

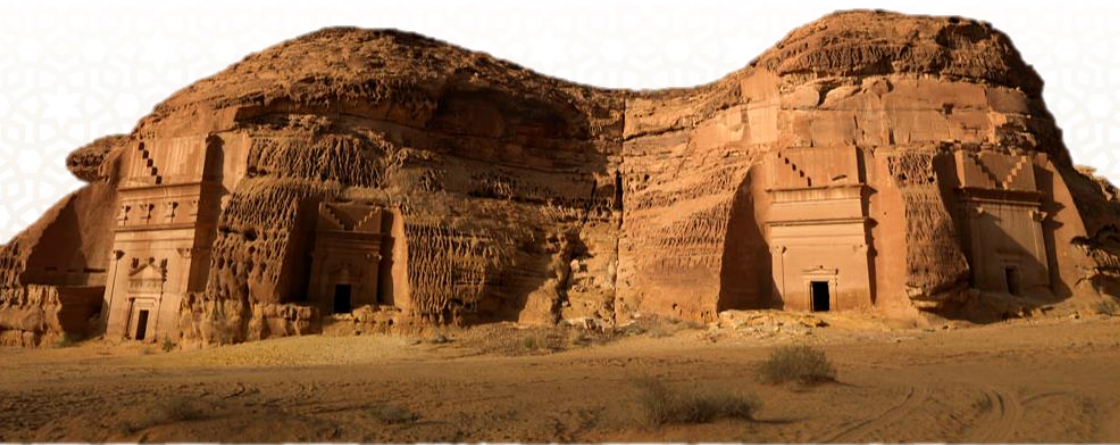
Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Part 33

The Battle of Tabūk

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Sīrah of Muḥammad ﷺ
Part 33 – The Battle of Tabūk
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

The tribe of Hawāzin prepared to march against Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Their leader Mālik ibn ‘Auf instructed the tribe to bring along their wealth and families, so they could fight with more vigour. This plan was not approved of by Durayd. He was an old man, experienced in warfare who had accompanied the army. Mālik did not listen to Durayd’s advice and proceeded to advance towards the Muslims.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ found out about their intentions and prepared for the confrontation. Ṣafwān ibn Umayyah agreed to supply the Muslim army with armour, even though he had not embraced at the time. The Muslim army numbered 12,000, whilst the Hawāzin were 20,000 strong.

The Hawāzin entered the valley of Ḥunayn and took up positions waiting for the Muslim army. Their plan was to attack the Muslims, all at once.

As the Muslim army passed through the valley, the Hawāzin carried out their plan. Initially the surprise of the attack caused the Muslims to disperse in all directions, but they soon regrouped and caused the enemy to flee.

Mālik ibn ‘Auf fled to al-Ṭāif and sought refuge in one of the fortresses with some of his companions. Another part of the army including Durayd fled to Auṭās, whilst others went to Nakhlah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent a contingent of his army to Auṭās to confront the Hawāzin who had reached there. A confrontation took place, and the Muslims were victorious, however Abū ‘Āmir al-Ash‘arī رَضِيَ اللهُ عَنْهُ was wounded and attained martyrdom due to his injuries. During this confrontation, Durayd was killed.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way to al-Ṭāif with the Muslim army and laid siege to the fortress. The occupants inside were well supplied and able to defend it successfully. After some time, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made the decision to lift the siege. Whilst leaving he supplicated to Allāh سُبْحَانَهُ وَتَعَالَى to guide the people inside. Allāh سُبْحَانَهُ وَتَعَالَى answered the supplication of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and later on, Mālik ibn ‘Auf embraced and came into the fold of Islām.

The bounty which had been captured during the battle of Ḥunayn was very large due to the tribe travelling with their families and their animals. The spoils included thousands of captives and thousands of animals. It had all been gathered at al-Ji‘rānah.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ waited for ten days in case the Hawāzin came before he shared out the spoils. Due to their absence, the spoils were then distributed.

During the distribution, Rasūlullāh ﷺ was very generous in the shares that were given to people who had just embraced Islām, so their hearts could be more inclined towards it. The Anṣār were satisfied that Rasūlullāh ﷺ had come in their share.

A delegation from the Hawāzin now arrived, embraced Islām and pledged allegiance to Rasūlullāh ﷺ. They made a request for their captives and wealth to be returned to them.

Rasūlullāh ﷺ asked them to make a choice, between their wealth or their captives. The captives were chosen, and they were subsequently freed.

Rasūlullāh ﷺ then made his way back to Makkah, to perform ‘Umrah once again. After completing his rites, he made his way back to Madīnah.

The Governors

After the liberation of Makkah, Islām now spread far and wide throughout the Arabian Peninsula. There was now a requirement to teach the new Muslims the ways of Islām and to also establish the rule of law in all the different regions.

Rasūlullāh ﷺ sent many of his Companions رَضِيَ اللَّهُ عَنْهُمْ to fulfil these tasks. Some of the places they were sent can be seen below:



Bādhān ibn Sāsān had been appointed the Governor of Yemen by Kistrā' the ruler of the Persian empire. After Kistrā' passed away, Bādhān embraced Islām and Rasūlullāh ﷺ kept him in position. After Bādhān passed away, his son Shahar was made the Governor of Ṣan‘ā', the capital of Yemen. After Shahars demise, Khālīd ibn Sa‘īd ibn al-‘Āṣ Amawī was made the Governor.

Other appointments were as follows:

Governor	Region
Ziyād ibn Labīd al-Anṣārī رَضِيَ اللهُ عَنْهُ	Ḥaḍramaut
Abū Mūsā' al-Ash‘arī رَضِيَ اللهُ عَنْهُ	Zabīd & Aden
Mu‘ādh ibn Jabal رَضِيَ اللهُ عَنْهُ	Al-Jund (A city in Yemen)
Abū Sufyān ibn Ḥarb رَضِيَ اللهُ عَنْهُ	Najrān
Yazīd ibn Abū Sufyān رَضِيَ اللهُ عَنْهُ	Taymā'
‘Attāb ibn Usaīd رَضِيَ اللهُ عَنْهُ	Makkah

As well as the above, ‘Alī رَضِيَ اللهُ عَنْهُ was appointed the Qāḍī, judge of Yemen.

The Banū Tamīm

In the month of Muḥarram, in the 9th year of Hijri, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent the ‘Āmilīn, the collectors to gather the Ṣadaqāt & Zakāt from the various tribes around the Arabian Peninsula. They were sent to many places including Baḥrayn & Najrān.

One of the collectors sent by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Bishr ibn Sufyān ‘Adawī رَضِيَ اللهُ عَنْهُ. Many people were prepared to give their Zakāt, however the Banū Tamīm refused. They took an oath that not even a single camel would leave from their place and drew their swords getting ready to fight. Bishr رَضِيَ اللهُ عَنْهُ returned to Madīnah and informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of the incident.



The Expedition

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Uyaynah ibn Ḥaṣan al-Fazāri رَضِيَ اللهُ عَنْهُ at the head of 50 horsemen to Suqyā, where the Banū Tamīm lived. The Muslim army arrived at night and took the Banū Tamīm by surprise. 11 men, 21 women and 30 children were taken captive and brought back to Madīnah. They were kept in the house of Ramlah bint al-Ḥārith رَضِيَ اللهُ عَنْهَا.

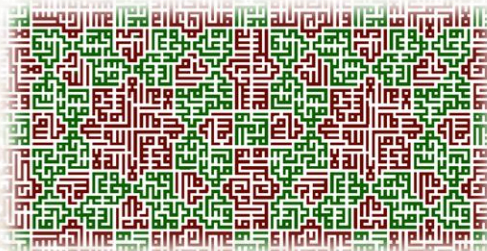
The Call

A delegation from the Banū Tamīm now arrived in Madīnah. Among them were:

- ‘Aṭṭārid ibn Ḥājib
- Al-Zibirqān ibn Badr
- Qays ibn ‘Āsim
- Al-Aqra‘ ibn Ḥābis
- Qays ibn al-Ḥārith
- Nu‘aym ibn Sa‘ad
- ‘Amr ibn al-Ahtam
- Ribāh ibn al-Ḥārith

When the delegation saw their womenfolk crying, they hurried and arrived at the door of Rasūlullāh ﷺ. They called out and said ‘O Muḥammad (ﷺ) come outside to us.’

Rasūlullāh ﷺ responded to their call and came out of his dwellings. The Banū Tamīm wanted to compete in poetry with Rasūlullāh ﷺ. Rasūlullāh ﷺ told them that he was neither a poet and nor had he been given the command to boast.



The Revelation

Regarding this incident, Allāh ﷻ sent down the following verses from Sūrah al-Ḥujrāt:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ
 أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ
 لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾¹

“As for those who call you from behind the chambers, most of them have no sense. (4) Had they remained patient until you come out to them, it would have been much better for them. And Allāh is Most-Forgiving, Very-Merciful. (5)”

Rasūlullāh ﷺ came out of his dwellings and recited Zuhur Ṣalāh. He finished praying and then sat down in the courtyard of the Masjid.

The delegation requested that their poet and spokesman be allowed to say something. Rasūlullāh ﷺ granted him permission.

¹ Sūrah al-Ḥujrāt verses 4-5

The Challenge

‘Aṭṭārid ibn Ḥājib was the speaker on behalf of the Banū Tamīm. He stood up and recited some poetry in praise of their tribe in a very eloquent fashion. He mentioned how Allāh **سُبْحَانَهُ وَتَعَالَى** had been very kind to them and had given them plenty of wealth as well as making them an honourable and numerous people. He concluded with a challenge. If anyone could say something which was similar to his speech or even better, then they should. After ‘Aṭṭārid ibn Ḥājib finished, he sat down.

Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** instructed Thābit ibn Qays ibn Shammās al-Anṣārī **رَضِيَ اللَّهُ عَنْهُ** to reply. Thābit **رَضِيَ اللَّهُ عَنْهُ** stood up right away and delivered an excellent speech praising Allāh **سُبْحَانَهُ وَتَعَالَى**. He described His qualities and how He had made the Muslims kings. Allāh **سُبْحَانَهُ وَتَعَالَى** had then sent the best of His creation as a Messenger.

Thābit **رَضِيَ اللَّهُ عَنْهُ** then praised Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, and mentioned how he had the best lineage, was the most truthful in speech and most superior in creation. Allāh **سُبْحَانَهُ وَتَعَالَى** had also revealed a Book to Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and made him a trust to the entire creation. Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** was the most beloved to Allāh **سُبْحَانَهُ وَتَعَالَى** from all His creation.

Thābit **رَضِيَ اللَّهُ عَنْهُ** then praised the Muhājirūn and the Anṣār and concluded with seeking forgiveness from Allāh **سُبْحَانَهُ وَتَعَالَى** for himself and the believing men and women.

It was now the turn of the Banū Tamīm to respond. Al-Zibirqān ibn Badr sang a poem in praise of his tribe. Rasūlullāh ﷺ now asked Ḥassān رضي الله عنه to reply. Ḥassān رضي الله عنه then said a poem in response in such a manner that once he had finished, al-Aqrāʿ ibn Ḥābis from the Banū Tamīm took an oath and said that the Muslim speaker was better than theirs and the Muslim poet was also better.

All the members of the delegation from the Banū Tamīm then embraced Islām. Rasūlullāh ﷺ rewarded them with gifts and all the captives that had been taken, were freed.



The Banū al-Muṣṭaliq

Another collector was Walīd ibn Uqbah رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent him to the Banū al-Muṣṭaliq to collect the Ṣadaqāt. When the Banū al-Muṣṭaliq heard of his coming, they were very happy and went out to welcome him.

In the days of ignorance, there had been enmity between the family of Walīd رَضِيَ اللهُ عَنْهُ and the Banū al-Muṣṭaliq. When Walīd رَضِيَ اللهُ عَنْهُ saw the Banū al-Muṣṭaliq from afar, he thought that they had come out to fight as they had arranged themselves in a military fashion. Walīd رَضِيَ اللهُ عَنْهُ turned back and returned. He went to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and informed him that these people had turned away from Islām and had refused to pay the Zakāt.



The Delegation

When Rasūlullāh ﷺ heard about the Banū al-Muṣṭaliq, he was surprised. Rasūlullāh ﷺ was in this deliberation when the news reached the Banū al-Muṣṭaliq. A delegation was immediately dispatched to Rasūlullāh ﷺ to inform him that it was nothing of the sort.

Upon this incident, Allāh ﷻ revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ مِّن بَنِي فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا مِّنْ بَجَاهِلِيَّةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نُدْمِينَ ﴿٦﴾²

“O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did. (6)”

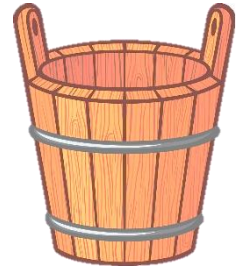
² Sūrah al-Hujrāt verse 6

Other Expeditions

The Sariyah of ‘Abdullāh ibn ‘Awsajah رَضِيَ اللهُ عَنْهُ

In the month of Şafar, in the 9th year of Hijri, ‘Abdullāh ibn ‘Awsajah رَضِيَ اللهُ عَنْهُ was sent by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with a letter to the Banū ‘Amr ibn al-Ḥārithah inviting them towards Islām.

The Banu ‘Amr ibn Ḥārithah refused the invitation. Furthermore, they took the letter, washed it, and tied it to the bottom of a bucket. ‘Abdullāh ibn ‘Awsajah رَضِيَ اللهُ عَنْهُ returned to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and informed him of their refusal and the strange treatment of the letter. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, ‘have these people lost their intelligence?’



The Sariyah of Quṭbah ibn ‘Āmir رَضِيَ اللهُ عَنْهُ

In the same month, Quṭbah ibn ‘Āmir رَضِيَ اللهُ عَنْهُ was sent at the head of 20 people to the people of Khash‘am. The expedition was successful and among the spoils were some captives, goats, and camels. After one fifth was taken out from the bounty, each person received 4 camels. One camel was equivalent to 10 goats.



The Sariyah of Ḍaḥḥāk ibn Sufyān Kilābi رَضِيَ اللَّهُ عَنْهُ

In the following month of Rabī^ʿ al-Awwal, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Ḍaḥḥāk ibn Sufyān Kilābi رَضِيَ اللَّهُ عَنْهُ to the Banū Kilāb inviting them towards Islām. They refused to embrace, verbally abused Ḍaḥḥāk رَضِيَ اللَّهُ عَنْهُ, and also made bad remarks about Islām. The Banū Kilāb then got ready to fight.

A battle then took place between the Muslims and the Banū Kilāb, where the Muslims were victorious. Ḍaḥḥāk ibn Sufyān رَضِيَ اللَّهُ عَنْهُ returned to Madīnah with the spoils.

The Sariyah of ‘Alqamah ibn Mujazzaz رَضِيَ اللَّهُ عَنْهُ

The city of Jeddah lies west of Makkah on the coast and is easily accessible by sea. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received news that some Abyssinians had landed in the city.

‘Alqamah رَضِيَ اللَّهُ عَنْهُ was sent by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the head of 300 horsemen in pursuit of them. When the Abyssinians heard they were coming, they ran away and dispersed. They were nowhere to be found.

The Muslim army made their way back to Madīnah and some of the group decided they wanted to return earlier than the others. ‘Alqamah رَضِيَ اللَّهُ عَنْهُ lit a fire and ordered those people who were in a hurry to jump into the fire. Some of them got ready to jump in, but ‘Alqamah رَضِيَ اللَّهُ عَنْهُ said he was only joking.

When they returned to Madīnah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard about what had happened and said that whoever commands you to do a sin, do not listen to them.

" مَنْ أَمَرَكُمْ مِنْهُمْ بِمَعْصِيَةِ اللَّهِ فَلَا تُطِيعُوهُ " ³



³ Sunan ibn Mājah 2863

The Sariyah of ‘Alī ibn Abū Ṭālib رَضِيَ اللهُ عَنْهُ to Ṭay

In the month of Rabī‘ al-Ākhir, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent ‘Alī رَضِيَ اللهُ عَنْهُ with 150 or 200 men towards the tribe of Ṭay. The tribe had an idol called Fulas, and the expeditions task was to take it down.

The Muslim army arrived there at night time and managed to take some captives as well as livestock. The objective of the expedition was completed, and they brought back two swords from the temple, which had been hung by Ḥārith ibn Shamr.



Among the captives was Saffānah, the daughter of the renowned generous man Ḥātīm al-Ṭā‘ī. Her brother, ‘Adiy had heard about the Muslim army and fled to Shām. The reason being, there were many of the Chrisitan faith, which he followed, present there at the time.

The captives were brought back to Madīnah and set down in a place called Ḥaẓīrah, which was close to Masjid al-Nabwī.

When Rasūlullāh ﷺ passed by the captives, Saffānah addressed him and said that her father had passed away and the person who was supposed to look after her has run away. If he is kind to her then Allāh سُبْحَانَهُ وَتَعَالَى will be kind to him.

Rasūlullāh ﷺ then asked her. ‘Who was the person who was responsible for you?’ She said it was ‘Adiy ibn Ḥātim.

Rasūlullāh ﷺ knew he was the one who had run away. He told Saffānah that he would be kind to her, but it would be better if she did not hurry back. Rasūlullāh ﷺ would find some people who could take her back home.

After 2 or 3 days, some people from the tribe of Ṭay who were on their way to Shām were found. Rasūlullāh ﷺ sent Saffānah with them and gave her an animal to ride, some clothes and provisions for the journey as well. Seeing the way Rasūlullāh ﷺ had treated her, Saffānah embraced Islām and said some words to thank Rasūlullāh ﷺ.



Saffānah arrives in Shām

Saffānah made the journey north with the travelling party and arrived in Shām. She met her brother ‘Adiy and told him what had happened when she was in Madīnah. ‘Adiy then asked her what he should do? Saffānah told him that he should go as soon as possible to meet Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If he, meaning Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is a Prophet, then to go to him quickly would be an act of virtue, and if he is a King, then it would be a source of honour. ‘Adiy approved of her answer.

After some time ‘Adiy arrived in Madīnah, presented himself in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and embraced Islām.



Gazwah Tabūk

Rasūlullāh ﷺ stayed in Madīnah between Dhul Ḥijjah and Rajab. What followed next was the expedition to Tabūk.

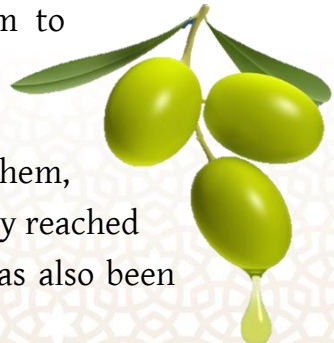
In Mu‘jam Tabrāni, ‘Imrān ibn Ḥuṣayn رَضِيَ اللهُ عَنْهُ narrates that the Christian Arabs wrote a letter to Hiraqla, the leader of the Roman Empire, informing him that Muḥammad ﷺ has passed away and the people are dying of famine and starvation. This would be an excellent opportunity to attack the Arabs.



Upon receiving the news, Hiraqla immediately gave the command to prepare an army. A force 40,000 strong was dispatched southwards towards Arabia.

The News

Some traders used to come from Shām to Madīnah to sell olive oil. The Muslims received news from them that Hiraqla has prepared a great army to confront them, and the front part of the army has already reached Balqā’. Furthermore, the whole army has also been given their wages for a whole year!



When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard about this news, he gave an immediate command to prepare for an expedition, so they could confront the Byzantines on the edge of their territory. And this place was Tabūk.

Tabūk

Tabūk is located approximately 350 miles north of Madīnah and was on the southern border of the Byzantine empire.



The distance to Tabūk from Madīnah was very far, and the days were hot. There was also a lack of food and provisions for the long difficult journey ahead.

The hypocrites got worried that they would finally be exposed. They didn't want to go on the expedition themselves and wanted to encourage others not to go as well. They would tell everyone not to go out in the heat.

Upon this, Allāh سُبْحَانَهُ وَتَعَالَى Revealed the following verses:

وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ
 قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾
 فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا
 جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ⁴ ﴿٨٢﴾

“And they said, ‘Do not march in this hot weather.’ Say, ‘The fire of Hell is much more intense in heat,’ only if they could understand. (81)

So, let them laugh a little, and weep a lot, this being a reward of what they used to earn. (82)”

⁴ Sūrah al-Tawbah verses 81 & 82

The Generosity of the Companions رَضِيَ اللَّهُ عَنْهُمْ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had given the order for the Companions رَضِيَ اللَّهُ عَنْهُمْ to prepare for the expedition. He encouraged those who were wealthy to provide mounts and money for the expedition.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ presented all his wealth which was 4,000 dirhams. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, ‘Have you left anything behind for your family and household?’. Abū Bakr رَضِيَ اللَّهُ عَنْهُ replied, ‘Only Allāh and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.’

‘Umar رَضِيَ اللَّهُ عَنْهُ gave half of his wealth for the expedition.

‘Abdur Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ gave 200 Uqiyah of silver.

‘Āṣim ibn ‘Adiy رَضِيَ اللَّهُ عَنْهُ presented 70 loads of dates.

‘Uthmān رَضِيَ اللَّهُ عَنْهُ presented 300 camels, fully provisioned and 1,000 dinars to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which was equivalent to 10,000 dirhams. This made Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ extremely happy. The Companions رَضِيَ اللَّهُ عَنْهُمْ gave as much as they could according to their means, but it was still not enough to provision the army.



Some of the Companions رَضِيَ اللهُ عَنْهُمْ came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that they were completely helpless and had no mounts for the journey. If they could get a mount to ride on, they would not be deprived of the blessing. In Ibn Ishāq, it mentions the names of these Companions رَضِيَ اللهُ عَنْهُمْ were:

- Sālim ibn ‘Umayr رَضِيَ اللهُ عَنْهُ
- ‘Ulbah ibn Zayd رَضِيَ اللهُ عَنْهُ
- Abū Laylā’ - ‘Abd al-Raḥmān ibn Ka‘ab رَضِيَ اللهُ عَنْهُ
- ‘Amr ibn Ḥumām رَضِيَ اللهُ عَنْهُ
- ‘Abdullāh ibn al-Mughaffal رَضِيَ اللهُ عَنْهُ
- Ḥaramīy ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ
- ‘Irbād ibn Sāriyah al-Fazārī رَضِيَ اللهُ عَنْهُ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them that he had no animals to give them. Upon hearing this, their eyes filled with tears, and they turned back as they could not provision themselves for the expedition.



Allāh ﷻ then sent the following Revelation concerning this incident:

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ
عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا
أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ 5

“Nor (is there any blame) on those who, when they came to you so that you might provide them with a carrier (that they could ride for Jihād) and you said (to them), ‘I find no carrier to give to you’, went back with their eyes flowing with tears in grief, because they had nothing to spend. (92)”

The Generosity of Yāmīn ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ

‘Abdullāh ibn Mughaffal and Abū Layla - ‘Abdur Raḥmān ibn Ka’ab رَضِيَ اللَّهُ عَنْهُ were returning crying when they met Yāmīn ibn ‘Umayr ibn Ka’ab al-Nadrī رَضِيَ اللَّهُ عَنْهُ. He asked them why they were crying. They told him that they had gone to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to ask him for a mount but he doesn’t have one to give them, and they don’t have the means to get one themselves.

When Yāmīn رَضِيَ اللَّهُ عَنْهُ heard their story, he gave them a watering camel and some provisions for the journey. They were now ready to join the expedition with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

⁵ Sūrah al-Tawbah verse 92

The Deputy

When the preparations were complete, Rasūlullāh ﷺ left Muḥammad ibn Maslamah al-Anṣārī رَضِيَ اللهُ عَنْهُ in charge in Madīnah. ‘Alī رَضِيَ اللهُ عَنْهُ was left behind to look after the household and the family.

عَنْ مُضَعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ " أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي " ⁶

Muḥab ibn Sa‘ad narrated from his father that Rasūlullāh ﷺ set out for Tabūk. appointing ‘Alī رَضِيَ اللهُ عَنْهُ as his deputy (in Madīnah). ‘Alī رَضِيَ اللهُ عَنْهُ said, ‘Do you want to leave me with the children and women?’ Rasūlullāh ﷺ said, ‘Will you not be pleased that you will be to me like Hārūn عَلَيْهِ السَّلَامُ was to Mūsā عَلَيْهِ السَّلَامُ? Except there will be no Prophet after me.’

An army of 30,000 left Madīnah with Rasūlullāh ﷺ, out of which 10,000 were cavalry.

⁶ Ṣaḥīḥ al-Bukhārī 4416

The Journey

Rasūlullāh ﷺ left Madīnah and setup camp in Thanīyyat al-Wadā‘, which was a pass overlooking the city. ‘Abdullāh ibn Ubayy, the leader of the hypocrites, setup his camp below Rasūlullāh ﷺ in the direction of Dhubāb which was a mountain below the pass.

When Rasūlullāh ﷺ set off, ‘Abdullāh ibn Ubayy did not follow him, instead he went back and remained with the other hypocrites.

The army continued north, and they passed by al-Ḥijr, which is also called Madā’in Šāliḥ. This was the place where the divine punishment came down upon the people of Thamūd.



Figure 1 - The dwellings of the people of Thamūd

When Rasūlullāh ﷺ passed by this area, he hung a cloth over his face and rode faster on his camel. He told the Companions رَضِيَ اللهُ عَنْهُمْ that no one should drink the water, or even perform ablution with the water from that place. If anyone had mistakenly taken any water, they should throw it away. If anyone had used any water to make dough, then they should feed it to the camels.



Rasūlullāh ﷺ also told the Companions رَضِيَ اللهُ عَنْهُمْ that they should not venture out alone at night but take someone with them. All the Companions رَضِيَ اللهُ عَنْهُمْ did as they had been advised except two from the Banū Sā'idah. One of them had gone out to answer the call of nature, whilst another went to look for a camel which he had lost.

As for the one who went to answer the call of nature, he choked. The other one was carried by the wind all the way to the two mountains of Ṭay. Rasūlullāh ﷺ was informed of this and said, 'Did I not tell you that none of you should go out alone, except that they have another person with them?' Rasūlullāh ﷺ then supplicated for the one who had choked, and he was cured. The other one was brought to Madīnah by a man from the Ṭay, after Rasūlullāh ﷺ had returned.

The Rain

The Muslim army continued on their journey. The lack of water was a cause of great concern among them. Rasūlullāh



صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then supplicated to Allāh سُبْحَانَهُ وَتَعَالَى. Allāh سُبْحَانَهُ وَتَعَالَى answered the prayer and sent a cloud which began to rain. It rained so much that the entire army was able to quench their thirst. They also carried away as much water as they required.

The Camel of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

During the journey, the camel of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went astray. There was a hypocrite by the name of Zayd ibn al-Luṣayt who was in the company of ‘Umārah ibn Ḥazm رَضِيَ اللَّهُ عَنْهُ.

Whilst ‘Umārah رَضِيَ اللَّهُ عَنْهُ was with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Zayd ibn al-Luṣayt remarked, ‘Does not Muḥammad claim he is a Prophet and informs you of news from the Heavens. He does not even know where his camel is.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ‘Umārah رَضِيَ اللَّهُ عَنْهُ that a man has said these words. He further said ‘I swear by my Lord that I have knowledge of nothing except what Allāh سُبْحَانَهُ وَتَعَالَى tells me and Allāh سُبْحَانَهُ وَتَعَالَى has showed me where it is (meaning the camel). It

is in such and such valley, in such and such glen. A tree had caught hold of its reign. Go out and bring back the camel to me.'



The Companions رَضِيَ اللَّهُ عَنْهُمْ went to the place Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had told them to go and found the camel exactly how it had been described by him. They then brought back the camel.

‘Umārah رَضِيَ اللَّهُ عَنْهُ went back to his camp and informed them of what happened and how Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that a man had said such and such about him. One of the men from the company who had not been with ‘Umārah رَضِيَ اللَّهُ عَنْهُ when he was with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that it was Zayd ibn al-Luṣayt who had said this.

‘Umārah رَضِيَ اللَّهُ عَنْهُ went to Zayd ibn al-Luṣayt and expressed his displeasure that he was in his company, and he did not know what he really was. He then expelled him from the camp and told him not to associate with him anymore.

According to some reports, Zayd ibn al-Luṣayt repented after this, but others say that he was continually suspected of doing evil until he passed away.

The Well

Just before the Muslim army reached Tabūk, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ اللهُ عَنْهُمْ that they would arrive at the spring of Tabūk the following morning. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised them not to take any water from the spring.

When the Muslim army reached the spring, there was very little water. It was just dripping, one drop at a time. The water was collected in a utensil by the Companions رَضِيَ اللهُ عَنْهُمْ for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and presented to him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ washed his blessed hands and face with the water. This water was then put back into the well.

As soon as the water was poured back, the water started to flow like a fountain. The whole army then drank to their fill.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said to Mu‘ādh ibn Jabl رَضِيَ اللهُ عَنْهُ, ‘O Mu‘ādh, if you stay alive then you will see this land green full of orchards.’

In a narration from Ibn Ishāq, it says that the well is still flowing to this day, and you can hear its sound from far away.

Tabūk.

The Muslim army finally reached Tabūk and stayed there for twenty days. No confrontation took place in this time, but the arrival of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had not been without benefit.

Yuḥannah ibn Ru'bah, the governor of Aylah came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and agreed to pay the Jizyah. The people of Jarbā' and Adhruḥ also came and did the same.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wrote a letter to Yuḥannah ibn Ru'bah as follows:

‘In the name of Allāh, the Beneficent, the Merciful. This is a guarantee from Allāh and Muḥammad the Prophet, Messenger of Allāh to Yuḥannah ibn Ru'bah and the people of Aylah, their ships and their caravans in the land and the sea. They have the protection of Allāh and protection of Muḥammad, the Prophet. And whoever is with them from the people of Shām (Syria) and the people of Yemen and the people of the sea.

Whoever from among them introduces a new factor, then their wealth will not save them. It will be a fair prize for whoever takes it, from the people. And it is not permitted that they will be stopped from going down to their wells, or their road, by land or sea.’

Ukaydir – The Ruler of Dūmah al-Jandal

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ with 420 horsemen to Ukaydir. Hiraqla had appointed Ukaydir as the Governor of Dūmah al-Jandal.

Dūmah al-Jandal is in the far northern part of Arabia, over 200 miles to the north west of Tabūk.



Figure 2 - Map of Dūmah al-Jandal

As Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ was departing, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told him that he would meet Ukaydir while he would be hunting wild cows. He was advised to arrest him and bring him to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ went off with his company and came within sight of Ukaydir's fort.

It was a moonlit summer's night and Ukaydir was sitting on the roof of his house with his wife. They could hear the cows rubbing their horns against the gates of his fort all night long. His wife urged Ukaydir to go after the animals.

Ukaydir asked for his horse and set off in pursuit with some members of his family, including his brother Ḥassān. They had only travelled a short distance when they encountered Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ with his company.

Ḥassān fought Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ and lost. Ukaydir was captured and Khālid ibn al-Walīد رَضِيَ اللهُ عَنْهُ told him that he could

give him security if he agreed to go with him to Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ukaydir accepted

the terms. At the time,

Ukaydir was wearing a gown

of brocade which was covered

in gold. Khālid ibn al-Walīd

رَضِيَ اللهُ عَنْهُ removed the gown off

Ukaydir and sent it to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When the gown came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Muslims were touching it with their hands and admiring it. To this Rasūlullāh

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Do you admire this? By the one in whose hand my life is, the napkins of Sa‘ad ibn Mu‘ādh رَضِيَ اللهُ عَنْهُ in Heaven are better than this.’

Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ brought Ukaydir to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He agreed to pay the Jizyah and made peace with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ukaydir also gave 2,000 camels, 800 horses, 400 coats of armour, and 400 spears. Ukaydir then returned home.



Masjid al-Ḍirār

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ started his return journey to Madīnah after twenty days. He proceeded with the army until they reached Dhū Awān, which was only an hour’s journey during the daytime from Madīnah.

In this town there was a Masjid which had been built by the hypocrites. Before Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left for Tabūk, they had come to him and told him they had built the Masjid for those people who were sick and needy, and for night when there is bad weather. They asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to come and pray there. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them that he was preoccupied at the time, but on the way back if Allāh سُبْحَانَهُ وَتَعَالَى willed he would come and pray in it.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to Dhū Awān, he was told about the Masjid. The Masjid had been built so the hypocrites could use it to have meetings to conspire against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, hence it was called Masjid al-Ḍirār, ‘the opposition Masjid’.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded Mālik ibn al-Dukhshum and Ma‘an ibn ‘Adiy رَضِيَ اللهُ عَنْهُمَا to go to Masjid al-Ḍirār and destroy it. Both Companions رَضِيَ اللهُ عَنْهُمَا first went to the Banū Sālim



which was the clan of Mālik رَضِيَ اللَّهُ عَنْهُ. Mālik رَضِيَ اللَّهُ عَنْهُ told Ma‘an رَضِيَ اللَّهُ عَنْهُ to wait until he could bring some fire from his people. He brought a palm branch and then lit it. Both Companions رَضِيَ اللَّهُ عَنْهُمَا then went inside the Masjid and set it on fire, causing its destruction.

The Revelation

Allāh سُبْحَانَهُ وَتَعَالَى sent down the following verses regarding this Masjid:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ
وَارْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا
الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا
لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ
رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾⁷

“And (there are) those who have built a Masjid to cause harm (to Islām) and to promote infidelity and to create dissention among the believers and to provide a station for one who has been at war with Allāh and His Messenger even before. They will certainly swear (and say), ‘We intended to do nothing but good.’ Allāh testifies that they are liars. (107) Do not ever stand there (in prayer). In fact, the Masjid that was founded on Taqwā’

⁷ Sūrah al-Tawbah verses 107-108

(piety) from the very first day has greater right that you stand in it. In it there are people who like to observe purity; and Allāh loves those observing purity. (108)

Note: The latter part of verse 108 refers to Masjid Qubā and was revealed when Rasūlullāh ﷺ stayed there during his migration to Madīnah.

Rasūlullāh ﷺ entered Madīnah at the end of the month of Sha‘bān or in the beginning of Ramaḍān. He entered Masjid al-Nabwī and offered 2 Rak‘ah Ṣalāh.

Rasūlullāh ﷺ concluded his Ṣalāh and stayed in the Masjid for a while meeting some people. After this he returned home to rest. This was the final battle in which Rasūlullāh ﷺ participated.



Summary of Gazwah Tabūk

Battle Number	28	
Name of the Battle	Tabūk	
Date of the Battle	8AH	Rajab
Reason for Expedition	The Christian Arabs had asked Hiraqla to raise an army against the Muslims	
Location	Tabūk	
Representative of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ	
Standard Bearer for the Muslim Army	Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ	
Leader of the enemy forces	Hiraqla	
Number of Muslims	30,000	
Number of enemy forces or information about them	40,000	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	Nearly 2 months	
Type of Battle	Offensive	
Verses of Qur’ān narrated in relation to Expedition	Verses from Sūrah al-Tawbah	
Outcome of Battle	No confrontation took place; however, treaties were made with local tribes	

The Companions رَضِيَ اللَّهُ عَنْهُمْ Who Delayed Departure

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left for Tabūk, some of the hypocrites did not join him and remained behind. There were also some Companions رَضِيَ اللَّهُ عَنْهُمْ who didn't join the expedition right away. This wasn't due to hypocrisy, but due to other reasons as we shall find out.

Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ

The camel of Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ had become weak. Abū Dhar رَضِيَ اللَّهُ عَنْهُ thought that he would tend to the camel, and once it had regained its strength, he would join the expedition.

The camel did not recover, so Abū Dhar رَضِيَ اللَّهُ عَنْهُ put his belongings on his back and started to walk. He continued like this until he reached Tabūk. The distance between Madīnah and Tabūk was around 350 miles!



When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Abū Dhar رَضِيَ اللَّهُ عَنْهُ, he said ‘May Allāh have mercy on Abū Dhar. He is coming alone, he will pass away alone, and alone will he be raised.’ These words of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to pass.

Abū Dhar رَضِيَ اللَّهُ عَنْهُ passed away in Al-Rabadhah, which is a place approximately 120 miles north east of Madīnah.



Figure 3 - Map of Al-Rabadhah

At the time of his demise, there was no one to shroud him or carry out his funeral rites. It so happened, that ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ was passing by on the way back from Kūfah. ‘Abdullāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ then shrouded Abū Dhar رَضِيَ اللَّهُ عَنْهُ and buried him.



Figure 4 - The Masjid and tomb of Abū Dhar al-Ghifārī رَضِيَ اللَّهُ عَنْهُ

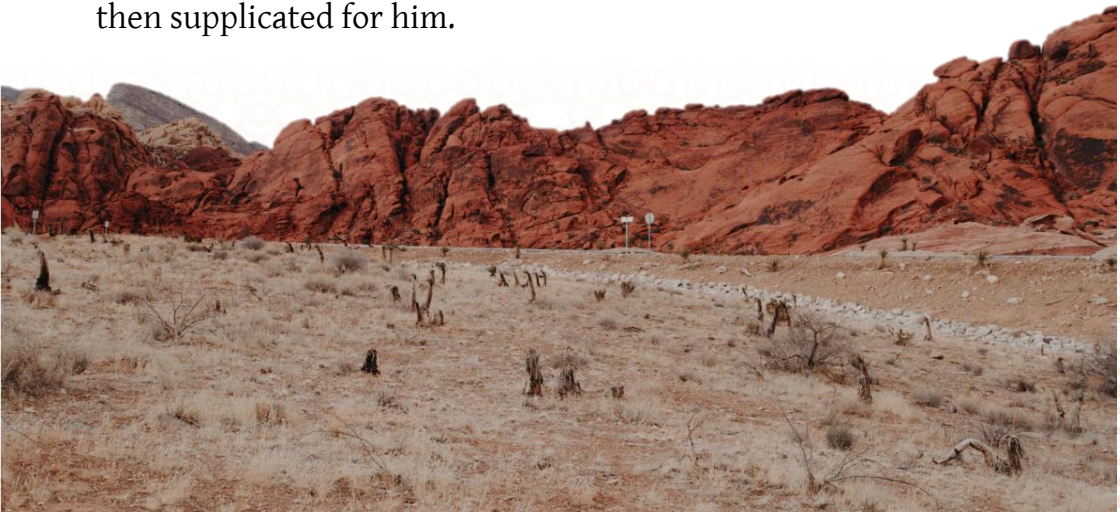
Abū Khaythamah رَضِيَ اللَّهُ عَنْهُ

In Mu‘jam Ṭabrāni, Abū Khaythamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left for Tabūk and he remained behind in Madīnah.

It was extremely hot and one day his family brought him some food and cold water. When he saw these comforts, suddenly a thought struck him. It was unjust that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in the desert, in the intense heat and he was in Madīnah enjoying these things. He immediately got up, took some dates, mounted his camel, and travelled at great speed.

As Abū Khaythamah رَضِيَ اللَّهُ عَنْهُ approached the Muslim army, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ caught sight of him from far way and recognised him. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told the Companions رَضِيَ اللَّهُ عَنْهُمْ that Abū Khaythamah رَضِيَ اللَّهُ عَنْهُ is coming.

Abū Khaythamah رَضِيَ اللَّهُ عَنْهُ presented himself in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him what had happened. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then supplicated for him.



The Three Companions رَضِيَ اللَّهُ عَنْهُمْ Who Remained Behind

There were some other Companions رَضِيَ اللَّهُ عَنْهُمْ who did not join the expedition with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Among them were Ka‘ab ibn Mālik, Murārah ibn Rabī‘ and Hilāl ibn Ummayah رَضِيَ اللَّهُ عَنْهُمْ.

The Preparation

In Ṣaḥīḥ al-Bukhārī, there is a Ḥadīth narrated by Ka‘ab ibn Mālik رَضِيَ اللَّهُ عَنْهُ himself, which explains what happened.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ had taken part in all the other previous expeditions with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except the battle of Badr. At the time of Badr, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had only gone to intercept a Qurayshi caravan and Allāh سُبْحَانَهُ وَتَعَالَى made both parties meet in the battlefield.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ also witnessed the night of Al-Aqabah when the Anṣār had pledged allegiance at the hand of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the plain of Minā’ during Ḥajj time.

When the time of the expedition of Tabūk arrived, Ka‘ab رَضِيَ اللَّهُ عَنْهُ had never been stronger or wealthier. He had never owned two she-camels before this.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had told the Companions رَضِيَ اللهُ عَنْهُمْ clearly the destination for this expedition, so they could prepare accordingly. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left for Tabūk and Ka‘ab رَضِيَ اللهُ عَنْهُ had not prepared for the journey. Ka‘ab رَضِيَ اللهُ عَنْهُ thought that he would prepare and then join Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after one or two days.

The following morning Ka‘ab رَضِيَ اللهُ عَنْهُ went out to prepare, but returned home without having done so. On the second morning, he once again went out to prepare, but again returned without having done so.



The Muslim army went ahead and arrived in Tabūk. Ka‘ab رَضِيَ اللهُ عَنْهُ missed the expedition. Ka‘ab رَضِيَ اللهُ عَنْهُ says that whenever he would go out and walk among the people, he would only see those who had been accused of hypocrisy or the weak men who had been excused by Allāh سُبْحَانَهُ وَتَعَالَى. This grieved him.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Tabūk, he even enquired about Ka‘ab رَضِيَ اللهُ عَنْهُ.

The Muslim Army Returns

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah from Tabūk, as per his normal habit, he went to Masjid al-Nabawī, offered 2 Rak‘ah Ṣalāh and then sat to meet the people. The hypocrites who had remained behind, came to see him, and presented their false excuses. There were over eighty of them in total. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted their excuses and left the state of their hearts to Allāh سُبْحَانَهُ وَتَعَالَى.

Ka‘ab رَضِيَ اللهُ عَنْهُ now came in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked him, why he hadn’t joined the expedition, did he not purchase an animal to take him on the expedition? Ka‘ab رَضِيَ اللهُ عَنْهُ then replied:

فَقُلْتُ بَلَىٰ إِنِّي وَاللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ
أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ

‘So, I said, Yes. But by Allāh, if I was sat in front of anyone apart from you from the people in the world, I would have avoided his anger with an excuse.’

وَلَقَدْ أُعْطِيتُ جَدَلًا وَلِكَيْي وَاللَّهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتِكَ الْيَوْمَ
حَدِيثَ كَذِبٍ تَرْضَىٰ بِهِ عَنِّي لَيُوشِكَنَّ اللَّهُ أَنْ يُسَخِّطَكَ عَلَيَّ

‘And verily I have been given the ability to speak clearly and fluently, but by Allāh, I indeed know that If I lie to you today to make you happy, Allāh will surely make you angry with me in the future.’

وَلَيْنَ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ

‘And if I tell you the truth today, though you may get angry with it, but I hope that Allāh will forgive me.’

لَا وَاللَّهِ مَا كَانَ لِي مِنْ عُدْرٍ وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ
مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ

‘No, by Allāh, there was no excuse for me and by Allāh, I have never been more strong or wealthier when I remained behind from you.’

After hearing the words of Ka‘ab رَضِيَ اللَّهُ عَنْهُ, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Ka‘ab رَضِيَ اللَّهُ عَنْهُ was telling the truth. He then told Ka‘ab رَضِيَ اللَّهُ عَنْهُ to go and said Allāh سُبْحَانَهُ وَتَعَالَى would decide his fate.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ enquired if there were any others who had met the same fate as him. He was informed that there were two others, Murārah ibn al-Rabī‘ and Hilāl ibn Ummayah رَضِيَ اللَّهُ عَنْهُمَا. Both of these Companions رَضِيَ اللَّهُ عَنْهُمَا had also been present in Badr.

The Wait

Rasūlullāh ﷺ gave the people a command to remain away from these three Companions رَضِيَ اللَّهُ عَنْهُمْ. They also stayed away from the others themselves.

Murārah ibn al-Rabīʿ and Hilāl ibn Ummayah رَضِيَ اللَّهُ عَنْهُمَا remained in their houses and cried. Kaʿab رَضِيَ اللَّهُ عَنْهُ was younger than the others. He used to go and pray Ṣalāh in congregation. He used to also go around in the markets, but no one would talk to him. He would go to Rasūlullāh ﷺ after Ṣalāh when he would be sat in his gatherings and offer Salām to him, and the wonder would cross his mind if Rasūlullāh ﷺ had moved his lips in replying to his greeting.

Kaʿab رَضِيَ اللَّهُ عَنْهُ would also pray Ṣalāh near Rasūlullāh ﷺ and look at him secretly. When Kaʿab رَضِيَ اللَّهُ عَنْهُ would be praying, Rasūlullāh ﷺ would look at him, but as soon as Kaʿab رَضِيَ اللَّهُ عَنْهُ looked at Rasūlullāh ﷺ, he would turn his face away.



The Letter from Shām

When Ka‘ab رَضِيَ اللهُ عَنْهُ was walking in the market one day, he saw a Christian farmer from Shām who had come to sell his grain in Madīnah. The farmer was asking who Ka‘ab رَضِيَ اللهُ عَنْهُ was and the people pointed in his direction. The farmer came to Ka‘ab رَضِيَ اللهُ عَنْهُ and handed him a letter from the King of Ghassān.

The letter said that he, the king had been informed that the friend of Ka‘ab رَضِيَ اللهُ عَنْهُ, meaning Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had treated Ka‘ab رَضِيَ اللهُ عَنْهُ harshly. And Allāh does not make you live in a place where you feel inferior, and your right is lost. If he joined them, then they would console him.

When Ka‘ab رَضِيَ اللهُ عَنْهُ read the letter, he thought this was another test. He then threw the letter in his oven and burnt it.



The Command to Withdraw from their Wives

When forty days had passed, a messenger came from Rasūlullāh ﷺ ordering the three Companions رَضِيَ اللَّهُ عَنْهُمْ to also stay away from their wives, meaning to not have relations with them.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ told his wife to go to her parents’ house and stay there until Allāh سُبْحَانَهُ وَتَعَالَى gives a decision in the matter.

The wife of Hilāl رَضِيَ اللَّهُ عَنْهُ came to see Rasūlullāh ﷺ and told him that Hilāl رَضِيَ اللَّهُ عَنْهُ was an old man who had no servant. She asked whether she was allowed to service him. Rasūlullāh ﷺ said she could serve him, but he was not allowed to come near her. She said that Hilāl رَضِيَ اللَّهُ عَنْهُ had no desire for anything. He had been weeping since the day the command had been issued in his matter.



Upon hearing that the wife of Hilāl رَضِيَ اللَّهُ عَنْهُ had been given permission to serve him, some of the family members of Ka‘ab رَضِيَ اللَّهُ عَنْهُ advised him to ask Rasūlullāh ﷺ if his (Ka‘ab رَضِيَ اللَّهُ عَنْهُ) wife could also serve him. Ka‘ab رَضِيَ اللَّهُ عَنْهُ refused to go to Rasūlullāh ﷺ and ask.

The Answer

Fifty nights had now passed since Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had given the order to the Companions رَضِيَ اللهُ عَنْهُمْ not to talk to the three. Ka‘ab رَضِيَ اللهُ عَنْهُ had just finished reciting Fajr Ṣalāh on the roof of one of his houses when he heard someone shout:

يَا كَعْبُ بْنُ مَالِكٍ أَبَشِرْ

‘O Ka‘ab ibn Mālik, glad tidings’

Upon hearing these words, Ka‘ab رَضِيَ اللهُ عَنْهُ fell down in prostration. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had announced that Allāh سُبْحَانَهُ وَتَعَالَى had forgiven the three Companions رَضِيَ اللهُ عَنْهُمْ during Fajr time, so the others went to give them the good news. A man riding a horse came to Ka‘ab رَضِيَ اللهُ عَنْهُ to deliver the good news, but there was a man from the Banū Aslam, who climbed the mountain of Sala‘ and his voice reached Ka‘ab رَضِيَ اللهُ عَنْهُ quicker than the horseman.

When the man who had delivered the good news came to him, Ka‘ab رَضِيَ اللهُ عَنْهُ removed his garments and gave them to him. He had no other garments on that day, so he borrowed some more and went to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The people came to congratulate the three Companions رَضِيَ اللهُ عَنْهُمْ that Allāh سُبْحَانَهُ وَتَعَالَى had accepted their repentance. Ka‘ab رَضِيَ اللهُ عَنْهُ entered the Masjid and saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sitting down

with others around him. Ka‘ab رَضِيَ اللهُ عَنْهُ greeted Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whose face was alight with happiness. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Be happy, since the day your mother gave birth to you, today is the best day of your life.’

Ka‘ab رَضِيَ اللهُ عَنْهُ then asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if the forgiveness was from him or from Allāh سُبْحَانَهُ وَتَعَالَى. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that it was from Allāh سُبْحَانَهُ وَتَعَالَى. Ka‘ab رَضِيَ اللهُ عَنْهُ then offered all his wealth in charity because Allāh سُبْحَانَهُ وَتَعَالَى had accepted his repentance. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised him to keep some, so he kept his share from Khaybar.

Ka‘ab رَضِيَ اللهُ عَنْهُ then told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that Allāh سُبْحَانَهُ وَتَعَالَى had saved him because he had spoken to truth, and part of his repentance would be to say the truth as long as he was alive.



The Revelation

Allāh سُبْحَانَهُ وَتَعَالَى revealed the following verses in Sūrah al-Tawbah in relation to this event:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
 الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ
 رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ
 الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوْا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ
 إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

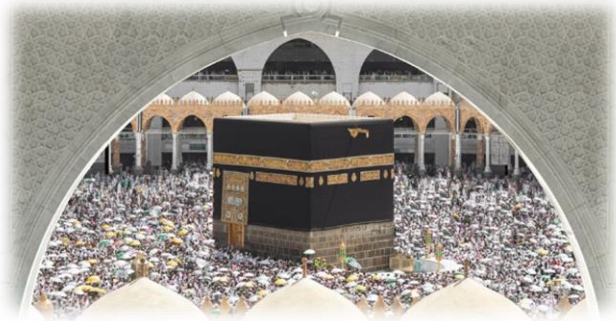
“Surely, Allāh has relented towards the Prophet and the Emigrants (Muhājirūn) and the Supporters (the Anṣār) who followed him in the hour of hardship after the hearts of a group of them were about to turn crooked, then He relented towards them. Surely, to them He is Very-Kind, Very-Merciful. (117) And (He relented) towards the three whose matter was deferred until when the earth was straitened for them despite all its vastness, and even their own souls were straitened for them, and they realized that there is no refuge from Allāh, except in Him, then He turned towards them, so that they may repent. Surely, Allāh is the Most-Relenting, the Very Merciful. (118)

O you who believe, fear Allāh, and be in the company of the truthful. (119)

The Ḥajj

In the Month of Dhul Ḥijjah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Abū Bakr رَضِيَ اللهُ عَنْهُ to Makkah for Ḥajj. The purpose of sending him was so he could show how the Ḥajj should be performed according to Sharī‘ah.

300 people joined Abū Bakr رَضِيَ اللهُ عَنْهُ from Madīnah and 20 camels were also sent for sacrifice. 40



verses had also been revealed from Sūrah al-Tawbah regarding those who broke their oaths. These were also to be announced during the Ḥajj.

Some of the rulings to be announced were as follows:

- ❖ No polytheists should come near Al-Masjid al-Ḥarām
- ❖ Ṭawāf of the Ka‘bah naked would not be allowed
- ❖ All treaties which people had with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be fulfilled for the agreed term.

- ❖ For those people who had no terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, four months respite would be given to them from the day of Eid, the 10th of Dhul Ḥijjah.

The Announcement

After Abū Bakr رَضِيَ اللهُ عَنْهُ had left, the thought came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the announcement of the terms should come from someone from his house and family.

It was the tradition of the Arabs that they would only accept these statements from people who belonged to the family of those who were involved in the treaty.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave his camel ‘Aḍbā’ to ‘Alī رَضِيَ اللهُ عَنْهُ and sent him off in the direction of Abū Bakr رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told ‘Alī رَضِيَ اللهُ عَنْهُ to announce the verses. According to some narrations, the verses were revealed after Abū Bakr رَضِيَ اللهُ عَنْهُ had left, therefore ‘Alī رَضِيَ اللهُ عَنْهُ was sent with them to announce them in Ḥajj.

سُورَةُ التَّوْبَةِ

When Abū Bakr رَضِيَ اللهُ عَنْهُ heard the camel, he thought Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had come himself. He stopped and saw it was ‘Alī رَضِيَ اللهُ عَنْهُ. Abū Bakr رَضِيَ اللهُ عَنْهُ asked him, ‘Have you come to lead the Ḥajj or to be led?’. ‘Alī رَضِيَ اللهُ عَنْهُ said that he had come to announce the 40 verses of Sūrah Barā’ah (al-Tawbah) and not to lead the Ḥajj.

Abū Bakr رَضِيَ اللهُ عَنْهُ then led the Ḥajj and on the day of Eid, near the large Jamrah, ‘Alī رَضِيَ اللهُ عَنْهُ announced the verses. Abū Bakr رَضِيَ اللهُ عَنْهُ also appointed a few more people to help make the announcements.



Figure 5 - The Jamarāt

Summary of Events in the 9th Year of Hijri

Muḥarram

- Allāh ﷻ revealed verses from Sūrah al-Ḥujrāt when a delegation from the Banū Tamīm came and called Rasūlullāh ﷺ.

مُحَرَّمٌ

Ṣafar

- ‘Abdullāh ibn ‘Awsajah رَضِيَ اللَّهُ عَنْهُ was sent to the Banū al-Ḥārithah to invite them to Islām, but they refused.
- Quṭbah ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ was sent on an expedition to the Khath‘am, where the Muslims managed to take some captives and gather some spoils, however Quṭbah رَضِيَ اللَّهُ عَنْهُ was martyred.
- A delegation from ‘Udhrah came to Rasūlullāh ﷺ and embraced Islām.

صَفَرٌ

Rabī‘ al-Awwal

- Daḥḥāk ibn Sufyān al-Kilābi رَضِيَ اللَّهُ عَنْهُ was sent to the Banū Kilāb.

رَبِيعِ الْأَوَّلِ

Rabi' Al-Ākhir

- ‘Alī ibn Abū Tālib رَضِيَ اللهُ عَنْهُ was sent to al-Fuls, to take down an idol which belonged to the Ṭay. The Muslims completed their objectives and also took some captives as well as spoils.
- ‘Akkāshah ibn Miḥṣan رَضِيَ اللهُ عَنْهُ was sent towards the lands of ‘Udhrah and Baliyyī.

بَيْعِ الثَّانِي

Rajab

- Ṭalḥah ibn ‘Ubaydullāh رَضِيَ اللهُ عَنْهُ was sent by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the house of Suwaylim to burn it down, as it was being used to plot against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
- The Battle of Tabūk took place.
- On the way to Tabūk, the Muslim army passed by the well of Thamūd. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded the Companions رَضِيَ اللهُ عَنْهُمْ to not drink from its water or to perform ablution with it.
- Yuḥannah ibn Ru’bah accepted terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and agreed to pay the Jizyah.
- The people of Jarbā’ and Adhruḥ agreed to pay the Jizyah.
- Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ captured Ukaydir, who also came to terms with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and agreed to pay the Jizyah.

رَجَب

- In Tabūk, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read Ṣalāt al-Fajr behind ‘Abd Ar-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ.
- In the Battle of Tabūk, Dhū al-Bijādayn رَضِيَ اللهُ عَنْهُ passed away. He was bathed by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and ‘Umar رَضِيَ اللهُ عَنْهُ and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also entered his grave during his burial.
- On the way back from Tabūk, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered Masjid al-Ḍirār to be burnt down.
- Ka‘ab ibn Mālik, Murārah ibn Rabī‘ and Hilāl ibn Ummayyah رَضِيَ اللهُ عَنْهُمْ, did not go to Tabūk. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered the Companions رَضِيَ اللهُ عَنْهُمْ to not talk to them and waited for the command of Allāh سُبْحَانَهُ وَتَعَالَى. After 50 days, Revelation came down and Allāh سُبْحَانَهُ وَتَعَالَى forgave them.
- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read the funeral prayers for Najjāshī.

Ramaḍān

- A delegation from the Banū Thaḳīf came from Ṭāif and embraced Islām. They returned to their people who also embraced.
- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Abū Sufyān and Mughayrah ibn Shu‘bah رَضِيَ اللهُ عَنْهُمَا to Ṭāif, to take down the idol of Al-Lāt, which they did.
- The leader of the Hypocrites, ‘Abdullāh ibn Ubay died.

رَمَضَانَ

Dhul Hijjah

➤ Abū Bakr رَضِيَ اللهُ عَنْهُ led the believers in Ḥajj with the command of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

ذُو الْحِجَّةِ

➤ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also sent ‘Alī رَضِيَ اللهُ عَنْهُ to Ḥajj so he could recite the verses of Sūrah al-Tawbah to the people, which he did near the Jamarah on the day of Eid.

Also, in this year

- The daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Umm Kulthūm رَضِيَ اللهُ عَنْهَا passed away.
- Suhayl ibn Bayḍā’ al-Fihriyyi رَضِيَ اللهُ عَنْهُ passed away in Madīnah and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read his Janāzah Ṣalāh.
- Many other delegations also arrived in this year and embraced Islām. Some of them were from the following tribes: Banū Asad, Al-Dārīyan, Bahrā’, Banū al-Bakkā’, Banū Fazārah, Sa‘ad, Hudhaym, Murrah, Kilāb, Kinānah, and Tujayb.

Summary

In the 9th of Hijri, Rasūlullāh ﷺ set off for what would be his final expedition, the Gazwah of Tabūk. The Arab Christians had informed Hiraqla that Rasūlullāh ﷺ had passed away and now was the perfect time to attack the Muslims. Hiraqla mustered a large force to face the Muslims.

When Rasūlullāh ﷺ found out about this, he told the Companions رَضِيَ اللَّهُ عَنْهُمْ to prepare for the expedition. Normally Rasūlullāh ﷺ would inform them closer to the time of dispatch, but due to the long journey and hot season, the Companions رَضِيَ اللَّهُ عَنْهُمْ were told well in time so they could prepare accordingly.

Tabūk is approximately 350 miles north of Madīnah and lies on the northern boundary of Arabia. As the Muslim army made their way north, they passed by the valley of the Thamūd, where the divine punishment of Allāh سُبْحَانَهُ وَتَعَالَى had descended on its inhabitants during the time of Ṣalīh عَلَيْهِ السَّلَامُ. Rasūlullāh ﷺ ordered the army to pass by there quickly and to not even use water from its well.

The Muslim army reached Tabūk but no confrontation took place. The journey however had not been in vain. Many of the local tribes accepted terms with Rasūlullāh ﷺ and agreed to pay the Jizyah.

On the return journey, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the order for Masjid al-Dirār to be burnt down as the place was used to plot against Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

There were a number of people who did not join Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the expedition. Some of these were hypocrites, whilst others were true Companions رَضِيَ اللهُ عَنْهُمْ, but for some reason they did not manage to join the expedition. Among them was Ka‘ab رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had left for the expedition and Ka‘ab رَضِيَ اللهُ عَنْهُ would think, he would leave in the morning with the intention of preparing to join Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He would come back in the evening without completing his preparations.

The expedition of Tabūk now came to an end and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came back to Madīnah. Ka‘ab رَضِيَ اللهُ عَنْهُ arrived in his presence and when asked why he did not join them, he told the truth and explained that he had no excuse. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ believed what he said and now waited for Allāh سُبْحَانَهُ وَتَعَالَى to come down with the Judgment. Meanwhile the Companions رَضِيَ اللهُ عَنْهُمْ were told not to speak to the Ka‘ab رَضِيَ اللهُ عَنْهُ and the other two Companions رَضِيَ اللهُ عَنْهُمَا who were facing the same predicament.

Difficult times now fell upon them. No one would talk to them. One week passed by, then two, then three and still no Revelation had come down from Allāh سُبْحَانَهُ وَتَعَالَى concerning them. After 40 days, the three Companions رَضِيَ اللهُ عَنْهُمْ were also now given the

command to stay away from their wives. The wife of Hilāl رَضِيَ اللَّهُ عَنْهُ was allowed to tend to him but not allowed to go near him.

On the morning of the 50th day, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ اللَّهُ عَنْهُمْ that Allāh سُبحَانَهُ وَتَعَالَى had forgiven them. One of the Companions رَضِيَ اللَّهُ عَنْهُمْ climbed a mountain and shouted the news so Ka‘ab رَضِيَ اللَّهُ عَنْهُ could hear it. When Ka‘ab رَضِيَ اللَّهُ عَنْهُ heard the news, he gifted his garments to the man who informed him.

Ka‘ab رَضِيَ اللَّهُ عَنْهُ then went to see Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Companions رَضِيَ اللَّهُ عَنْهُمْ were coming upto him and congratulating him. When he saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he was told by him that this was his best day ever, since he was born. Ka‘ab رَضِيَ اللَّهُ عَنْهُ offered all his wealth in charity but Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him to keep some, so Ka‘ab رَضِيَ اللَّهُ عَنْهُ kept his share from Khaybar.

The fact that Ka‘ab رَضِيَ اللَّهُ عَنْهُ said the truth and did not present a lie in order to appease Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became a means for his divine forgiveness. Ka‘ab رَضِيَ اللَّهُ عَنْهُ would always only tell the truth, and nothing but the truth.

سِرَّاهُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
Part 33 – The Battle of Tabūk

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