: 37. 38 Al-Nur, 24: 23-24. ³⁹ Yunus, 10: 27. 40 Al-Naml, 27: 90. 41 Al-Anfal, 8: 16. 42 Al-Shu'ara, 26: 94-95. 43 Al-Buruj, 85: 10. 44 T3123, al-Tirmidhi, Tafsir al-Our'an, 15. 45 D4914, Abu Da'ud, al-Adab, 47. 46 AM119, al-Bukhari, al-Adab al-mufrad, 54; AM121, al-Bukhari, al-Adab almufrad, 55. ⁴⁷ M6511, Muslim, al-Birr, 48 D1696, Abu Da'ud, al-Zakat, 45. 49 Al-Ra'd, 13: 25.

50 Al-Nisa', 4: 93.

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other with their swords then (both) the killer and the killed one are in the (Hell) Fire."51

Betraying one's own body entrusted by Allah Almighty and committing suicide is also the first step of a journey that will end in Hell. Allah's Messenger (saw) said in this matter, "Whoever kills himself with (an instrument of) iron, he will come on the Day Of Judgement with his iron in his hand, to continually stab himself in his stomach with it, in the fire of Hell, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of Hell, dwelling in that state eternally."⁵²

Fondness for hypocrisy and boasting are others actions that lead a person to Hell. These two behaviors focus on being valuable in the eyes of other people rather than gaining the pleasure and contentment of the Almighty Creator. But Allah Almighty accepts the acts of worship and good deeds only when they are done for His sake. Hypocrisy is also a concealed way of ascribing partners to Allah (swt). In some of the traditions of the Prophet (saw), even hypocrites who do the most righteous deeds like fighting and becoming a martyr, reading the Holy Qur'an and helping people to read it, and spending in Allah's cause, will be sent to Hell-Fire lying on their faces because their main intention for all their deeds was to boast about them rather than doing them for the sake of Allah.⁵³

Pride, which is closely related to boasting, also leads to Hell. It is stated in the Holy Qur'an that those who are too proud to obey and serve only Allah will enter Hell humiliated.⁵⁴ Briefly said, Hell is the home of the arrogant.⁵⁵ This is because arrogant people forget their position before Allah (swt) and manifest pride instead of being modest, and in this respect they resemble Satan.⁵⁶ This is why Allah's Messenger said, "None shall enter the Hell who has in his heart the weight of a mustard seed of faith and none shall enter Paradise who has in his heart the weight of a mustard seed of pride."⁵⁷ In another hadīth, it is said that the inhabitants of the fire are violent, merciless, impolite, cruel, and arrogant people.⁵⁸

One of the paths leading a person to Hell is delivering the message of Islam but not practicing it. Allah's Messenger emphasized the serious consequences of such a path by saying, "A man will be brought on the Day of Resurrection and thrown in the Hell-Fire and his intestines will be poured forth in Hell and he will go around along with them, as an ass goes around the mill stone.

51 M7252, Muslim, al-Fitan, 14; B6875, al-Bukhari, al-Diyat, 2. 52 M300, Muslim, al-Iman, 175; T2043, al-Tirmidhi, al-Tibb, 7. 53 M4923, Muslim, al-Imara, 152; N3139, al-Nasa'i, al-Jihad, 22. 54 Al-Mu'min, 40: 60. 55 Al-Nahl, 16: 29; al-Zumar, 39: 60; al-Mu'min, 40: 76. ⁵⁶ Saad, 38: 76. 57 M266, Muslim, al-Iman, 148; T1998, al-Tirmidhi, al-Birr, 61. 58 M7189, Muslim, al-Janna, 47; B6657, al-Bukhari, al-Ayman wa 'l-nudhur, 9.

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The denizens of Hell would gather around him and say, 'O, so and so, what has happened to you? Were you not enjoining us to do what was reputable and forbid us to do what was disreputable?' He will say, 'Of course, it is so; I used to enjoin (upon people) to do what was reputable but did not practice that myself. I had been forbidding people to do what was disreputable, but practiced it myself."⁵⁹

If those who are in positions of the highest responsibility, such as serving as governors and judges, deviate from truth and justice, then they face the danger of being an inhabitant of the Fire as described by the Prophet (saw).⁶⁰ Allah's Messenger said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him,"⁶¹ and the Holy Qur'an counts even relying on those who do evil among the behaviors leading to the Fire.⁶² In addition, in this respect, the Prophet (saw) divided judges into three types and stated that one of them would go to Paradise and two to Hell. The one who would go to Paradise was a man who knew what was right and gave Judgement accordingly; but a man who knew what was right and acted tyrannically in his Judgement would go to Hell; and a man who gave Judgement for people when he was ignorant would go to Hell.⁶³

Persecuting people, inflicting violence, and treating people unmercifully and pitilessly make Hell inevitable.⁶⁴ Furthermore, wearing tempting clothes and displaying behavior with the aim of exploiting feelings in a way that leads to unlawful relations will also cause a person to be deprived of Paradise.⁶⁵ This is the reason for why the Messenger of Allah (saw) said, "The feeling of shame (al-ḥayā') is from faith, and faith is in Paradise. Obscenity is from rudeness, and rudeness is in the Fire."⁶⁶

A person could also go to the Fire because of what he says. Muʻadh b. Jabal (ra), a close friend of the Prophet (saw), reported, "One day I told the Prophet (saw), 'O Messenger of Allah! Inform me about an action by which I will be admitted to Paradise, and which will keep me far from the Fire.' He said, 'You have asked me about something great, but it is easy for whomsoever Allah makes it easy: Worship Allah and do not associate any partners with Him, observe the ritual prayer, give the alms, fast in the month of Ramadan and perform the Hajj to the House.' Then he said, 'Shall I guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire—and a man's praying in depths of the night.' Then he recited the verse: 'Their sides shun their beds in order to pray to their Lord in fear and

⁵⁹ M7483, Muslim, al-Zuhd, 51; HM22143, Ibn Hanbal, 60 D2934, Abu Da'ud, al-Imara, 5. 61 B7151, al-Bukhari, al-Ahkam, 8. 62 Hud, 11: 113. 63 D3573, Abu Da'ud, Qada' (Aqdiyya), 2; IM2315, Ibn Maja, al-Ahkam, 3. 64 DM2844, al-Darimi, al-Rigaq, 95. 65 M7194, Muslim, al-Janna, 52; M5582, Muslim, al-Libas wa 'l-zina, 125. 66 T2009, al-Tirmidhi, al-Birr, 65.



hope; they give to others some of what We have given them. No soul knows what joy is kept hidden in store for them as a reward for what they have done. Then he said, 'Shall I inform you about the head of the entire matter, and its pillar, and its hump?' I said, 'Of course O Messenger of Allah!' He said, 'The head of the matter is Islam, and its pillar is the ritual prayer, and its hump is Jihad.' Then he said, 'Shall I inform you about what governs all of that?' I said, 'Of course O Messenger of Allah!' He grabbed his blessed tongue and said 'Restrain this.' I said, 'O Prophet of Allah! Will we be taken to account for what we say?' He said, 'May your mother grieve your loss O Mu'adh! Are not the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?"68

As for the link between the tongue and the Fire, the Prophet (saw) said, "The servant speaks words without thinking for which he is sent down to the Hell-Fire farther than the distance between the east and the west." Moreover, he emphasized that obscene words would harm people's feelings, which led to the Fire. In like manner, the Prophet (saw) informed us that those who speak behind other people's backs will not enter Paradise.

The Prophet's warnings about the sins committed by the tongue are not limited to those above. Once the Messenger of Allah (saw) was asked about that for which people are admitted to Paradise the most, so he said, "Fear of Allah (taqwā), and good character." And he was asked about that for which people are admitted to the Fire the most and he said, "The mouth and the private parts." If these parts of the body entrusted to people by Allah (swt) are not used in accordance with the commands of Allah, they lead people to calamity.

Being an untrustworthy and lying also make a person a candidate for Hell. In this respect, the Prophet (saw) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. (Stay away from falsehood!) Because falsehood leads to al-fujūr (i.e., wickedness, evil-doing), and al-fujūr (wickedness) leads to the Fire, and a man may keep on telling lies until he is written as a liar before Allah." If a person's lying consists of fabricating hadīths and attributing them to the Prophet (saw), its punishment will be much worse. In fact, the following hadīth mentioned in the sources refers to this, "Whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in the Hell-Fire." ⁷⁴

Not utilizing the bounties of Allah (swt) adequately also drags a per-

67 Al-Sajda, 32: 16-17. 68 T2616, al-Tirmidhi, al-Iman, 8. 69 M7482, Muslim, al-Zuhd, 70 T2009, al-Tirmidhi, al-Birr, 65. 71 EM322, al-Bukhari, al-Adab al-mufrad, 119. 72 T2004, al-Tirmidhi, al-Birr, 62; IM4246, Ibn Maja, al-Zuhd, 29. 73 B6094, al-Bukhari, al-Adab, 69. 74 M4, Muslim, al-Muqaddima, 3; B110, al-Bukhari, al-'Ilm, 38; IM30, Ibn Maja, al-Sunna, 4.

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son to the Fire. Allah's Messenger (saw) said in this regard, "The son of Adam will be brought on the Day of Judgement as if he is a goat kid to be stood before Allah Most High. Allah will say to him, 'I gave to you, I granted you, and I bestowed favors upon you. So what did you do?' So that person will say, 'I collected it, increased it, and left it as more than what it was. So return me to the world and I shall give it all to You.' So Allah will say to him, 'Show me what you have prepared.' So that person says for a second time, 'My Lord! I collected it, increased it and left it more than it was, so return me to the world and I shall give it all to You.' So when the servant does not present any good he will be entered into the Fire." Indeed, it is also stated in the Holy Qur'an that those who hoard wealth and do not fulfill what is required will be punished for what they hoarded.

Allah's Messenger (saw) depicted the state of those who do not fulfill their task of paying alms as being in Hell as follows: "If any owner of treasure (gold and silver) does not pay what is due on it, Allah will make it heated in the Hell fire on the Day of Judgement, and his side, forehead and back will be cauterized with it until Allah gives His Judgement among mankind during a day whose extent will be fifty thousand years of your count and he sees whether his path is to take him to Paradise or to Hell..."

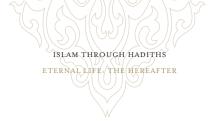
Another action which would make Hell inevitable for a person would be not to pay attention to other people's rights. Once the Prophet (saw) asked, "Do you know who the bankrupt is?" Those who were present said, "O Messenger of Allah! The bankrupt among us is the one who has neither money nor property." The Messenger of Allah said, "The true bankrupt in my umma is the one who comes with ritual prayer and fasting and almsgiving on the Day of Judgement, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and it (the return of the rights he violated) is requited from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire." In this respect, it is stated in the Holy Qur'an as well that those whose balance is light will have lost their souls forever and will stay in Hell.

In addition, usurping other people's rights and collecting unearned gain are also among the actions deserving to be punished by Hell. The Prophet (saw) said, "He who appropriated the right of a Muslim by (swearing

⁷⁵T2427, al-Tirmidhi, Sifat al-qiyama, 6.
⁷⁶Al-Tawba, 9: 35.
⁷⁷M2290, Muslim, al-Zakat, 24; D1658, Abu Da'ud, al-Zakat, 32.

⁷⁸ M6579, Muslim, al-Birr, 59; T2418, al-Tirmidhi, Sifat al-qiyama, 2.

⁷⁹ Al-Mu'minun, 23: 103.



a false) oath, Allah would make Hell-Fire necessary for him and would declare Paradise forbidden for him." Thereupon, a man asked him, "O Messenger of Allah, even if it is something insignificant?" The Prophet (saw) replied, "Yes, even if it is the twig of the arak tree." In another hadīth, Allah's Messenger related, "Whoever claims something that does not belong to him; he is not one of us, so let him take his place in Hell." Similarly, he said that one who died when fighting to seize other people's property would be one of the inhabitants of Hell. He also said, "Some people spend Allah's wealth in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection." In this regard, unjust consumption of the property of the orphans is among the deeds leading to Hell-Fire.

Just like usurping other people's property, stealing is also an action that ends in the Fire. Allah's Messenger (saw) informed us that a man named Karkara, who stole a cloak from the war booty⁸⁵ and a man who died in the Battle of Khaybar were in the Hell Fire because of the things that they stole from the war booty.⁸⁶

Furthermore, using knowledge for evil purposes will drag a person to Hell. The Messenger of Allah (saw) said, "Whoever seeks knowledge in order to argue with the foolish, or to show off before scholars, or to attract people's attention, Allah will admit him to Hell." Similarly, the Messenger of Allah (saw) said about a person who speaks and issues Judgements about the verses of the Holy Qur'an without knowledge, "let him take his seat in the Fire." In the Holy Qur'an it is stated that those who strive to make the verses of the Holy Qur'an ineffective are destined for the Blaze.

Having sufficient means but nevertheless begging other people for financial support is also listed in the <code>hadīths</code> among the reasons one would go to Hell. The Prophet (saw) said, "Begging is not lawful for the rich or for the physically fit, except for the one who is severely poor or in perilous debt. And whoever begs the people (merely) to increase his wealth, then on the Day of Judgement (the wealth he begged for) will be lacerations on his face and heated coals from Hell will be provided for him to eat. Whoever wishes, let him take a little, and whoever wishes, then let him take a lot."90

Another action that results in a person being among the people of Hell is the violation of the right to live of other living things. In fact, Allah's Messenger (saw) said, "A lady was punished because of a cat which she had imprisoned until it died. She entered the (Hell) Fire because of it, for she neither

80 M353, Muslim, al-Iman, 218. 81 IM2319, Ibn Maja, al-Ahkam, 6. 82 M360, Muslim, al-Iman, 83 B3118, al-Bukhari, Fard al-khumus, 7. 84 Al-Nisa', 4: 10. 85 B3074, al-Bukhari, al-Jihad, 190. 86 M309, Muslim, al-Iman, 87 IM260, Ibn Maja, al-Sunna, 23; DM382 al-Darimi, al-Mukaddima, 34. 88 T2950, al-Tirmidhi, Tafsir al-Qur'an, 11. 89 Al-Hajj, 22: 51. 90 T653, al-Tirmidhi, al-Zakat, 23; IM1838, Ibn Maja,

al-Zakat, 26.

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gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."91

There is an interesting conversation related in the Holy Qur'an which will take place between the people of Paradise and the people of Hell. The people of Paradise will ask the people of Hell what the reason was for them to be thrown into the Fire called "saqar" (a term for Hell).⁹² They will answer, "We did not pray; we did not feed the poor; we indulged with others [in mocking the believers]; we denied the Day of Judgement until the Certain End came upon us."⁹³

At the end of a long speech, Allah's Messenger (saw) classified the people of Hell as follows: "The inmates of Hell are five: The weak who lack power to use their intellect and the (carefree) who pursue (everything irrespective of the fact that it is good or evil) and who do not have any care for their family or for their wealth. (The second) are those who are dishonest, whose greed cannot be concealed even in the case of minor things. (The third) who betray you morning and evening in regard to your family and your property. (The Fourth) are the miser and the liar and (the fifth) are those who are in the habit of abusing people and using obscene and foul language."94

Therefore, those who will be punished in the Hell can be classified under two groups; the ones who violate Allah's rights and the ones who violate the rights of Allah's servants. Overstepping one's boundaries by disrespecting Allah's rights can be briefly summarized as leaving the path of faith and going astray on the path of disbelief. Violating the rights of Allah's servants means disrespecting and violating the boundaries of not only the rights of the people with whom he shares the same society but also his own boundaries. Allah Almighty will say about those people who have hearts but do not use them for comprehension, have eyes but they do not use them for sight, and have ears but they do not use them for hearing, "Hurl every obstinate disbeliever into Hell, everyone who hindered good, was aggressive, caused others to doubt, and set up other gods alongside Allah. Hurl him into severe punishment!"

Just as the Gardens of Paradise are promised in the Holy Qur'an to those who believe and do good deeds, ⁹⁷ Hell is promised to those who disbelieve and commit sins. ⁹⁸ Disbelievers, hypocrites, and polytheists will stay in Hell eternally. They will not die and their punishment will not be softened. As for believers who commit sins and die before repenting, they

⁹¹ B3482, al-Bukhari, al-Anbiya', 54; M5852, Muslim, al-Salam, 151.

⁹² Al-Muddaththir, 74: 40-42. 93 Al-Muddaththir, 74: 43-47.

⁹⁴ M7207, Muslim, al-Janna,

⁹⁵ Al-A'raf, 7: 179.

⁹⁶ Qaaf, 50: 24-26.

⁹⁷ Al-Kahf, 18: 107-108.

⁹⁸ Al-Kahf, 18: 106; Ta Ha, 20: 74.

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will be punished in proportion to their errors and then they will enter Paradise. ⁹⁹ The *ḥadīths* stating that believers will enter Hell because of various sins they committed discourage them from committing sins and do not mean that such believers will stay in Hell forever.

Obeying the desires and ambitions of the self and preferring the temporary life of this world¹⁰⁰ will cause a person to become a traveller on a journey the final destination of which is Hell. The Prophet (saw) said, "*The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked (undesirable) things.*"¹⁰¹ Therefore, no matter how nice it feels, a believer should be patient and persevere on the difficult path leading to paradise and avoid taking the steps that will drag him into the Hell-Fire.

 99 M451, Muslim, al-Iman, 299.
 100 Al-Isra', 17: 18.
 101 B6487, al-Bukhari, al-Riqaq, 28; M7130, Muslim, al-Janna, 1.



THE PLACE OF TORMENT WHOSE FUEL IS MEN and ROCKS

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: انْخَسَفَتِ الشَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ ﴿ ثُمَّ قَالَ: فَصَلَّى رَسُولُ اللَّهِ ﴿ ثُمَّ قَالَ: ثَأْرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ. "

'Abd Allah b. 'Abbas (ra) said, "The sun eclipsed and Allah's Messenger (saw) offered the eclipse prayer and said, "I have been shown the Hell-Fire (now) and I never saw a worse and more horrible sight than the sight I have seen today."

(B431, al-Bukhari, al-Salat, 51)



عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﴿ ... قَالَ: "لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُومِ قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ "لُوْ أَنَّ قَطْرَةً مِنَ الزَّقُومِ قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ فَكُونُ طَعَامُهُ."

فَكَيْفَ بِمَنْ يَكُونُ طَعَامُهُ."

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﴿ قَالَ: " إِنَّ أَدْنَى أَهْلِ النَّارِ عَذَابًا يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ. " إِنَّ أَدْنَى أَهْلِ النَّارِ عَذَابًا يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ.

عَنْ عَدِى ۗ بْنِ حَاتِمٍ قَالَ: قَالَ النَّبِيُّ ﴿ : " ... اتَّقُوا النَّارَ وَلَوْ بِشقِّ تَمْرَةٍ ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةِ طَيِّبَةٍ . "



According to Ibn 'Abbas (ra), Allah's Messenger (saw) said, "If only a drop of al-zaqqūm were to drip into the abode of the world, it would spoil peoples' livelihood, so how about the person for whom it is his food? So what would the person whose food is al-zaqqūm do?"

(T2585, al-Tirmidhi, Sifat al-Jahannam, 4)



According to Abu Sa'id al-Khudri (ra), Allah's Messenger (saw) said, "The least tormented of the inhabitants of the Fire would be he who would wear two shoes of Fire and his brain would boil on account of the heat of the shoes."

(M514, Muslim, al-Iman, 361)



According to Abu Hatim (ra), Allah's Messenger (saw) said, "Protect yourselves from the Fire, even if with one half of a date and he who has not got even this, (should do so) by (saying) a good, pleasant word." (B6540, al-Bukhari, al-Riqaq, 49)



n Judgement Day when everyone will see the consequences of his deeds after the end of life in this temporary world, Allah Almighty will address a servant of His who will receive the least punishment among the people of Hell, "If you had everything on the earth, would you give it as a ransom to free yourself?" The servant who faces a terrifying end and has no way of escape will say, "Yes." Then the Lord of the Worlds will say, "While you were in the backbone of Adam,¹ I asked you much less than this, but you disobeyed and insisted on worshipping others besides Me," and will leave the servant to face his punishment.²

Hell-Fire is described in the verses and hadīths in extremely terrifying scenes which are very vivid and cause one to get the shivers. This abode in the Hereafter, which is surely far away from people's mind in this life, is presented in a way based on their experiences in this world so that they can comprehend it. Allah's Messenger (saw) told his Companions, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." The Companions (ra) asked, "O Allah's Messenger! This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Messenger said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." In this way, he indicated that people who cannot even bear the heat of ordinary fire in this world will not be able to bear the heat of the fire in Hell which will be much worse. Once, after he led the ritual prayer following a solar eclipse, he told his Companions (ra), "I have been shown the Hell-Fire (now) and I never saw a worse and more horrible sight than the sight I have seen today."4 It could be argued that such descriptions were especially vivid in order to make people truly understand how evil Hell was as a destination,⁵ and to make them think about avoiding this destination with every step they took in this world.

Hell-Fire is the place prepared in the Hereafter for those who reject

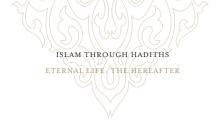
¹ Al-A'raf, 7: 172. ² B3334, al-Bukhari, al-

Anbiya', 1; al-Ra'd, 13: 18.

3 B3265, al-Bukhari, Bad' al-khalq, 10.

⁴B431, al-Bukhari, al-Salat,

⁵ Al-Nisa', 4: 97.



the truth brought by the Messenger of Allah (saw),⁶ and for those who defy Allah.⁷ Because of their own actions, whereby they did not even tolerate listening to the clear and evident verses,⁸ insisted on disbelief, and sought to undermine Allah's revelations, ⁹ those evildoers,¹⁰ as a consequence, deserve to stay in such an evil place.¹¹ They denied Judgement Day by saying, "Who can give life back to bones after they have decayed?"¹² and mockingly asked the Messenger to hasten the punishment by which they were threatened.¹³ However, as a result of their carelessness and attitude of denial, they will become the addressees of the Divine when He will say, "Taste the punishment! This is what you wished to hasten,"¹⁴ and they will witness the life in Hell with all its realities which they denied.

When they see it from a distance, they will hear it raging and roaring.¹⁵ They will remember what they did in this world and will find no escape from it.¹⁶ Just then, seven gates will appear ahead of them.¹⁷ When the disbelievers reach these gates in groups, the angels who keep guard at the gates of Hell will say to them, "Were you not sent your own messengers to recite the revelations of your Lord to you and warn you that you would meet this Day?" and when the angels receive the answer, "Yes indeed we were," those stern and strong angels who never disobey Allah's commands¹⁹ will throw those people into Hell upon the command, "Take him, put a collar on him, lead him to burn in the blazing Fire, and [bind him] in a chain seventy meters long: he would not believe in Almighty Allah."

Hell, which is structured in many layers,²¹ is an extremely deep pit,²² and a prison²³ surrounded by thick walls.²⁴ It is filled with a voracious fire,²⁵ the raging and roaring of which can be heard from a distance,²⁶ and the color of which changes and eventually becomes dark black.²⁷ It is such a voracious fire that when the people who will be punished are thrown into it, the fire will be asked, "Are you full?" and it will reply, "Are there no more?"²⁸ The fuel of this magnificent fire is men and stones.²⁹ This fire, which shoots out sparks as large as tree trunks and as bright as copper,³⁰ is a blazing one.³¹ Indeed, the Prophet (saw) informs us that its heat will be multiple time more than the scorching heat in this world.³²

There are painfully scorching winds (*samūm*) and boiling waters (*ḥamīm*) prepared for the people of Hell. Its shade is just a black smoke that gives neither coolness nor any other benefit.³³ The people of Hell will be in great torture there. Garments of fire will be tailored for them³⁴ and

⁶ Fatir, 35: 36. ⁷ Al-Sajda, 32: 20. 8 Al-Kahf, 18: 100-101. 9 Saba" 34: 5. ¹⁰ Saad, 38: 55. ¹¹ Al-Furqan, 25: 11. 12 Ya Sin, 36: 78. 13 Al-'Ankabut, 29: 53. 14 Al-Zariyat, 51: 14. 15 Al-Furgan, 25: 12. 16 Al-Kahf, 18: 53. 17 T3123, al-Tirmidhi, Tafsir al-Qur'an, 15; al-Hijr, 15: 44. ¹⁸ Al-Zumar, 39: 71-72. 19 Al-Tahrim, 66: 6. 20 Al-Hagga, 69: 30-33. ²¹ Al-Nisa', 4: 145. ²² M7167, Muslim, al-Janna, 23 Al-Isra', 17: 8. ²⁴T2584, al-Tirmidhi, Sifat al-Jahannam, 4. 25 Qaaf, 50: 30. ²⁶ Al-Furgan, 25: 12. ²⁷ T2591, al-Tirmidhi, Sifat al-Jahannam, 8. ²⁸ Qaaf, 50: 30. ²⁹ Al-Bagara, 2: 24; al-Tahrim, 66: 6. 30 Al-Mursalat, 77: 32-33. 31 Al-Qari'a, 101: 11. 32 M7165, Muslim, al-Janna,

33 Al-Waqi'a, 56: 42-44.

34 Al-Hajj, 22: 19.

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their garments will be made of pitch.³⁵ In response to their denial of resurrection as depicted in the Holy Qur'an, "What? When we become dust, shall we be created anew?"³⁶ and disbelieving the truth, they will be dragged in boiling water with iron collars and chains around their necks and thrown into the Fire.³⁷ An angel will strike their faces and backs and shout at them, "Taste the punishment of the Fire. This is caused by what your own hands have stored up for you: Allah is never unjust to His creatures."³⁸

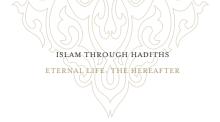
The people of Hell will also taste the hardship of hunger in addition to the level of their punishment. They will be offered no food except bitter dry thorns that neither nourish nor satisfy hunger.³⁹ When they ask again for food they will be given something that chokes.⁴⁰ Then, they will remember that they used to use water to swallow food when they were in the world and they will ask for water. Instead, they will be given boiling water with iron hooks. When that drink, which is as hot as molten metal, gets close to their faces, it will scald them,⁴¹ and when it reaches their stomachs, it will tear their bowels.⁴²

Another food they will eat is the bitter fruit of the zaqqūm tree which grows in the heart of the blazing Fire. This fruit is like devils' heads. ⁴³ The taste of this fruit is so bad that the Prophet (saw) said, "If only a drop of alzaqqūm were to drip into the abode of the world, it would spoil peoples' livelihood, so how about the person for whom it is his food? So what would the person whose food is al-zaqqūm do?" The people of Hell, who try to satisfy their hunger with this food, will drink scalding water after their meal. Even though they lap it like thirsty camels, it will not satisfy their thirst. "This will be their welcome on the Day of Judgement." ⁴⁵

In the hope of escaping from the terrifying situation they are in, the people of Hell will call the guardians of Hell. However, much less save them from their punishment, the guardians will ask them, "Did there not come to you your Messengers with clear signs?" When they will say, "Yes!" the guardians will say, "Then call as you like. The calls of those who deny the truths sent by Allah are in vain." Then they will call the angel named Malik who is in charge of Hell and beg Malik to ask Allah to kill them. However, those who reject the truth will stay in the Hell-Fire, where they will neither be annihilated by death, nor be relieved from Hell's torment. When they try to escape, they will be beaten with iron whips and pushed back into the middle of the Fire. When they are thrown into a narrow part of Hell, their

36 Al-Ra'd, 13: 5. ³⁷ Al-Mu'min, 40: 70-71. 38 Al-Anfal, 8: 50-51. 39 Al-Ghashiya, 88: 6-7. ⁴⁰ Al-Muzzammil, 73: 13. 41 Al-Kahf, 18: 29 42 Muhammad, 47: 15; T2586, al-Tirmidhi, Sifat al-Jahannam, 5. 43 Al-Saffat, 37: 62-65. 44 T2585, al-Tirmidhi, Sifat al-Jahannam, 4. 45 Al-Waqi'a, 56: 52-56. 46 Al-Zukhruf 43: 77; T2586, al-Tirmidhi, Sifat al-Jahannam, 5. 47 Fatir, 35: 36. 48 Al-Hajj, 22: 21-22; al-Sajda, 32: 20.

35 Ibrahim, 14: 50.



arms chained to their necks, they will cry out for death. However, they will be told, "Do not cry out this day for one death, but for many." Fire will be their resting place and their covering, layer upon layer. There are layers of Fire above and below of those evildoers who cause the destruction of their families along with theirs, and a wall of Fire and smoke will envelop them from all sides. The Fire will scorch their faces and their lips will be twisted in pain. They will cry out loud in Hell for their punishment to be ended. However, their skins which have been burned away will be replaced with new ones so that they may continue to feel the pain. They will go around between the flames of Hell and the scalding water. Sometimes, they will be subjected to a bitter cold called "zamharīr."

Then, the disbelievers will be asked, "Where are those you worshipped beside Allah? Can they help you now, or even help themselves?" When they see that the idols that they deified are also in Hell with them, they will regret having worshipped these idols, which cannot even save themselves and say, "We were clearly misguided when we made you equal with the Lord of the Worlds." They will complain saying, "We were your followers, so can you now relieve us from some share of the Fire?" and they will ask Allah (swt) to make their punishment double in the Fire because they led them astray. Their leaders will reply, "We are all in this together. Allah has judged between His creatures."

The people of Hell will regretfully cry out loud in Hell. Those servants who lived a life in the world in ingratitude to their Lord will beg their Lord saying, "Lord, let us out, and we will do righteous deeds, not what we did before!" However, they were given a long enough time for a reasonable person to heed the warnings, but they did not make the best use of it and condemned themselves to this punishment. The evildoers will have no one to help them.⁶²

Of course, those who are in that world of reckoning will not all be subjected to the same punishment. If the sins they commit in this world vary, the punishment of those sins will vary as well. There will be some whose ankles will be reached by the fire, some to whose knees will be reached, some to whose waist will be reached, and some to whose collar-bone will be reached. According to the Prophet (saw), "The least tormented of the inhabitants of the Fire would be he who would wear two shoes of Fire and his brain would boil on account of the heat of the shoes." In that state, he thinks that

49 Al-Furgan, 25: 12-14. 50 Al-A'raf, 7: 41. 51 Al-Zumar, 39: 16. 52 Al-Kahf, 18: 29. 53 Al-Mu'minun, 23: 104. 54 Fatir, 35: 37. ⁵⁵ Al-Nisa', 4: 56. 56 Al-Rahman, 55: 44. 57 B3260, al-Bukhari, Bad' alkhalq, 10; al-Insan, 76: 13. ⁵⁸ Al-Shu'ara', 26: 93-99. 59 Al-Mu'min, 40: 47. 60 Al-A'raf, 7: 38. 61 Al-Mu'min, 40: 48. 62 Fatir, 35: 37. 63 HM11116, Ibn Hanbal, III, 13; M7169, Muslim, al-Janna, 32. ⁶⁴M514, Muslim, al-Iman, 361; B6561, al-Bukhari, al-Rigaq, 51. ISLAM THROUGH HADITHS
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there is no one who is subjected to a punishment worse than his. 65

Among those thrown in the Fire, there will be some whose intestines will come out, and they will go around like a donkey goes around a mill-stone. The people of Hell-Fire will gather around one of them and say, "O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds?" He will confess his crime saying, "Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself."

For those who do not try to be beneficial to society, hoard gold and silver, and do not help others, the gold and silver they hoarded are heated in Hell's Fire and used to brand their foreheads, sides, and backs. They will be told, "This is what you hoarded for yourselves! Now feel the pain of what you hoarded!" hoarded!" 100 what you hoarded

Those who recited the Holy Qur'an and did good deeds but only to boast will find themselves in "the Pit of Sorrows." It is such a terrifying pit that Hell itself seeks Allah's refuge from it a hundred times every day. Those who are proud will be thrown into a prison called "Būlas." They will be submerged in the Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement. The disbelievers will climb up to a mountain called "al-Saʿūd." They will be thrown into a deep valley called "al-Wayl." All evildoers will be gathered in the valley called "Habhab." The hypocrites will be in the lowest depths of Hell, and will find no one to help them. When they were in this world, the hypocrites and those who had sickness in their hearts said, "These people [the believers] must be deluded by their religion," but in fact they were the ones who were deluded and found themselves in the middle of a painful torment that they were not expecting.

Some of the people thrown into Hell will not stay there forever. Those servants who believed in the Oneness and Unity of Allah and did not ascribe any partners to Him, but were sent to Hell because of their actions, will be recognized by the mark of prostrations on their forehead. It is said that Allah (swt) has forbidden the Fire to erase the mark of their prostrations. They will come out of Hell-Fire completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then they will be placed in Paradise to live there forever.⁷⁵ Indeed, everyone who has faith in his heart equal to

66 B3267, al-Bukhari, Bad' al-khalq, 10. 67 Al-Tawba, 9: 34-35; M2292, Muslim, al-Zakat, 68 T2383, al-Tirmidhi, al-Zuhd, 48. 69 T2492, al-Tirmidhi, Sifat al-Qiyama, 47. 70 T2576, al-Tirmidhi, Sifat al-Jahannam, 2. 71 T3164, al-Tirmidhi, Tafsir al-Qur'an, 21. 72 DM2844, al-Darimi, al-Rigaq, 95. 73 Al-Nisa', 4: 145. 74 Al-Anfal, 8: 49. 75 B7437, al-Bukhari, al-Tawhid, 24.

65 M517, Muslim, al-Iman,

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the weight of a grain of wheat will not stay in Hell forever.⁷⁶ However, when they enter Paradise, everyone will know that they are coming from Hell.⁷⁷

The violence and terror of the punishment in Hell, which is beyond human comprehension and so is reduced to a level that can be understood by people, is depicted in considerable detail in the Holy Qur'an and the hadīths. In this way, Allah Almighty has informed His servants what a terrifying punishment awaits them if they do not obey and insist on disbelief. He has reminded His believing servants of this painful punishment and commanded them to guard themselves and their families against sin⁷⁸ and asked them not to forget that this world is a testing place. At every opportunity, Allah's Messenger (saw) also told his Companions (ra) to avoid deeds that lead to Hell. 79 Just as he taught them the Holy Qur'an, he also taught them some invocations to recite in order to be protected from Hell-Fire. 80 He said, "Protect yourselves from the Fire, even if with one half of a date and he who hasn't got even this, (should do so) by (saying) a good, pleasant word."81 Allah's Messenger called the people of the tribe of Quraysh, who were his relatives, and even his daughter Fatima (ra), to protect themselves from Hell, reminding them that he would not be able to help them if they were to enter Hell.82 In fact, even though all his past and future sins were forgiven, 83 he himself often prayed to Allah (swt) to protect him from Hell-Fire 84

76 T2593, al-Tirmidhi, Sifat al-Jahannam, 9. 77 B7450, al-Bukhari, al-Tawhid, 25. ⁷⁸ Al-Tahrim, 66: 6. ⁷⁹ M7187, Muslim, al-Janna, 46; T2004, al-Tirmidhi, al-Birr, 62. 80 D1542, Abu Da'ud, al-Witr, 81 B6540, al-Bukhari, al-Rigaq, 9. 82 M501, Muslim, al-Iman, 83 B20, al-Bukhari, al-Iman, 84 M1328, Muslim, al-Masajid, 131; D984, Abu Da'ud, al-Salat, 178, 179. 85 Al 'Imran, 3: 10; al-Mumtahina, 60: 3. Hell is the place of torture prepared by Allah for His servants who go astray. The wrath of Allah, who is known for His mercy which encompasses everything, is also severe. He will reveal His wrath with all its severity to His servants who will enter Hell and inflict upon them such pain that they cannot imagine it. Man, who does not want to think about death no matter how difficult his situation is in this world, will see death as the only way to escape from the agonies of Hell and beg for his death. However, this is not necessarily the end. Allah (swt)has bestowed on people reason in order to think and find the straight path and He has sent scriptures and messengers to guide them. People should hold tight to Allah's rope with this guidance. They should never ascribe partners to Allah, and be very careful not to fall back into the danger of disbelief after believing in Allah. In the end, neither their possessions nor their children will be of any use to save them from that terrifying end, 85 but only their faith and righteous deeds.



THE PATHS LEADING TO PARADISE RIGHTEOUS DEEDS and HIGH MORAL VIRTUES

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ فَيْ قَالَ: "يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَجَبَتْ لَهُ الْحَنَّةُ."

According to Abu Saʻid al-Khudri (ra), Allah's Messenger (saw) said, "O Abu Saʻid, whosoever cheerfully accepts Allah as his Lord, Islam as his religion, and Muhammad as his Prophet is necessarily entitled to enter Paradise."

(M4879, Muslim, al-Imara, 116)



عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ: رَسُولُ اللَّهِ ﴿ : "لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُوْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُوا، أُولاً أُدُلُّكُمْ عَلَى شَيْءٍ "لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُحَابُبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ. "
إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ. "

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ عَلَىٰ قَالَ: "يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْر."

عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ النَّبِيُّ ﴿ وَ مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ: (التَّقُوى وَحُسْنُ الْخُلُق. "

عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ عَلَىٰ قَالَ: "اضْمَنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ، أَضْمَنْ لَكُمْ الْجَنَّةَ، اصْدُقُوا إِذَا حَدَّثُتُمْ، وَأَدُّوا إِذَا اؤْتُمِنْتُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَعُضُّوا وَأُوفُوا إِذَا وَعَدْتُمْ، وَعُضُّوا أَيْدِيَكُمْ."

أَبْصَارَكُمْ، وَكُفُّوا أَيْدِيَكُمْ."



According to Abu Hurayra (ra), Allah's Messenger (saw) said, "You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I direct you to a thing which, if you do, will foster love among you? Spread the practice of giving salutations to one another."

(M194, Muslim, al-Iman, 93)

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According to Abu Hurayra (ra), the Prophet (saw) said, "A group of people (both men and women) whose hearts will be like the hearts of birds (sensitive and pure), will enter Paradise."

(M7162, Muslim, al-Janna, 27)



Abu Hurayra (ra) reported, "The Prophet (saw) was asked: 'What most admits people to Paradise?' He said, "Piety (Allah-consciousness) and good character."

(IM4246, Ibn Maja, al-Zuhd, 21)



According to 'Ubada b. al-Samit (ra), the Prophet (saw) said, "Promise me six things about you and I will promise you Paradise: When you speak, tell the truth; when you give a promise, keep it; when you are entrusted with something, return it to its owner; protect your honor; avoid looking (at the haram); pull your hands (away from evil)."

(HM23137, Ibn Hanbal, V, 323)



n fact, everything began when Allah (swt) commanded man and *jinns* to worship Him after He created them. Adam became superior to all of them by the knowledge given to him by Allah. However, Satan refused to acknowledge this and showed arrogance. Moreover, Eve was created to be a spouse to Adam and this original core of humanity was placed in the abode of happiness called Paradise.¹ Paradise was a place where peace, tranquility, various bounties, all kinds of beauty and perfection could be found. Moreover, Paradise meant being close to Allah (swt).²

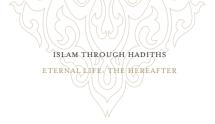
As for Satan, he did not accept this new creature to be superior to him or to stay in the abode of perfection and to be regarded as worthy enough to be the vicegerent of Allah, and thus he acted through arrogance and jealousy.³ What could he do to get Adam exiled from Paradise and condemned to earth? From that time onward, this became Satan's greatest concern. Finally, he realized his goal by taking advantage of Adam's or man's endless desires and ambitions.⁴

Perhaps all this occurred in order to instruct man who was created in accordance with divine wisdom. In any case, Adam was sent to earth. Thus, Satan was happy to have completed the first stage of his plan. However, man was not comfortable on earth after tasting the blessings in Paradise, experiencing that abode of perfections, and being close to Allah. He longed for Paradise and being close to Allah. What could he do to earn Paradise again? How could he reach the abode of perfection and be close to the Creator?

While man's search and longing continued, Satan put the second stage of his plan into action. According to him, man should never return to Paradise and he was going to do his best to prevent this from happening.⁵

How was man going to go back to Paradise, then? He would need to be tested by Allah's commands and to prove his servitude to Allah

¹ Al-Baqara, 2: 30-34. ² Al-Mutaffifin, 83: 22-28. ³ Al-Hijr, 15: 28-34; al-Isra', 17: 61-62. ⁴ Al-Baqara, 2: 35-36; al-A'raf, 7: 20-22. ⁵ Al-Hijr, 15: 39; al-Isra', 17: 62, 64.



(swt).6 In this respect, the prophets who were appointed to show the path to happiness, both in this world and in the Hereafter, and the divine scriptures would guide him on that path. The abode of eternal happiness could only be reached with the guidance of the owner of the timeless mission of faith. Allah Almighty said about the Prophet (saw), "We have sent you [Prophet] to bring good news and to give warning." He first gave people the good news of Paradise and the deeds that would enable them to reach Paradise and then warned them to stay away from Hell and the deeds leading to Hell. Indeed, Allah's Messenger (saw) said, "I told you everything that would get you close to Paradise and away from Hell."8 Allah's Messenger explained this mission with a remarkable example mentioned in the following hadith transmitted by Abu Hurayra (ra): "My example and the example of the people is that of a man who made a fire, and when it was set alight, what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overwhelmed him and rushed into the fire." The Prophet (saw) added, "Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it."9

According to the Holy Qur'an and the Prophet's hadīths, faith is an essential condition to enter Paradise.¹⁰ Only those who believe in Allah and His Messenger will attain the bounties of Paradise.¹¹ According to Abu Sa'id al-Khudri (ra), Allah's Messenger (saw) said, "O Abu Sa'id, whosoever cheerfully accepts Allah as his Lord, Islam as his religion, and Muhammad as his Prophet is necessarily entitled to enter Paradise."¹² According to the glad tidings given by the Prophet (saw), every Muslim who maintains such a light of faith in his heart will enter Paradise after seeing the punishment for his errors.¹³

The principles of faith are surely the fundamental elements guiding people to Paradise. What is expected from a believer is to make faith his guide in this life and reflect it in his actions. With the following statement in the Holy Qur'an, "Do people think they will be left alone after saying 'We believe' without being put to the test?" 14 attention was drawn to this aspect of faith. In short, the type of faith that leads a person to Paradise is that accompanied by good deeds. At the top of these good deeds are the deeds that Allah made obligatory and avoiding what He prohibited. In fact, Allah's Messenger (saw) said to a Companion who said that he was going to

13 T2598, al-Tirmidhi, Sifat

al-jahannam, 10.

¹⁴ Al-'Ankabut, 29: 2.

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carry out all the acts of worship commanded by Islam like ritual prayer, fasting, and alms, "If he keeps his promise, he will enter Paradise." According to what Abu Umama (ra) heard, Allah's Messenger drew attention in his Farewell Sermon to the acts of worship leading to Paradise. He said, "Have fear of your Lord, pray your five (daily prayers), fast in your month, pay the alms out of your wealth, and obey those who are in charge of you; (in this way) you will enter the Paradise of your Lord." ¹⁶

It is important to recognize that love is also a sacred companion that holds a person's hand and takes him to Paradise. When love is considered with respect to people, then it is clear that love is a spiritual action with two dimensions, consisting of both faith and beneficial deeds. Loving Allah (swt) is to attach oneself to Him by the link of faith and love for all of creation is to do things beneficial to it. In other words, the love that leads to Paradise is the one in which the believer sincerely adheres to the Creator and show compassion to the created. In fact, it is stated in the Holy Qur'an that in addition to believing in Allah, several actions, such as avoiding bad deeds, giving both in prosperity and adversity, restraining anger and pardoning people, remembering Allah and imploring forgiveness for the sins, are among the deeds leading to Paradise.¹⁷

In this context, love among believers is not only a sign of the maturity of their faith but also a means leading them to Paradise. It is a good tiding that was given to them by the Prophet (saw), "You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I direct you to a thing which, if you do, will foster love among you? Spread the practice of paying salutation to one another." 18

Therefore, a society formed from individuals adorned by the human and moral perfections described by Islam creates in a way the ambiance of Paradise in this world. Thus, the first step after faith is to realize that love for creation is based upon the love of the Creator.

Making material and spiritual sacrifices on the path going to Paradise is a means to attain divine mercy, which is needed to merit Paradise. Because, as stated in the Holy Qur'an, the Almighty Creator "has purchased the persons and possessions of the believers in return for the Garden." This was why one day when Allah's Messenger (saw) asked who would buy a water well and offer it to people to satisfy their water needs in return for Paradise,

¹⁵ M102, Muslim, al-Iman,10; HM12484, Ibn Hanbal,III, 143.

¹⁶ T616, al-Tirmidhi, al-Jum'a, 80.

¹⁷ Al 'Imran, 3: 132-136. ¹⁸ M194, Muslim, al-Iman,

19 Al-Tawba, 9: 111.

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'Uthman immediately assumed that task in order to achieve that prophetic glad tiding.²⁰

The deception of Satan was what caused Adam to be exiled from Paradise, however, what will take Adam and his descendants back to Paradise is mutual assistance and doing good deeds. In fact, the Holy Qur'an mentions freeing a slave, feeding a hungry orphaned relative or a poor person in distress, and being among those who believe and urge one another to steadfastness and compassion to be among "the deeds that would make the difficult path leading to Paradise easy."²¹

Feeling the believers' pain, sharing their happiness and sorrow are also heralded to be among the deeds taking believers to Paradise. One day, Allah's Messenger (saw) turned to his Companions (ra) and asked, "Who among you is fasting today?" Abu Bakr (ra) said, "I am." He (again) said, "Who among you followed a funeral procession today?" Abu Bakr said, "I did." He (the Prophet) again said, "Who among you served food to the needy?" Abu Bakr said, "I did." He (again) said, "Who among you has today visited the sick?" Abu Bakr said, "I did." Thereupon Allah's Messenger said, "Anyone in whom (these good deeds) are comb.ed will certainly enter paradise."²²

In another glad tiding, Allah's Messenger (saw) spoke as follows: "Whichever believer feeds a hungry believer, Allah feeds him from the fruits of Paradise on the Day of Resurrection. Whichever believer offers a drink to a thirsty believer, Allah gives him a drink from the 'sealed nectar' on the Day of Resurrection. Whichever believer clothes a naked believer, Allah clothes him from the green garments of Paradise."²³

Once when the Prophet (saw) was giving the good news about Paradise, he said that just rulers, those who gave alms, those who were compassionate and merciful toward relatives and Muslims, and those who protected their honor and chastity would enter Paradise.²⁴ In addition, according to the Messenger of Allah (saw), "A just judge"²⁵ and "A man who calls to the five [prayers] every day and night; a man who leads a group of people and they are pleased with him, and a slave who fulfills the right of Allah and the right of his masters" are also among those who will be rewarded with a unique place in Paradise. ²⁶

By saying, "A group of people (both men and women) whose hearts will be like the hearts of birds (sensitive and pure), will enter Paradise,"²⁷ Allah's Messenger (saw) drew attention not only to the gentleness of the heart but also

²⁰ B2778, al-Bukhari, al-Wasaya, 33.
²¹ Al-Balad, 90: 12-17.
²² M6182, Muslim, Fada'il al-sahaba, 12.
²³ T2449, al-Tirmidhi, Sifat al-qiyama, 18.
²⁴ M7207, Muslim, al-Janna, 63; HM17623, Ibn Hanbal, IV, 162.
²⁵ D3575, Abu Da'ud, al-Qada' (Aqdiyya), 2.
²⁶ T2566, al-Tirmidhi, Sifat al-janna, 25.
²⁷ M7162, Muslim, al-Janna,

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to the sensitivity in being reverent toward Allah (swt). It is evident that one cannot go to the land of mercy and happiness via the path of anger and calamity. This is why most of the people given the good tidings of being among the inhabitants of Paradise not only had a pure heart but also lived a life with the consciousness of servitude to Allah. Their purity of heart was reflected in their actions. In fact, when the Prophet (saw) was asked, "What most admits people to Paradise?" He replied, "Piety (taqwa/ Allahconsciousness) and good character." According to the Prophet's statement which explains reverence and fear of Allah as means of entering Paradise, Allah (swt) is pleased with even a shepherd of goats, who calls to prayer at the peak of a mountain, and offers prayer. Allah, the Exalted, says, "Look at this servant of Mine; he calls to prayer and offers it and he fears Me. So I forgive him and admit him to paradise." 29

The Prophet (saw) established a direct link between people with good morals and the people of Paradise. He said, "Shall I inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy (to deal with)."³⁰ According to another narration transmitted by 'Ubada b. al-Samit (ra), the Prophet (saw) enumerated the six conditions to enter Paradise as follows: "Promise me six things about you and I will promise you Paradise: When you speak, tell the truth; when you give a promise, keep it; when you are entrusted with something, return it to its owner; protect your honor; avoid looking (at the haram); pull your hands (away from the evil)."³¹

Another group of people who were given the good tiding of Paradise are those who bear with patience incurable diseases, such as blindness. In a hadīth qudsi, Allah Almighty says, "From whomever I take his two precious eyes and he endures it with patience by expecting its reward from Me, I would not be content for him as a reward anything but Paradise."³²

Another act indicated by Allah's Messenger as being among the deeds leading to Paradise is truthfulness. The Prophet (saw) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. A man keeps on telling the truth until he becomes recorded as a truthful person in the presence of Allah. Beware falsehood! Because falsehood leads to evil, and evil leads to the Hell-Fire, and a man may keep on telling lies until he is written as a liar before Allah."³³

It is evident that Paradise as depicted by prophetic counsels and warnings can be earned only within the circumstances of this world. The Zuhd, 29. ²⁹ D1203, Abu Da'ud, al-Safar, 3. ³⁰ T2488, al-Tirmidhi, Sifat al-qiyama, 45. ³¹ HM23137, Ibn Hanbal, V, 323. ³² DM2823, al-Darimi, al-Riqaq, 76.

28 IM4246, Ibn Maja, al-

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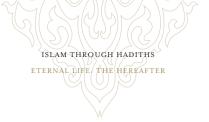
two terms frequently used in the Holy Qur'an, "crooked and straight" 34 or "good and bad,"35 which have given the poet inspiration for these lines, "Drains are dual: from one flows purity and from the other flows dirt," indicate that there are two roads at the junction of this world that will determine the eternal life of people. One leads to Paradise, the abode of eternal happiness and the other leads to Hell, the abode of calamities. The choice is left to the person. Allah's Messenger (saw) asked those who would like to go to Paradise to set out immediately and work hard and ambitiously. He reminded believers that the goods, i.e., Paradise, offered by Allah (swt) in this trade were the most precious the goods. ³⁶ As expressed by the Prophet (saw), "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked (undesirable) things."³⁷ Believers will certainly have to face many obstacles and difficulties on their path to Paradise. The traveller who is on his way to Paradise will at times have to pass over the pits of lust and inner desires. At other times, he will have to pass through the tunnels of patience and steadfastness, without deviating from the path. As stated in the Holy Qur'an, they will have to "pass the steep" path."38 On that path, the devil sits and waits and lays ambushes. Satan, who caused Adam to be exiled from Paradise, collaborates with the innerself and uses some people to put into action the second stage of his plan. He will try to prevent man from returning to Paradise because he said to Allah (swt), "Because You have put me in the wrong, I will lie in wait for them all on Your straight path."39

The famous Turkish poet Yunus Emre expressed this in the following lines and warned believers in particular and all humanity in general:

"Come! O Brothers! Come!
It seems a far destination,
I have observed this world,
and discovered it to be a trap set up."

Still, it is worth suffering all kinds of pain and hardship to reach Paradise where "Dishes and goblets of gold will be passed around with all that people's soul's desire and their eyes delight in."40 Moreover, at the end of this journey the servant will meet his Lord.41 The pleasure of this meeting is worth everything. There is no hardship in this world that cannot be endured for the sake of this blessing. However, what should be clear is that what truly takes a person to Paradise is not his deeds during this limited

34 Al-Balad, 90: 10. 35 Al-Shams, 91: 9. 36 T2450, al-Tirmidhi, Sifat al-qiyama, 18. 37 B6487, al-Bukhari, al-Riqaq, 28. 38 Al-Balad, 90: 11-12. 39 Al-Aʻraf, 7: 16. 40 Al-Zukhruf, 43: 71.



life but Allah's mercy and blessing. Faith and good deeds are just means that attract this mercy.⁴² All acts of worship are actually the manifestations of the believer's' desire for eternal happiness from the Lord Almighty. After all, everyone will meet the results of his own desires and actions.⁴³

Therefore, both Paradise and the success on the path that leads to Paradise are in fact Allah's mercy to His servants.⁴⁴ In fact, Allah's Messenger (saw) said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even for you, O Allah's Messenger?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me." In another hadīth, it was reported that Allah Almighty addressed Paradise and said, "You are My Mercy which I bestow on whoever I wish of my servants."

Therefore, as advised by Allah's Messenger, a believer should do good deeds to enter Paradise and also try to earn by such acts Allah's pleasure and mercy. Significantly, it should not be forgotten that one can only reach to the top of this difficult and steep path by the guidance of the Prophet Muhammad (saw) , the last messenger and the final guide.⁴⁷

⁴¹ B6573, al-Bukhari, al-Riqaq, 52. ⁴² Al-Zukhruf, 43: 72. ⁴³ Al-Zalzala, 99: 7-8. ⁴⁴ Al-Baqara, 2: 38; al-A'raf, 7: 23. ⁴⁵ M7113, Muslim, Sifat almunafiqin, 72; B6467, al-Bukhari, al-Riqaq, 18. ⁴⁶ B4850, al-Bukhari, al-Tafsir, (Qaaf) 1. ⁴⁷ Al-Baqara, 2: 38.



PARADISE THE ABODE OF ETERNAL WELFARE

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "قَالَ اللَّهُ أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنُّ سَمِعَتْ، وَلاَ أُذُنُّ سَمِعَتْ، وَلاَ أُذُنُّ سَمِعَتْ، وَلاَ أُذُنُّ سَمِعَتْ، وَلاَ خُطَرَ عَلَى قَلْبِ بَشْرٍ..."

According to Abu Hurayra (ra), Allah's Messenger (saw) said, "Allah Almighty said, 'I have prepared for My pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being."

(B3244, al-Bukhari, Bad' al-khalq, 8)



عَنْ هَمَّامِ بْنِ مُنَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ عَنْ فَيَتُمَّ فَي فَكُرُ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ فَي : فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ فَي : "إِنَّ أَدْنَى مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ فَيَتَمَنَّى وَيَتَمَنَّى وَيَتَمَنَّى وَيَتَمَنَّى وَيَتَمَنَّى وَيَتَمَنَّى وَيَتُمَنَّى وَيُقُولُ لَهُ: هَلْ تَمَنَّ فَيَتُولُ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ." هَلْ تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ."

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ عَلَى قَالَ: "مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللَّه! هَذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ يُدْعَى مِنْ بَابِ الصَّلاَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ يُدْعَى مِنْ بَابِ الصَّدَقَةِ يُدْعَى مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ يُدْعَى مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ يُدْعَى مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ يُدْعَى مِنْ بَابِ الرَّيَّانِ."



Hammam b. Munabbih mentioned some hadīths saying, "These are the hadīths transmitted to us by Abu Hurayra (ra) from the Messenger of Allah (saw)." One of them was this: Allah's Messenger (saw) said, "The lowest in rank among you in Paradise would be asked, 'Desire (whatever you like).' And he would express his desire and again and again express a desire. He would be asked, 'Have you expressed your desire?' He would say, 'Yes.' Then He (Allah) would say, 'For you is (granted) what you desired, and the like of it along with it.'"

(M453, Muslim, al-Iman, 301)



According to Abu Hurayra (ra), Allah's Messenger said, "Whosoever spends on a pair (of things) in the cause of Allah, the Mighty and Sublime, he will be beckoned from within Paradise (with the following words): 'O slave of Allah, here is prosperity.' Whosoever is one of the people of prayer, he will be called from the gate of prayer. Whosoever is one of the people of struggle on the path of Allah (jihād), he will be called from the gate of jihād. Whosoever is one of the people of charity, he will be called from the gate of charity. Whosoever is one of the people of fasting, he will be called from the gate of al-Rayyan."

(N2240, al-Nasa'i, al-Siyam, 43)



ne day, Allah's Messenger was sitting with his Companions (ra). He was telling them about the beauties of Paradise and they were carefully listening to him. Just then a voice was heard whereby a man said to the Prophet (saw), "O Messenger of Allah, I like horses. Are there horses in Paradise?" The Prophet (saw) said, "If Allah admits you into Paradise, even if you do not wish to be carried on a horse of rubies that will fly you wherever you want in Paradise, but it will still happen." Another asked, "O Messenger of Allah, are there camels in Paradise?" The Prophet (saw) felt that everyone would like to ask their individual questions, so he gave the following response, which was, in a way, a response to all of their questions: "If Allah admits you into Paradise, you will have therein whatever is desired by your soul and pleasing to your eye."

In this way, Allah's Messenger (saw) gave the good news to not only those who were listening to him but also to all the people in the past and present that all their requests will come true in Paradise. Allah Almighty stated in the Holy Qur'an "...with all that their souls' desire and their eyes delight in..." and informed us that the people of Paradise will have everything they want and see everything they would like to see.

Allah Almighty will reward His servants, who do deeds that please Him, with Paradise filled with endless bounty and favors.³ In accordance with the divine statement, "[Prophet], give those who believe and do good the news that they will have Gardens graced with flowing streams," Allah's Messenger (saw) gave detailed information about Paradise, sometimes with the help of verses from the Holy Qur'an and other times in his own words. Accordingly, it is reported that when believers arrive at their eternal abode of Paradise, they will see eight gates.⁵ From these gates, which the guardians of Paradise will open first for the Messenger of Allah (saw),⁶ believers will enter Paradise on Mondays and Thursdays.⁷ They will enter from different

¹T2543, al-Tirmidhi, Sifat al-janna, 11, T2544, al-Tirmidhi, Sifat al-janna, 11.

² Al-Zukhruf, 43: 71.

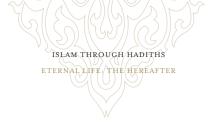
³ Al-Tawba, 9: 20-21.

⁴Al-Baqara, 2: 25.

⁵B3257, al-Bukhari, Bad' al-khalq, 9.

⁶ M486, Muslim, al-Iman,

⁷ M6544, Muslim, al-Birr, 35.



gates to their eternal abode in accordance with the deeds they did in the world. Allah's Messenger (saw) described the gates of Paradise as follows: "Whosoever spends on a pair (of things) in the cause of Allah, the Mighty and Sublime, he will be beckoned from within Paradise (with the following words): 'O slave of Allah, here is prosperity.' Whosoever is one of the people of prayer, he will be called from the gate of prayer. Whosoever is one of the people of struggle on the path of Allah (jihād), he will be called from the gate of jihād. Whosoever is one of the people of charity, he will be called from the gate of charity. Whosoever is one of the people of fasting, he will be called from the gate of al-Rayyan."8

Numerous and various benefits will be waiting for believers in Paradise. Among them are rivers of various kinds, "rivers of water forever pure, rivers of milk forever fresh, rivers of wine, a delight for those who drink rivers of honey clarified and pure." In addition to these, there are springs for Allah's servants, which flow abundantly at their wish¹¹ as well as the river of *Kawthar* promised by Allah (swt) to His Messenger. The soil of this river whose two banks are of gold and whose bed is of rubies and pearls is more fragrant than musk. Its water is sweeter than honey and whiter than snow. In it are birds whose necks are like the necks of camels. The taste of those birds is even better than they look.¹³

The soil of Paradise is soft like white wheat flour and smells like musk.¹⁴ The people of Paradise will sit on couches, feeling neither scorching heat nor biting cold,¹⁵ under trees with gold trunks,¹⁶ and with huge leaves.¹⁷ In this endless green place, there are lotus trees free of thorns and banana trees with clusters of fruit,¹⁸ and many other trees like date and pomegranate trees.¹⁹ The clusters of fruit of those trees²⁰ hang close at hand to be picked easily.²¹

The people of Paradise live by rivers²² in beautiful, strongly-built, lofty houses surrounded by sparkling light, and with sweet basil perfuming the breeze,²³—"good, peaceful homes,"²⁴ "lofty dwellings built for them,"²⁵ and "houses."²⁶ These houses of silver and gold bricks are built with mortar from highly scented musk. The pebbles of Paradise are pearls and rubies, and its earth is saffron.²⁷ The magnificent mansions adorned with precious gems are built to make their residents comfortable. Moreover, in Paradise, there are tents for believers like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others.²⁸

8 N2240, al-Nasa'i, al-Sıyam, 9 Muhammad, 47: 15. 10 T2571, al-Tirmidhi, Sifat al-janna, 27. 11 Al-Insan, 76: 6; al-Ghashiya, 88: 12. 12 M894, Muslim, al-Salat, 13 IM4334, Ibn Maja, al-Zuhd, 39; T2542, al-Tirmidhi, Sifat al-janna, 10. ¹⁴ M7351, Muslim, al-Fitan, 15 Al-Insan, 76: 13. 16 T2525, al-Tirmidhi, Sifat al-janna, 1. ¹⁷ B6553, al-Bukhari, al-Rigag, 51. 18 Al-Waqi'a, 56: 28-29. 19 Al-Rahman, 55: 68. 20 Al-Haqqa, 69: 23. ²¹ Al-Insan, 76: 14. ²² Al-'Ankabut, 29: 58. ²³ IM4332, Ibn Maja, al-Zuhd, 39. ²⁴ Al-Tawba, 9: 72; al-Saff, 61: 12. 25 Al-Zumar, 39: 20. ²⁶ Al-Tahrim, 66: 11. ²⁷ T2526, al-Tirmidhi, Sifat al-janna, 2. ²⁸ M7158, Muslim, al-Janna,

23; B3243, al-Bukhari, Bad'

al-khalq, 8.

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The people of Paradise, who live in their own private mansions, will have the honor of meeting their Lord once a week. His Throne will be shown to them and He will appear to them in one of the gardens of Paradise. Chairs of light, chairs of pearls, chairs of rubies, chairs of chrysalides, chairs of gold and chairs of silver will be placed for them. Those who are of a lower status than them will sit on sand hills of musk and camphor. There will be no one in that gathering with whom Allah does not speak face to face. Then Allah (swt) will send them to the marketplaces of Paradise to get whatever they desire. So they will go to a marketplace in which there will be such things as eyes have never seen, as ears have never heard and as hearts have never imagined. Whatever is desired will be carried for them. Nothing will be bought or sold. In that marketplace the people of Paradise will meet one another. Then believers will separate looking more handsome and with a better fragrance than when they met.²⁹

The people of Paradise will enter it without any body hair, with kohl on their eyes, thirty years or thirty-three years of age, 30 and with exceptional beauty. For the people of Paradise with beaming faces³¹ and beautiful eternal youth,³² there is no disease, poverty, or any other hardship.³³ There is no sign of what they had lacked in the world.³⁴ The people of Paradise, who are created with exceptional beauty, can transform into any image that they desire. 35 For them, there is no toil or fatigue. 36 They will live in Paradise away from idle or sinful talk³⁷ and useless things³⁸ in peace, tranquility,³⁹ and safety.⁴⁰

No believer who is surrounded with such blessings will be alone in Paradise.⁴¹ The people of Paradise and their spouses will live happily seated on couches in the shade. 42 They will have "Raised couches, goblets placed before them, cushions set in rows, and carpets spread."43 There will be servants around them like scattered pearls waiting to fulfill their requests.⁴⁴ There are also virginal, nubile, loving maidens of matching age⁴⁵ who restrain their glances, untouched beforehand by man or jinn, 46 with large, dark eyes,⁴⁷ and they are well-matched companions.⁴⁸

The people of Paradise are clothed in green silk⁴⁹ and fine brocade,⁵⁰ which does not get old and wear out.⁵¹ They will be adorned with golden bracelets and pearls.⁵² The people of Paradise will wear crowns whereby the least of its pearls would illuminate what is between the East and the West.⁵³ Their combs will be of gold, and their perspiration will smell like musk.⁵⁴

²⁹ M7146, Muslim, al-Janna, 13; IM4336, Ibn Maja, al-Zuhd, 39.

30 T2545, al-Tirmidhi, Sifat

al-janna, 12.

31 'Abasa, 80: 38.

32 T2526, al-Tirmidhi, Sifat al-janna, 2.

³³M7156, Muslim, al-Janna,

34 M7157, Muslim, al-Janna,

35 T2550, al-Tirmidhi, Sifat al-janna, 16.

36 Fatir, 35: 35.

37 Al-Waqi'a, 56: 25.

³⁸ Al-Mu'minun, 23: 3.

39 Al-An'am, 6: 127.

40 Saba', 34: 37.

⁴¹ M7147, Muslim, al-Janna,

42 Ya Sin, 36: 55-56.

43 Al-Ghashiya, 88: 13-16.

44 Al-Insan, 76: 19.

45 Al-Waqi'a, 56: 36-37.

46 Al-Rahman, 55: 56.

47 Al-Dukhan, 44: 54.

48 Al-Naba', 78: 33-34.

49 Al-Insan, 76: 21.

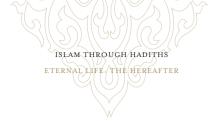
50 Al-Dukhan, 44: 53.

51 M7156, Muslim, al-Janna,

⁵² Al-Hajj, 22: 23; al-Insan, 76: 21.

53 T2562, al-Tirmidhi, Sifat al-janna, 23.

54 B3327, al-Bukhari, al-Anbiya', 1.



The people of Paradise, to whom are offered a caul of fish-liver and drink from a spring called *Salsabil*⁵⁵, will be able to eat and drink whatever they wish without any restriction. They will be hosted with any fruit or meat they desire, ⁵⁶ with perpetual food, ⁵⁷ with white, delicious wine to those who taste it, causing no light-headedness or intoxication. ⁵⁸ Dishes and goblets of gold will be passed around them with all that their souls desire and their eyes delight in. ⁵⁹ They will be served with silver plates, gleaming silver goblets according to their fancy, ⁶⁰ "with glasses, flagons, and cups of a pure drink that causes no headache or intoxication; [there will be] any fruit they choose; the meat of any bird they like." ⁶¹

The believers will reside in gardens with different features in accordance with the rewards they merit. Even though the numbers of these gardens is not known, the Prophet (saw) said that there are one-hundred degrees in Paradise and the distance between every two degrees is like the distance between the sky and the Earth. ⁶² He especially drew attention to four gardens. Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. ⁶³

Among the gardens, the gardens of Firdaws and 'Adn have special importance. In fact, Allah's Throne is above the Garden of Firdaws, which is located at the center of the gardens of Paradise. The Garden of Firdaws, which will be the eternal abode of believers who attain salvation, is also the place from which the rivers of Paradise gush forth and the most superior of all gardens in Paradise. As for the Garden of 'Adn, which is like a city, it is also the garden where the prophets will reside. In this town built with gold bricks and silver bricks, Allah's Messenger (saw) has a mansion. There will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Garden of 'Adn. Those who believe and do good deeds are also promised in the Holy Qur'an to be rewarded with the gardens of Ma'wa and Na'im. These Paradises, both of which have different attractions, are adorned with various beauties for servants who attain the pleasure of their Lord.

The people of Paradise will be able to ask for whatsoever they desire; and as soon as they ask, they will have those blessings. In fact, the Prophet (saw) says, "The lowest in rank among you in Paradise would be asked, 'Desire (whatever you like).' And he would express his desire and again and again express

55 M716, Muslim, al-Hayd, 34; al-Insan, 76: 18. ⁵⁶ Al-Tur, 52: 22. ⁵⁷ Al-Ra'd, 13: 35. 58 Al-Saffat, 37: 46-47. ⁵⁹ Al-Zukhruf, 43: 71. 60 Al-Insan, 76: 15-16. 61 Al-Waqi'a, 56: 18-21. 62 B7423, al-Bukhari, al-Tawhid, 22. 63 B4878, al-Bukhari, al-Tafsir, (al-Rahman) 1. 64 B7423, al-Bukhari, al-Tawhid, 22; Mu'minun, 23: 1-11. 65 B4674, al-Bukhari, al-Tafsir, (al-Tawba) 15. 66 B7444, al-Bukhari, al-Tawhid, 24.

67 Al-Sajda, 32: 19; Yunus,

10: 9.

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a desire. He would be asked, 'Have you expressed your desire?' He would say, 'Yes.' Then He (Allah) would say, 'For you is (granted) what you desired, and the like of it along with it." 68 Moreover, those blessings will not be necessary to fulfill or meet a need or to cover a deficiency for the people of Paradise. They will be given to them just for enjoyment as a favor of Allah (swt). Even though the people of Paradise will not have to work, because a person can do whatever he wishes in Paradise, he will still be able to cultivate the land if he wishes to do that. 69

As understood from the verses of the Holy Qur'an and sayings of the Prophet (saw), the blessings created in Paradise will appeal to all the senses and thus will be able to satisfy a person in all every respect. Indeed, according to the report of Allah's Messenger, "Allah Almighty said, 'I have prepared for My pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." Allah's Messenger (saw) described Paradise, which, with its extraordinary beauty and blessings, was far beyond human comprehension, in a way that was understandable to ordinary people. Still, as expressed in the Holy Qur'an, even though the fruits of these Gardens, which will look like and have a similar shape as those in the world, they will be much more beautiful and superior.⁷¹ However, the real color, taste and shape of these blessings are too beautiful to be comprehended by the human mind. Allah's Messenger (saw), who wanted to express this extraordinary beauty of Paradise, said, "If as little as what can be placed on a fingernail of what is in Paradise were to become apparent, it would have beautified all the far corners of the heavens and the earth. And if a man among the people of Paradise were to appear and his bracelets were to become apparent, they would have blotted out the light of the sun, as the sun blots out the light of the stars."72

As beautifully expressed in the verse "Dishes and goblets of gold will be passed around them with all that their souls' desire and their eyes delight in,"⁷³ there will be abundance of everything that a believer wishes in Paradise. A believer lives in order to earn a place in Paradise and for the blessings in Paradise. However, what is most important is for a person to enter Paradise well pleasing to his Lord and well pleased by his Lord,⁷⁴ because Paradise is the place that Allah (swt) will give to His righteous servants as a reward in the Hereafter.

301. 69 B2348, al-Bukhari, al-Muzara'a, 20. 70 B3244, al-Bukhari, Bad'al-khalq, 8. 71 Al-Baqara, 2: 25.

68 M453, Muslim, al-Iman,

⁷²T2538, al-Tirmidhi, Sifat al-janna, 7.

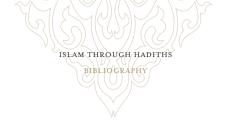
⁷³ Al-Zukhruf, 43: 71.

⁷⁴ Al-Fajr, 89: 27-30.

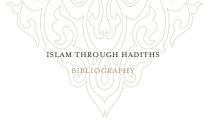
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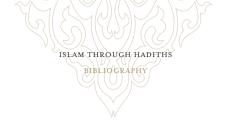
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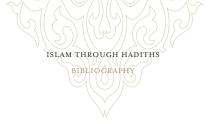
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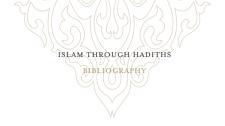


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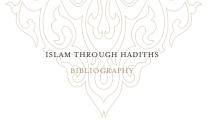


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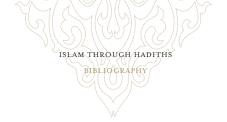
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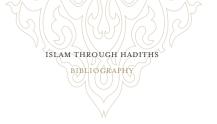
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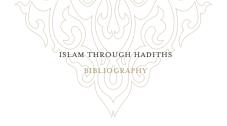
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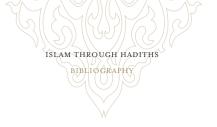
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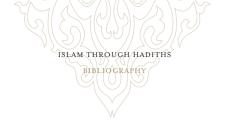
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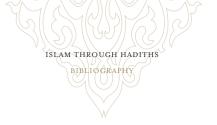
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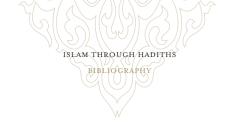
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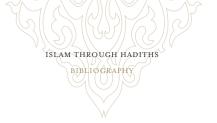
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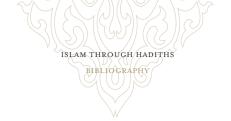
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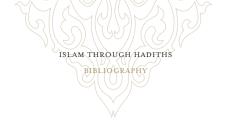


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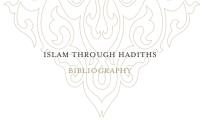
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