

The Root of **Terrorism** *a la* Islamic style

By
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Distinguished Mukto-Mona author Abul Kasem is a prolific free lance writer from Sydney, Australia; In this book he rationally investigated the facts from authoritative sources and figured out that the connection between the behaviour of today's Islamic Jihadists in fact lies in "Real Islamic" culture that is deep rooted from prophet Muhammad's direct teaching, activities and guidance.

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Chapter One

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[A cautionary note: This essay is a twenty parts series; its content may be deemed offensive to some readers. The author will not be responsible in the event any reader feels anger, umbrage, agitated, distraught and/or derided after reading this serial. You have been forewarned. Read at your own risk.]

'They say we are terrorists? They are right—of course we are. That is what we do for a living'—Khalid Shaikh Muhammad¹

Synopsis

This article investigates the very application of terror tactic that was used some fourteen hundred years ago by the very first Jihadists of Islam to gain booty and become quick-rich through plunder. The main purpose of this essay is to probe whether a direct link exists among the *Modus Operandi* of the Jihadists (read Islamic Terrorists) of Muhammad's time and their counterparts of today. In all, **one hundred** (100) cases of armed conflicts were investigated for their cause, timing, venue and the principal actor/s involved. The finding of this detail investigation is quite disturbing indeed; mind-numbing one may say. This exercise establishes, without any doubt whatsoever, the uncanny similarities that exist between those Islamic fighters of Muhammad's time and their counterparts of today. It is also found that except for two or three, all other cases of armed conflict were due solely to the aggressive terrorist acts of the Muslim perpetrators. It was invariably the Islamic Jihadists who usually initiated the conflict, in many cases without any plausible reason/s and/or without or slightest provocation. The result of these terror tactics was that the participant Muslims engaged in unbound savagery that often included gratuitous murder, genocide, ethnic cleansing, revenge killings, political assassinations, and in many cases, simply plain plunder and armed robbery. Muhammad followed this path of terror and pillage to reward his followers with easy and handsome booty, land, other goods and material benefits. The exercise of terror and its concomitant gain made the early Jihadists rich, self-supporting and this was crucial in the establishment of the authority of Islam in the entire Arabian Peninsula. Please make no mistake about it.

Most biographers of Muhammad dealt at length with a handful of well-known wars that were fought between Muslim soldiers and the infidels' trained army. These major combats or wars number around thirteen in all and they are well documented by many historians. Nonetheless, it is the so-called minor or the so-called small-scale skirmishes that stand out as the most important events to expose the true scale of savagery, cruelty, barbarism, unbound greed, treachery, guile and lasciviousness of the early converts of Islam—this, truly is a surprise discovery and is the well-kept

¹ Masterminds of Terror, p.88; Khalid was the Chief Al-Qaeda Planner of 9/11

secret amongst Islamists. It is rather sad to note that very few biographers/historians have attempted to investigate in detail these ‘small’ or ‘insignificant’ acts of terror.

Many cruel *Sha’ria* or Islamic laws were formulated based on the examples set by Muhammad and his followers during those violent armed conflicts/terror campaigns. Plenty of Qur’anic verses also relate to these combative events. Since *Sha’ria* laws and the Qur’an are absolutely immutable and valid for eternity, therefore, there is no hope that any harshness of these Islamic ‘divine’ laws can ever be diminished by reform or through peaceful means.

This prolix article is based on information culled mainly from impeccable Islamic sources. We must first of all, realize that these ‘immaculate’ information were of course, carefully censored, filtered, cleaned, sanitized and any ‘bad’ and/or the ‘horrendous’ elements surgically removed before they were made public. Even then, we find enough mind-boggling, terrible, barbaric and utterly indigestible events/information buried deep inside those authentic Islamic books. If true freedom of information was practiced and no Islamic censorship was in place, imagine what would have been the content of un-sanitized, un-censored version of these Holy resources! A really worrying find of this study is that the latest English translated versions of the compilation of *Sahih Ahadith* have been organised by ‘clinically’ removing those ‘bad,’ ‘terrible’ and ‘horrendous’ *Ahadith* that make Islam look indeed, a religion of terror and Bedouin barbarism. To gather the truth one must refer to the original *Sahih Ahadith* and their original translated versions. This latest attempt of ‘surgery,’ truly, is a clever ploy by the modern ‘doctors’ of Islam to fool and beguile the world—now that everyone harbours absolute doubt that Islam is a religion of peace.

Finally, this study leads the author to the opinion that Islam and terrorism are completely inseparable. The root of terror *a la* Islamic fashion is in the divine command itself. It is deeply entrenched in the preachings, commands, injunctions, inspirations, practices and the examples set by Muhammad and his contemporary followers, who lived by the sword (read terror) and used it as the most potent weapon to subdue their adversaries who happened to cross their path. If a Muslim follows the ‘Real Islam’—the unadulterated, pure Islam preached and practiced by Muhammad, he can’t but be a terrorist—plain and simple.

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INTRODUCTION

The world is fast becoming accustomed to the term 'Islamic Terror.' It is a new genre of global terrorism. Thanks to the Jihadists, Suicide Bombers, Hamas, Hezbollah, Al-Qaeda, Lashkar-e-Taiba, Jaishe Muhammad, Islamists, Mullahs, Maulanas, Pirs, Hijabi Women—Islam today, dominates virtually every News Media of every continent. Sooner or later, the term 'Islamic Terror' may find a place in the English lexicon. With such a plethora of Islamic awareness, the question is: Is Terror *a la* Islamic fashion is something new or is it a product of the early Jihadists' zeal as taught and practiced by Muhammad? Ask any Islamist/Islamic apologist this question and the pithy answer will, most likely be something like: Islam is peaceful, it never

advocates violence, the least of all, 'Terrorism' using Islam; Osama bin Ladin and his Jihadists who have hijacked Islam are not true Muslims, the suicide bombers do not represent the true teachings of Islam.....and so on and so forth.

In this detailed article, by exposing the 'true' nature of what Islam is all about, I would like to demolish the above paradigm of the Islamists. Since Islam is firmly rooted in the past, in order to find the root cause/s of the present 'mayhem' by the Islamic fighters, we must analyse the past deeds, actions, philosophical and theological attitudes of the early Jihadists under the leadership of none but Muhammad, the Messenger of Allah. As we proceed, we must, first of all, realise that there is no such thing as the 'moderate Islam,' 'current Islam' or the 'future Islam.' It is the past—the actions of millennium ago that propelled all Muslims of yesterday, haunts and impels all the Muslims of to-day and will continue doing so to-morrow. We must look back, and not forward, to find out the truth about Islam. Just as a tree sustains its life and continues its growth because of its roots that are firmly anchored underground—beyond the ocular visibility, so is Islam. Terrorism is firmly rooted in the very 'lofty' doctrine of an Islamic world visioned by Muhammad. This use of terror tactic is nothing new in Islam; it was the lifeblood through which Muhammad forced his concept of a unipolar world, devoted only to one Semitic God, Allah. In this lengthy treatise, I have chronicled all the events of terror, murder, deceit, lies, intrigue and warfare that had been used to nurture, advance and propagate the very essence of Islam: accept Islam, pay protection money (*Jizya*) or die. Many readers will be shocked and surprised at the contents of this dissertation and will shake their heads in utter disbelief. Most Muslims will be agitated, angry, frustrated and will surely go on a complete denial mode. To all these readers I would like to say that I, too, went through the same phase. As I took Islam very seriously during my formative years, I started to understand fully its doctrine and its life force, I could not believe that a man who claimed to be the messenger of Allah could ever indulge himself, as well as instruct his followers in mindless murder, loot, plunder, torture and unbound lasciviousness. As you read episodes after episodes of the early terrorism of Islam, you will find eerie similarities with the modern day global terrorism as perpetrated by the Jihadists of today. You will, for sure, discover that all the ingredients of terrorist operations are present, as they were millennium ago; it is, as if, to use the infidel language, the 'reincarnation' (or resurrection) of the past Islamic terrorists. These ingredients are/were:

- Persecution and the killing of the unbelievers
- Plunder and ethnic cleansing
- Political assassination and revenge killing
- Gratuitous murder and unabated genocide
- Property grab and extreme lasciviousness
- Forced conversion/*Jizya*
- Sectarian persecution (destruction of mosques)

Let us now delve into early Islamic history and find out how and why the early Jihadists did what they did.

The seed of terror *a la* Islamic fashion was planted when Muhammad concluded an elaborate treaty with seventy five (seventy-three men and two women) *Ansars* (Medina residents) that is commonly called the second pledge of Aqaba, Aqaba being

a small hilly hamlet (or a cave) in the outskirts of Mecca. This pact was done in secrecy to protect the life of Muhammad when he desired to migrate to Medina. During the negotiation process, Muhammad asked for the solemn pledge of the *Ansars* to protect his life the way the *Ansars* would protect their women and children. When the *Ansars* pledged their complete fealty to Muhammad, to the extent of sacrificing their own lives for his security, he promised blood to the Meccans and paradise to the *Ansars*. As per Ibn Ishak², Muhammad said to the *Ansars*: “Nay, blood is blood and blood not to be paid for is blood not to be paid for. I am of you and you are of me. I will war against them that war against you and be at peace with those at peace with you.” Tabari³ writes that during the oath of Aqaba al-Abbas and Ubadah b. Nadlah said that pledging allegiance to Muhammad was declaring war against the world. Soon after the second pledge of Aqaba, Allah approved this declaration of war against all infidels, first in verses **22:40-42** and then in verse **2:198**.

And true to his promise, Muhammad’s days of blood and terror started soon after he left Mecca, and with a handful of his followers, arrived at Medina. Except for a few, those followers were desperately poor illiterate hoodlums and troublemakers with no saleable skill or means to support themselves through gainful employment. Many of his companions lived in utter unhygienic conditions, so much so that lice grew on their heads and they developed terrible body odour. Here is a *Hadith* from *Sunaan Abu Dawud* about the unbearable body stench of Muhammad’s early converts:

Book 32, Number 4022:

Narrated AbuMusa al-Ash'ari:

Abu Burdah said: My father said to me: My son, if you had seen us while we were with the Apostle of Allah (peace_be_upon_him) and the rain had fallen on us, you would have thought that our smell was the smell of the sheep.

Even Muhammad, the Messenger of Allah developed lice on his head! Unbelievable, isn't it? Read this *Sahih Hadith* from *Sahih Bukhari*:

Volume 4, Book 52, Number 47:

Narrated Anas bin Malik:

Allah's Apostle used to visit Um Haram bint Milhan, who would offer him meals. Um-Haram was the wife of Ubada bin As-Samit. Allah's Apostle, once visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle slept, and afterwards woke up smiling. Um Haram asked, "What causes you to smile, O Allah's Apostle?" He said. "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet used.) Um-Haram said, "O Allah's Apostle! Invoke Allah that he makes me one of them. Allah's Apostle invoked Allah for her and slept again and woke up smiling. Once again Um Haram

² Ibn Ishak, pp.204-205

³ Tabari, vol. vi, p.134

asked, "What makes you smile, O Allah's Apostle?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Um-Haram said, "O Allah's Apostle! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awlya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died.

Two important aspects of Muhammad's life are clear in the above *Hadith*: firstly, he lived in unhygienic condition, took infrequent bath, so much so that lice found a fertile breeding spot on his head; secondly, he used to be intimate with other person's wife (or wives?). How is it possible for a woman to touch a man's head and look for lice unless she is quite warm and friendly to him? As per Islamic rule even looking at any un-related woman is totally *Haram*, forget about being touched by her. I would let the readers ponder on the moral rectitude of the messenger of Allah vis-a-vis married women from this *Hadith* and judge what sort of respect he had on the very Islamic Laws on morality that he himself had introduced.

Now, back to Muhammad's companions. Yes, almost all of Muhammad's companions used to smell like sheep! Muhammad took them to Medina in search of useful employment for them; but no one wanted those doleful, indigent, stinky Jihadist clods to be on his/her payroll. Except for a few, even the regular job of daily labourer was out for them. Some of them would work as manual labourers and/or 'coolies' for a very brief period and then become unemployed once again. The extent of poverty among these early 'birds' of Islam has been summed up in this *Hadith* of *Sahi Bukhari* by Aisha, Muhammad's favourite wife:

Volume 2, Book 24, Number 499:

Narrated Aisha:

A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet came in and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." (See *Hadith* No. 24, Vol. 8).

The greatest surprise is that those indigent, dirt poor Muslims later became very rich indeed. Here is a *Hadith* from *Sahih Bukhari* about their transformation from poverty to wealth:

Volume 2, Book 24, Number 497:

Narrated Abu Masud Al-Ansar:

Whenever Allah's Apostle (p.b.u.h) ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

How did Muhammad do such a miracle? Was this transformation from dire poverty to wealth achieved through Islamic piety, spirituality, prayer, fasting and the blessings of Allah? Or was this through 'terrorism?' To find the answer please read on.

When the life of the largely unemployed and underemployed *Muhajirs* (refugees) became intolerable in Medina, Muhammad had to do something for their survival, and he had to do this rather quickly before they became disillusioned with his promise of the great treasures of Khusroo (the Persian Emperor) and the Byzantine King. Rodinson⁴ writes that these early Muslims had no regular sources of income and the only method of survival for them was plundering when all else had failed.

That, the major means of livelihood for the Muslims in Medina was from the proceeds of plunder and the forced *Jizya* tax on non-Muslims, can be confirmed from the following *Hadith* in *Sahih Bukhari*:

Volume 4, Book 53, Number 388:

Narrated Juwairiya bin Qudama At-Tamimi:

We said to 'Umar bin Al-Khattab, O Chief of the believers! Advise us." He said, "I advise you to fulfill Allah's Convention (made with the Dhimmis) as it is the convention of your Prophet and the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis.)."

[Please note that this *Hadith* has been removed by the compiler from the summarised Translated (by Dr. Muhammad Muhsin Khan) version of *Sahih Al-Bukhari*. However this *Hadith* is available in the Internet version of Translation of *Sahih Al-Bukhari*]

How did Muhammad earn his living in Medina? What job did he do? In what occupation was he employed? What business was he involved in? All these questions remain unanswered. Except for the following *Hadith* from *Sahih Bukhari*, all the *Sunna*, the *Sahih Ahadith*, the *Sirah* (biography) never mention of any form of acceptable and/or dignified profession/occupation that Muhammad engaged in to support himself and his retinue of ever increasing number of wives and concubines: Here is that incredible *Hadith*:

EXACT QUOTE AND FOOTNOTE, VOL-IV (88) CHAPTER.

Narrated Ibn 'Umar that the Prophet (SA) said, "My livelihood is under the shade of my spear,(1) and he who disobeys my orders will be humiliated by paying *Jizya*"

Footnote:- (1) "Under the shade of my spear" means "from war booty".

That's right, Muhammad, the messenger of Allah earned his livelihood by plunder; the above *Hadith* is very clear on this. Please note that this *Hadith* has been carefully removed from the Internet version of *Sahih Bukhari*. This hard to believe *Hadith* can only be found in the original print version of the Translation of *Sahih Bukhari* by Dr. Muhammad Muhsin Khan. [Ref: The Translation of the Meanings of Sahih Al-

⁴ Rodinson, p.162

Bukhari, Arabic-English, Vol.IV (page 104) by Dr. Muhammad Muhsin Khan, Islamic University—Al-Medina Al-Munawwara] Please consult the reference provided if you have doubt. It is also interesting to note that in the footnote the translator explains the meaning of ‘spear’ as ‘booty’; clever indeed.

If you thought that this is too much-- that a messenger of Allah, the best of Allah’s creation could never ever resort to sword (read terrorism) to earn a living, then there is even more surprise awaiting for you. Here is a *Hadith* from *Sahih Muslim* that writes clearly, without ambiguity, that Muhammad and his followers did just that—resort to terrorism (please note that the comment inside the parenthesis is by the translator):

Book 004, Number 1066:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the heart of the enemy); I have been given words which are concise but comprehensive in meaning; and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand.

If those impeccable *Ahadith* are not convincing enough to attest that Muhammad resorted to terrorism to enrich his followers, here is another *Sahih Hadith* from *Sahih Bukhari*:

Volume 4, Book 52, Number 220:

Narrated Abu Huraira:

Allah's Apostle said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Apostle has left the world and now you, people, are bringing out those treasures (i.e. the Prophet did not benefit by them).

To put his words into action, Muhammad even declared that booty or plunder (read theft and armed robbery) was lawful for him, as confirmed from this *Sahih Hadith* from *Sahih Bukhari*:

Volume 4, Book 53, Number 351:

Narrated Jabir bin Abdullah:

Allah's Apostle said, "Booty has been made legal for me."

The following *Hadith* tells us that Muhammad built mosques using the proceeds of robbery, pillage and the revenue from forced *Jizya* on non-Muslims. Read this *Hadith* carefully and you will surely comprehend why many people flocked to Muhammad and his Islam—yes, it was pure greed and lust for money and wealth; Muhammad broke all laws and rules of an established contemporary civilised society just to satisfy this greed of his followers. Here is the appropriate *Hadith* from *Sahih Bukhari*:

Volume 4, Book 53, Number 390:

Narrated Jabir bin 'Abdullah:

Allah's Apostle once said to me, "If the revenue of Bahrain came, I would give you this much and this much." When Allah's Apostle had died, the revenue of Bahrain came, and Abu Bakr announced, "Let whoever was promised something by Allah's Apostle come to me." So, I went to Abu Bakr and said, "Allah's Apostle said to me, 'If the revenue of Bahrain came, I would give you this much and this much.'" On that Abu Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abu Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces.)

Narrated Anas: Money from Bahrain was brought to the Prophet . He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Apostle . In the meantime Al-'Abbas came to him and said, "O Allah's Apostle! Give me, for I gave the ransom of myself and Aqil." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet said, "No." Then Al-'Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." Then Al 'Abbas threw away some of the money, but even then he was not able to lift it, and so he gain requested the Prophet "Will you order someone to help me carry it?" The Prophet said, "No." Then Al-'Abbas said, "Then will you yourself yelp me carry it?" The Prophet said, 'No." So, Al-'Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Apostle did not get up from there till not a single Dirham remained from that money.

Let us now make out how the early Muslim Jihadists chose their victims of terror.

Looking around for prey, Muhammad found that there were only two choices for him; rob the Medina residents, or resort to armed highway robbery for the booty of rich Meccan caravans plying the Mecca-Medina route. He could not rob his Medina companions (*Ansars*) as that would tantamount to his immediate destruction. So, the only other choices left were the Jews, and his nemesis, the Meccan Quraysh, who had largely rejected his call for his brand of religion. As for the Jews, he could not agitate them so soon, as he had already entered into a covenant with them. He had no legitimate reason to attack and appropriate their land and goods. Please note that, in all the first few raids, Muhammad did not want any *Ansar* to take part in it. It was, because he did not want to upset the Medinites by displaying his transformation to a true brigand. He was also fearful that if his plundering raids were not successful (i.e. unprofitable) then the *Ansars* would lose their awe and respect for him. That was why, he, at first, did not invite any *Ansar* to take part in his first few terror raids. He needed to demonstrate to his host country that terrorism was/is profitable indeed!

With the notion of plundering the Jews out, the only choice he was now left with was to attack and loot the Quraysh caravan. Nonetheless, with such a feeble force at his

disposal at that time, he would never be able to launch a decisive strike on the mighty Quraysh army--he thought correctly. After all, in the first place, this fear of military might of the Quraysh, was the main reason for his exile from Mecca.

He contrived a brilliant idea. The plan was to lay siege on the Quraysh when they were the most vulnerable; that is, when they (the Quraysh) were either alone, with very few comrades, or were far away from their formidable sanctuary at Mecca. That meant, raiding the Quraysh merchant caravans, terrorising them and robbing them either on their way to trade with Syria or on their return journey to Mecca. But Muhammad was clever too; he was not hasty; he was patient in seizing the appropriate opportunity to attack the vulnerable Quraysh caravans. The plan was very smart and lucrative, no doubt, because with this assault, he could inspire his *Jihadist* followers to take revenge on their ‘tormentors,’ while, at the same time, they could also plunder a great booty that Muhammad could never offer to these destitute and famished *Muhajirs*.

With this design in mind, Muhammad was set to move. He engaged a few spies to supply him with the intelligence of the movement of Meccan caravans. However, the Quraysh caravans were always well protected with armed security guards, just to prevent it from the plunder of highway bandits. Still then, Muhammad wanted to try his luck, as those Meccan caravans were such richly laden with exquisite goods—no Jihadist could resist. Apologist biographer, like Hussein Haykal⁵ of course tries to conceal the truth by mentioning that the *Muhajirs* from Mecca were homesick and were looking for an opportunity to take revenge. While it is natural to feel a little ‘homesickness,’ the overwhelming reason for attacking the Quraysh caravan was plundering and booty—plain and simple. This premise bourns out from the fact that later, when Muhammad conquered Mecca, none of those ‘homesick’ *Muhajirs* decided to return to their former abode!

Let us now briefly review the first few of such many surprise/terror raids on the Quraysh caravan. There is a controversy as to which was the first raid on the Quraysh caravan by Muhammad. Ibn Ishak writes that Muhammad himself conducted the first raid, and it was the raid on a caravan at Waddan. Ibn Ishak’s book is scanty in giving a reasonable dating of these operations. Waqidi writes that the first raid was the raid conducted by Hamzah. Most other biographers are quite agreeable with Waqidi’s version of the dating of Muhammad’s raids. I have tried to use the same approach. Note: The dates are approximate and are guides only.

Terror One

The Raid on Quraysh Caravan at al-Is, or the Expedition of Sif al-Bahr by Hamzah ibn al-Muttalib--March, 623CE

The first raid/expedition against the Quraysh caravans took place seven or nine months after the *Hijrah*. Led by Hamzah ibn ‘Abd al-Muttalib (Muhammad’s uncle), with thirty or forty men of the emigrants; the purpose of this raid, as stated earlier, was to plunder the Quraysh caravan. This raiding party of Hamzah assembled at the seacoast near al-Is, between Mecca and Medina, where Abu Jahl ibn Hashim, the

⁵ Haykal, Ch. The First Raids and Skirmishes

leader of the caravan was camping with three hundred Meccan riders. Hamza met Abu Jahl there with a view to attack the caravan, but Majdi b. Amr al-Juhani, a Quraysh who was friendly to both the parties intervened between them; so, both parties separated without fighting.

This very first adventure of Muhammad in war and plunder was not a success. Hamza returned to Medina and Abu Jahl proceeded towards Mecca. This raid failed as the Muslims were afraid to face such a formidable convoy of the Quraysh; they returned to Medina empty-handed.

Terror Two

Raid on Meccan Caravan at Buwat by Ubaydah b. al-Harith---April, 623CE

This raid took place nine months after the *Hijrah*, a few weeks after the first terror at al-Is.

About a month after Hamzah's abortive bid for plunder, Muhammad entrusted a party of sixty (or eighty) Jihadists led by Ubaydah b. al-Harith (a cousin of him) to conduct another terror operation at a Quraysh caravan that was returning from Syria and protected by two hundred armed men. The leader of this caravan was either Abu Sufyan ibn Harb or Ikrima b. Abu Jahl. The Muslim party went as far as Thanyatul-Murra, a watering place in Hejaz. No fighting took place, as the Quraysh were quite far from the place where Muslims were in the offing to attack the caravan. Nevertheless, Sa'd b. Abi Waqqas, an ardent Jihadist, shot an arrow at the Quraysh. This was the '*first arrow of Islam.*' The arrows thrown at them by the Medina party surprised the Quraysh. It was completely an unprovoked attack on the Quraysh that sent the strong message to them about what they could expect next. However, no fighting took place and the Muslims returned empty-handed. Some say that Ubaydah was the first Jihadist to carry the banner of Islam; others say Hamzah (see Terror 1) was the first to carry the first banner.

Some say that Muhammad commanded Ubaydah to conduct this raid while he (Muhammad) was returning from the raid of al-Abwa (see Terror 4).

Terror Three

Raid on a Meccan Caravan at Kharar by Sa'd ibn Waqqas—April, 623CE

The very brave act of Sa'd ibn Waqqas, to shoot arrows at the Quraysh (see Terror 2), must have greatly impressed Muhammad. During this time, Sa'd had been between twenty to twenty-five years old. However, his young age did not deter him from being appointed by Muhammad as the leader of a plundering team to lay a siege, with only twenty other Jihadists (some say only eight), on the Meccan caravan. All of them were from the *Muajjirs* (immigrants). So, one month later, the third terrorist operation took place under the leadership of a youthful Sa'd and his gang. Sa'd, with his minions of committed Jihadists set up an ambush in the valley of Kharrar on the road to Mecca and waited to raid a returning Meccan caravan from Syria.

They planned a surprise attack. Nonetheless, to their utter frustration, they learnt that the 'booty' (the Meccan caravan) had already eluded them, just one day before they arrived at the place of plunder. The Muslims returned to Medina crestfallen.

Continued in Chapter 2

Chapter Two

'If terrorism is to throw terror into the heart of your enemy and the enemy of Allah then we thank Him, the most merciful, the most compassionate, for enabling us to be terrorists'—Ramzi BinalShibh⁶

Terror Four

Raid on a Meccan Caravan and on B. Damrah at al-Abwa/ Waddan by Muhammad—August, 623CE

Muhammad became quite frustrated with the dismal failures of the previous three attempts to plunder the vulnerable Quraysh merchant caravans. Time was of essence, and he felt the pressure of producing results (read profit) to please his believers. With this urgency in mind, he personally, took charge of this raiding foray and led his followers, to his very personal first step in the act of bloodshed and pillage. This was the raid at al-Abwa, also known as the *Ghazwah* of Waddan. As said before, he himself conducted this raid, directed at Abwa, the spot where his mother lay buried. To his dismay, when he arrived at the site, the Quraysh caravan had already passed. Disappointed, he then raided the nearest tribe of B. Damra (a branch of B. Bakr) and forced them to conclude a treaty of no aggression (by B. Damra). This treaty was the first written accord of Muhammad with any foreign tribe. The agreement was of benefit to Muhammad, as it prevented the B. Damra to mobilize forces against him, nor could they assist Muhammad's enemy who were principally the Quraysh. In return, Muhammad pledged not to wage any war against this tribe. Then Muhammad went as far as Waddan in pursuit of the Quraysh caravan, but it eluded him. Although he failed in his pursuit of the Quraysh booty, he cleverly concluded this strategically important treaty of friendship with this nomadic (B. Damra) tribe. The treaty provided him with an ally in his raid on Quraysh caravans. After concluding the treaty he returned to Medina after fifteen days.

[Please note: *Ghazwa* means either a military force when an Apostle (Rasul) leads it or an Imam.⁷ It also means a sudden attack on a caravan or another tribe for the purpose of seizing property and women.⁸

Sariyah or brigade means a small force commanded by one of the Imam's lieutenants.⁹

There is an allusion in *Sahih Bukhari* of this very first, personal act of terrorism by Muhammad:

Volume 4, Book 52, Number 256:
Narrated As-Sab bin Jaththama:

The Prophet passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet

⁶ Master Minds of Terror, p.36

⁷ Hughes Dictionary of Islam, p.139

⁸ Dashti, p.86

⁹Hughes Dictionary of Islam, p.139

replied, "They (i.e. women and children) are from them (i.e. pagans)." I also heard the Prophet saying, "The institution of Hima is invalid except for Allah and His Apostle."

This Hadith clearly says that in his terror operations Muhammad did not even want to spare the women and children of the infidels.

Terror Five

Raid on a Rich Meccan Caravan at Bawat by Muhammad—October, 623CE

A month after his raid at al-Abwa, Muhammad personally led two hundred men including some citizens of Medina to Bawat, a place on the caravan route of the Quraysh merchants, where a herd of fifteen hundred (1,500) to two thousand-five hundred (2,500) camels, accompanied by one hundred (100) riders, under the leadership of Umayyah ibn Khalaf, a Quraysh was proceeding. The purpose of this raid obviously, was the plunder of this exceedingly rich Quraysh caravan.

No battle took place and the raid resulted in no booty. Muhammad went up to Dhat al-Saq, in the desert of al-Khabar. He prayed there and a mosque was built at the spot. This was the first raid where a few al-Usharayh *Ansars* took part. They were attracted to the raid with the prospect of striking it rich through pillage.

Terror Six

Raid on a Meccan Caravan at al-Ushayrah, in the district of Yanbu by Muhammad—November, 623CE

This was Muhammad's third personal raid. Between one hundred-fifty and two hundred (note the increasing number of Jihadists joining in the robbery) followers joined this terror operation. They had thirty camels that they rode upon by turns. When they arrived at al-Usharayh in the direction of Yanbo, they expected to waylay upon a rich Meccan caravan towards Syria led by Abu Sufyan. Muhammad already had the intelligence report of this caravan's departure from Mecca. He waited for a month (+) for this caravan to pass. Unfortunately, it was too late; for, when Muhammad reached the intended spot of plunder, the Meccan caravan had already passed. The readers should keep in mind of this raid, as this was the same caravan that gave rise to the famous action at Badr (Badr II) during its return journey. In this operation, Muhammad entered into an alliance with Bani Mudlij, a tribe inhabiting the vicinity of al-Usharayh. He also concluded another treaty with Bani Damra. All those treaties established good political connections for him.

Terror Seven

Raid on Muhammad's Milch Camels at Badr (Badr I) by Kurz ibn Jabir al-Fihri—December, 623CE

After those six unprovoked and hostile attacks on the Quraysh caravans, the Quraysh had had enough. It was now time for them to retaliate and send a strong message to Muhammad that his highway robbery cannot go unpunished forever. With this end in

view, Kurz ibn Jabir al-Fihri, ally of the Quraysh raided the vicinity of Medina where Muhammad's milch camels were pasturing. This was conducted ten days after Muhammad returned to Medina from his unsuccessful plundering attempt at the Quraysh caravan at al-Usharayh. Having heard of this attack, Muhammad swiftly went out looking for Kurz until he reached the Safwa valley, close to Badr. This was the first raid at Badr or Badr I. Kurz escaped the capture; Muhammad returned to Medina and stayed there for the next three months. It is said that later, Muhammad caught Kurz and he (Kurz) converted to Islam.

Terror Eight

Raid on Meccan Caravan at Nakhla by Abd Allah ibn Jahsh, the First Successful Plunder—December, 623CE

After his return from the first Badr encounter, Muhammad sent Abd Allah b. Jahsh in Rajab with eight emigrants and without any *Ansar* for another terror operation. Abd Allah b. Jahsh was a maternal cousin of Muhammad. The participants in this plunder were: 1. Abu Haudhayfa 2. Abd Allah b. Jahsh 3. Ukkash b. Mihsan 4. Utba b. Ghazwan 5. Sa'd b. Abi Waqqas 6. Amir b. Rabia 7. Waqid b. Abd Allah and 8. Khalid b. al-Bukayr. Some historians say that there were between seven to twelve partakers in this raiding/plundering party of the Muslims. It will be useful to remember the names of these very first Islam's terrorists, as we shall witness, later, that their names crop up in many other terror operations.

Muhammad gave Abd Allah b. Jahsh a letter, but not to be read until he had travelled for two days and then to do what he was instructed to do in the letter without putting pressure on his companions. Abd Allah proceeded for two days, then he opened the letter; it told him to proceed until he reached at Nakhla, between Mecca and Taif; lie in wait for the Quraysh and observe what they were doing. Abd Allah b. Jahsh told his companions that whoever chose martyrdom (read terrorism) was free to join him and whoever did not could go back. All the companions agreed to follow him (a few biographers write that two Muslims decided not to be martyrs and chose to return to Medina). Sa'd b. Abi Waqqas and Utbah b. Ghazwan lost a camel that they were taking turns to ride. The camel strayed and went to Buhran. So, they went out looking for the runaway camel to Buhran and fell behind the raiding party.

As instructed by the Prophet, Abd Allah and the rest of the party then proceeded, and soon they arrived at Nakhla. Nakhla was a valley to the east of Mecca, about halfway to Taif. It was the usual route to Syria for the Meccan caravans. Muhammad had the secret information that a rich Meccan caravan, lightly guarded, laden with dry raisin, wine leather and other goods was soon to pass by the route.

Four Quraysh men guarded this donkey caravan. They were:
 Amr b. al-Hadrami. He was the leader of the caravan.
 Uthman b. Abd Allah b. al-Mughirah.
 Nawfal b. Abd Allah b. al-Mughirah, Uthman's brother.
 Al-Hakam b. Kaysan, the freed slave (*Mawla*) of Hisham b. al-Mughirah.

Soon, the Meccan caravan arrived at Nakhla guarded by the four Quraysh men. When they saw the Muslims, they were afraid of them. One of Abd Allah b. Jahsh's men,

Ukkash b Mihsan, was shaven in head to hide the real purpose of their journey and to give the Quraysh the impression of lesser *Hajj (Umra)*; for, it was the month (*Rajab*) when hostilities were forbidden. When the Quraysh saw the shaven head of Ukkash, they thought that the Muslims were on their way for pilgrimage and they felt relieved and safe and started to prepare food for themselves. That was how the first band of Muslim Jihadists deceived their prey.

Due to the prevalence of a sacred month, either at the beginning of *Rajab* or at the end of it (the opinion among the historians vary), *Rajab* being one of the four sacred months when there was a total ban on warfare and bloodshed in the Arabian Peninsula, Abd Allah b. Jahsh was, at first, hesitant to attack the caravan. Nevertheless, after much deliberation, the Muslims did not want this rich caravan to escape their hand. So, they decided to kill as many Quraysh as they could and take a large booty. They attacked the Quraysh while they (the Quraysh) were busy preparing their food. In the short battle that ensued, Waqid b. Abd Allah killed Amr b. Hadrami, the leader of the Quraysh caravan. Nawfal b. Abd Allah escaped. The Muslims took Uthman b. Abd Allah and al-Hakam b. Kaysan as prisoners.

Abd Allah b. Jahsh returned to Medina with the booty and with the two captured Quraysh men. He had already decided to give one-fifth of the booty to Muhammad, and divide the rest among them. The prevailing share of the leader of a plundering party at that time was one quarter of the booty. It is not clear why Abd Allah b. Jahsh decided on one-fifth booty, as Allah did not yet decide the provision of '*Khums*' (gang leader's commission on booty of plunder/theft) for Muhammad in verse **8:41**. This verse was revealed after the Badr war, which took place after the plunder at Nakhla.

008.041

And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.

Since this bloodshed took place during a sacred month, Muhammad was quite unwilling to start an un-ending cycle of revenge killings. The Quraysh also spread everywhere the news of the raid and the killing by Muhammad in the sacred month. Therefore, he rebuked them (the Muslims) for fighting in the sacred month and refused to take any share from the booty. Then verse **2:217** regarding fighting in the sacred month was revealed.

002.217

They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

This revelation permitted Muhammad to conduct war during the sacred months. Then Abd Allah b. Jahsh divided the booty, one-fifth going to Muhammad. He also decided to make more money by asking ransom for the two captives. However, Muhammad refused to accept the ransoms from the Quraysh until the two of his men, Sa'd b. Abi Waqqas and Utbah b. Ghazwan returned from searching the straying camel. He was afraid that the Quraysh might kill them if they found them. When Sa'd and Utbah returned unharmed, Muhammad released the two Quraysh prisoners on payment of their ransom of one thousand six hundred (1,600) Dirhams (one Dirham = 1/10 Dinar; one Dinar 4.235 gm of gold) per head. It is reported that, soon after his release, Hakam b. Kaysan became a Muslim, probably after witnessing the profitability in terrorism *a la* Islamic style. Later, he was killed at the battle of Bir Mauna. The other prisoner, Uthman b. Abd Allah returned to Mecca and died as an unbeliever.

The Islamic name of this first successful plunder is '*Nakhla Raid*.' It was also the first raid on which the Muslims seized the first captive, and the first life they took. Rightfully, Abd Allah was called the *Amir al-Mominun*, that is, the commander of the faithful.

After the success of Nakhla raid, Muhammad felt militarily strong and promulgated the rule on the justification of transaction and distribution of spoils of plunder. He actually legalized and legitimized plunder.

This successful raid on the Quraysh caravans fully alarmed the Meccans, because their prosperity completely depended upon the regular and uninterrupted trade to Syria. The trading with Abyssinia and Yemen was of lesser importance. Even the trading caravan towards Abyssinia and Yemen did not look safe from the marauding army of Muhammad. The Nakhla attack also greatly unnerved the Meccans. They now believed that Muhammad had very little respect for life and absolutely no concern for the sanctity of the sacred months. So, the Meccans resolved to avenge the bloodshed. However, the Quraysh restrained their hostility. Muhammad still had a few of his followers residing at Mecca, including his own daughter, Zaynab. The Quraysh did not take any revenge on the remaining followers of Muhammad (including Muhammad's daughter) at Mecca neither did they make any attempt to harass his beloved daughter, Zaynab.

Muhammad, on the other hand, after the success at Nakhla, contemplated a more severe and mortal attack on the Quraysh. Allah now gave him the permission to fight the unbelievers in verses **22:39-42, 2:190-194**. As well, the raid at Nakhla was justified by the 'expulsion' of the believers from Mecca. However, the true reason was "until the religion became God's alone". That meant, until all the Meccans (or the world) accepted Islam.

022.039

To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;-

022.040

(They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down

monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will).

022.041

(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

022.042

If they treat thy (mission) as false, so did the peoples before them (with their Prophets),- the People of Noah, and 'Ad and Thamud;

002.190

Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.

002.191

And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

002.192

But if they cease, Allah is Oft-forgiving, Most Merciful.

002.193

And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.

002.194

The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

Those who were reluctant to join in the war of plunder were reproved. Allah's revelation on this came down in verses **47:20-21**. These verses granted paradise to those who fight (or terrorize and plunder) for Islam i.e., *Jihad* and are killed.

047.020

Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-

047.021

Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.

Allah then asked these terrorists to "strike off the heads of the unbelievers; to make a great slaughter and bind them fast in bonds" in verse **47:3-4**

047.003

This because those who reject Allah follow vanities, while those who believe

follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.

047.004

Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.

Furthermore, the true believers were expected not only to fight but also to contribute materially towards the cost of war (4:66-67, 9:88, 9:111), to kill and be killed. Those who did this were promised a higher rank in paradise (4:74, 4:95). The believers were asked to prepare whatever force in their ability, troops, horses, etc. to strike terror into the hearts of the unbelievers (remember Dr. Mahathir's famous Jewish-bashing speech at OIC conference in late 2003?) (9:73, 123, 8:60).

004.066

If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith);

004.067

And We should then have given them from our presence a great reward;

009.088

But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

009.111

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

004.074

Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great (value).

004.095

Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-

009.073

O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.

009.123

O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.

008.060

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.

These messages were promulgated within two or three years after Muhammad's arrival at Medina. This promulgation was not only for the refugees (*Muhajirs*) but also to all the men of Medina.

(Note: From now on, to conserve space, only the verse numbers will be quoted omitting the full texts of the verses).

Continued in Chapter 3

Chapter Three

'Cruelty is the first of God's attributes—Andre Gide (1869-1951)¹⁰

Terror Nine

The Battle of Badr II Led by Muhammad—March, 624CE

It was mentioned previously (Terror 6, CH. 2) that Muhammad, and his accomplices narrowly missed the booty of a caravan of the Quraysh led by Abu Sufyan. As written before, when Muhammad arrived at al-Ushayra to attack this caravan, he learned to his dismay that this richly laden caravan had already passed two days earlier than his advent at the intended site of pillage. Naturally, his booty-hungry followers were very much dejected at this unexpected loss. Muhammad, however, was astute enough to be aware that the same caravan could be successfully attacked during its return journey from al-Sham (Syria). Only three months of patience and waiting was essential to seize the returning caravan. With this end in view, Muhammad started to recruit Jihadists for his next plundering mission.

In his mosque, he called the Muslims and tempted them to raid the Quraysh caravan for rich booty. He told his congregation¹¹, “This is the Quraysh caravan containing their property. Go out to attack it, perhaps God will give it as a prey.” Hitherto, he never mentioned to the local people of Medina about engaging in a war for booty. They always betook him to be altruistic, very pious, noble, peace-loving and non-belligerent Prophet of mercy and compassion. Many Muslims were greatly shocked at what Muhammad had said at the gathering in the mosque, and they could not believe when he invited them to join him in the loot that Muhammad would go to war. They were truly surprised. However, the greed for a rich booty gripped their minds and there was no shortage of volunteers to take a chance to improve their lot with the proceeds of plunder.

On this greed for ill-gotten wealth, Rodinson writes (Rodinson, p.162):

“As the business began to show a profit they were joined by volunteers from the people of Medina, in spite of the fact that their agreement with Muhammad carried with it no obligation to take part in his campaigns.”

The response to Muhammad's call was mixed. Many people joined his team willingly, but many were also forced or coerced into the Muslim brigand. Muhammad set up the condition that only the Muslims were eligible to join in this terror campaign. Many non-believers tried their luck, but Muhammad was adamant that no Islam meant no share in the spoils. In this way, his campaign was a great success among the local Medina Muslims (*Ansars*). Up until now, no *Ansar* had joined Muhammad in his previous missions of highway robbery. The success of Abdullah ibn Jahsh at Nakhla, however, had raised the desire for booty in the minds of many *Ansars*. This irresistible lure and greed for the plunder of fine Quraysh merchandise was such a great draw in that many Medinites responded to his call of raiding the Quraysh caravan with raging alacrity. Such was the enthusiasm for this *Jihad* of plunder that Muhammad quickly

¹⁰ The Counterfeiters

¹¹ Ibn Ishaq, p.293

recruited a strong force of three hundred and thirteen (313) men consisting of seventy-seven (77) *Muhajirs* (refugee migrants) and two hundred and thirty-six (236) *Ansars*. Thus, the *Ansars* formed the bulk of his new raiding party of *Jihadists*.

A few weeks before his departure for Badr, and when the Quraysh caravan came in the vicinity of Medina, Muhammad sent two spies, Talhah ibn Ubaydullah and Said ibn Zayd to discover the caravan's whereabouts. These two men arrived at the campsite of Kashd al-Juhany and hid there until the caravan passed. Forty men guarded the Meccan caravan.¹² The two Muslim spies estimated that the goods the caravan carried were around fifty thousand (50,000) Dinars. (Remember: one Dinar = 4.235 grams of gold. At the current price of gold, this booty was worth about US\$ 2,725,000, not including the prices of captives, camels and other items). It was absolutely fabulous; these two spies had no hesitation in surmising. They immediately hastened to pass this good news to Muhammad. Muhammad, however, had already left for Badr, just a day before these two spies returned to Medina. He was too impatient for the booty; he could not wait for the spies' return. Thus, Talhah ibn Ubaydullah and Said ibn Zayd had to stay back in Medina, missing the Muslim army. Nevertheless, Muhammad did not disappoint these two faithful spies for their services. Each of them received full share of the plunder when Muhammad returned to Medina. Remaining at Medina was also Muhammad's son-in-law, Uthman b. Affan. Uthman's wife, Ruqayyah (Muhammad's daughter) fell ill during this time and he had to stay back to look after her. Muhammad gave his son-in-law his full share of the booty. Such was the generosity of the Prophet of mercy! *Sahih Bukhari* records Muhammad's promise of booty to his son-in-law in this way:

Volume 4, Book 53, Number 359:

Narrated Ibn 'Umar:

'Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle."

In the meantime, through spies and reliable sources, the news of Muhammad's preparation to raid the Quraysh caravan reached Abu Sufyan. He was dreadfully alarmed. He was aware of the treaties that Muhammad had entered into with many tribes on the caravan route; there was a great possibility of a surprise attack by them as well. He, forthwith, sent Damdam b. Amr al-Ghifari to Mecca for help. When Damdam arrived at Mecca, he cut the nose of his camel, turned its saddle and announced Muhammad's plan to attack the caravan of Abu Sufyan. Responding to his cry, Abu Jahl called upon all the Meccans to join in the rescue operation. At that time, Banu Kinanah and Banu Bakr tribes were in enmity with the Quraysh. So, they did not pay heed to Abu Jahl's call. Taking full advantage of the Quraysh's bad time, they, at first, decided to attack the Quraysh from behind, but in the end, the chief of the Kinanah tribe, Suraqa b. Malik decided not to betray the Quraysh. The Muslim biographer, like Ibn Ishaq calls this Suraqa an Iblis.¹³ When the Quraysh were assured

¹² Mubarakpouri, p.251

¹³ Ibn Ishaq, p.292

of non-aggression from these two tribes, Abu Jahl and Amir ibn al-Hadrami (Amr ibn Hadrami's brother; remember? Amr was killed by the Muslims at Nakhla) convinced the Meccans in favour of war with Muhammad. So, every able-bodied person from the Quraysh joined in, except for Abu Lahab. He sent, in his place, al-As b. Hisham (the maternal uncle of Umar b. Khattab) who owed him four thousand Dirhams that he could not pay back. Abu Lahab hired him to proxy-fight for him to clear his debt.¹⁴

While the Quraysh were readying for the war, Muhammad was completely unaware of the preparation of the Meccans to face him militarily. He was very confident that he will prevail and will accumulate the Quraysh booty.

So, with much hope and great confidence, on Sunday, the 10th March, 624 CE (12th Ramadan, AH2), Muhammad, along with the three hundred and thirteen (313) (the number ranges from 307 to 318) Jihadists, marched out from Medina towards Badr. Ahead of the Muslims were two black flags, one carried by Ali ibn Talib and the other carried by an *Ansar* man. Seventy camels marched with them and the three hundred plus Muslim soldiers took turns to ride on them. They had only two horses with them. Muhammad kept Abu Lubaba in charge of upper Medina. Instead of the direct route to Mecca, to hide detection, he took an unusual route that passed by Irqul Zabya, Saffra and Dhafirān.¹⁵

On Monday, the 11th of March, Muhammad arrived near Saffra. He sent two spies, Basbas b. Amr al-Juhani and Adi b. Abu Zaghba to Badr for intelligence regarding any preparation being made for the reception of Abu Sufiyan at Badr and to ascertain the whereabouts of the Quraysh caravan. It was there that Muhammad expected to encounter the caravan and to make a sudden attack. While there, the spies overheard the conversation of two women near a well that the Quraysh caravan was expected within a day or two. They hurried to Muhammad to forward this important information.

In the early morning of Tuesday, 12th of March,¹⁶ Abu Sufyan came in advance of the caravan and halted at the *wadi* (watering well) and got wind of the presence of Muhammad's party by examining the distinct Medina camel droppings of Basbas and Adi. Abu Sufiyan was extremely worried at the sinister plot of Muhammad and he hurriedly went back to his main caravan; diverted it towards the coastal route, thus saving it from the pillage by Muhammad's soldiers. In reality, Muhammad missed the caravan by a few hours only,¹⁷ Abu Sufyan himself went along with the caravan to ensure its safe arrival at Mecca. He sent a second courier, Qays b. Imea al-Qays¹⁸ to inform the advancing Meccan army of his decision to detour the Quraysh caravan and to forward the message that the danger was over. During this time, Muhammad was at Rooha and drank from a well there.

On Wednesday, the 13th of March, this second courier of Abu Sufyan met the Meccan army led by Abu Jahl at Johfa. Abu Jahl, was proceeding to provide the added security for the threatened caravan. The courier told Abu Jahl that Abu Sufyan felt no

¹⁴ Ibn Ishaq, p.291

¹⁵ Hamidul, p.30

¹⁶ Ibid

¹⁷ Ibid

¹⁸ Ibn Sa'd, vol.ii, p.11

necessity of bloodshed since the caravan was safe. He asked Abu Jahl and his men to return to Mecca. But Abu Jahl insisted on advancing forward to Badr, wishing to do some trading, as well as to enjoy some wining and dining there. The accompanying singing girls however, were sent back to Mecca.¹⁹ Two tribes of the Quraysh, B. Zohra (Muhammad's mother's tribe) and B. Adi (Umar's tribe) also decided to return to Mecca.

The remaining Meccan army marched forward and reached Badr in the evening of Thursday, 14th of March. They encamped on the far side of the Badr well and behind the mountain.

Meanwhile, Muhammad was proceeding forward. And in the early morning of Thursday, the 14th of March, when he arrived at Dhafirah, not very far from Badr, to his chagrin, he received the news of the Quraysh army advancing to protect their richly laden caravan. He was quite frustrated at the prospect of a bloody war instead of an easy victory for booty. The bad news for the Jihadists was that the prized caravan had already passed.

The news of the advancing Meccan army was completely unexpected to the Muslims. Muhammad himself was not sure if he should proceed further or not now that the booty had eluded them. Facing the dilemma of whether an attack against the Quraysh would constitute a breach of his covenant of protection with the *Ansars* (a pledge that stipulated that the *Ansars* protect Muhammad if he was attacked at Medina and its vicinity), Muhammad, in a meeting of his war council, sought the advice of all the Muslims, especially that of the *Ansars*. He was afraid that the *Ansars* might not protect him outside Medina. Abu Bakr and Umar called for an immediate rally. The people of Medina also pledged their support for the march. The leader of the *Ansars* (from Bani al-Aws), Sa'd b. Muadh promised that the *Ansars* would sink if Muhammad led them to the sea and plunged into it. Then all the *Ansars* pledged to fight with Muhammad. Deeply pleased, Muhammad asked his men to proceed. He promised a slaughter for the enemy. To please the booty-hungry Jihadists, he disclosed that Allah had promised them either the army or the caravan as per verse **8:7**

Trudging further, Muhammad, with his henchmen, arrived at Badr in the early morning of Thursday, ahead of the Meccan army, and camped there. A shelter from palm branches was built for him. He got hold of the water wells first. As per the advice of the war veteran, al-Hubab, Muhammad filled all the water wells except the one nearest to him. The Muslims then made a cistern and filled it with water. This clever strategy put the Muslims at a decisive advantage of complete control of the water supply. Thus, the enemy was now at the mercy of Muhammad's soldiers if they needed water. And Muhammad's army was ready to kill any Meccan who ventured to approach the cistern to drink from there.

Soon after his very early morning arrival at Badr, Muhammad sought to gather accurate intelligence about the Meccan army. First he, along with Abu Bakr went out spying.²⁰ They met a man on the road and inquired of him about the situation. The

¹⁹ Ibid, p.11

²⁰ Mubarakpouri, p.257

man would not tell the truth until Muhammad agreed to disclose his identity. So they (Muhammad and Abu Bakr) tried to gather more information about the Quraysh army through mendacity. The extracted information was not much use to Muhammad. In the evening, he despatched Ali and a few others to further survey the area surrounding a spring. There, they located two Quraysh slave water carriers. Ali and his companions abducted these two slaves and brought them to Muhammad. The slaves told the Muslims that they were the water carriers of the Quraysh army. This was bad news for the Muslims; for, they hoped that the slaves were from Abu Sufyan's camp. After applying apposite torture to these two slaves, the Muslims extracted the information about the position and the probable strength of the Quraysh army. This information, along with the fact that the Quraysh had slaughtered nine camels on the first day and ten camels on the second day, gave Muhammad some idea about the probable size of the Quraysh army. He speculated that the Quraysh army must be between nine hundred (900) to one thousand (1 000) men strong. This guess was quite accurate; for there were nine hundred and fifty (950) Quraysh men. They were mounted on seven hundred (700) camels and one hundred (100) horses. When Muhammad learned about the nobles of the Quraysh present, he said, "Here Mecca has flung its dearest flesh and blood to you."²¹

At nightfall, Muhammad, along with Abu Bakr returned to his lair and started praying to Allah for His succor. Sa'd b. Muadh kept a vigil at the entrance. The Muslims too, were weary due to the lengthy and arduous march they had to undertake for the last few days. Fatigue and exhaustion overcame them and soon they went into a deep and peaceful slumber. Then the rain came. It rained during the night but more heavily towards the Meccan camp. Due to the rain, the Wadi bed became soft but firm which was an advantage to the Muslims. This rain was alluded to in the Qur'an in verse **8:11** as a purification of Allah. At night, as mentioned in **8:45** Muhammad imagined the army of Quraysh to be weak.

Both sides were restless until morning broke. At dawn, while Muhammad was organizing his men into ranks, a few thirsty Quraysh men approached the well for water. Muhammad prayed to Allah for their destruction.

The Muslims hoisted three banners; one for the refugees, in the hands of Musab, one for the Khazarites, by al-Hobab and one for the Bani Aws by Sad ibn Muadh. The Quraysh also drew up their lines and started moving forward. However, they were divided on the policy of fighting against their kinsmen. Shayba and Utba, the two Quraysh chiefs strongly urged that the attack should be abandoned. It should be remembered that Utba was the father of Hind, the wife of Abu Sufyan b. Harb and Shayba was Utba's brother (i.e., Hind's uncle). They provided shelter to Muhammad while he (Muhammad) was driven out from Taif by the stone-pelting street boys. Utba and Shayba simply wanted the reparation (blood money) for the killing of their confederate (Amr b. al-Hadrami). So Utbah sent a message to Abu Jahl to retreat from his (Abu Jahl's) cousin (i.e., Muhammad).

One of Utba's sons, Abu Hudhayfah was a new Jihadist, and he was with Muhammad. That was why Utbah did not want to fight with Muhammad—Abu Jahl propagated this and condemned the cowardice of Utba to fight the Muslim army. Amr

²¹ Tabari, vol.vii, p.44

b. Hadrami's brother, Amir b. al-Hadrami exhorted his people to take revenge for the killing of his brother. So reluctantly, Utba agreed to proceed with the battle, but expressed his desire not to kill Muhammad notwithstanding the raging bitter enmity and hatred between the two sides. Just then Omayr, a Quraysh arrowman brought the news of the Muslim army's preparation for a war. He proposed a peaceful settlement with the Muslim army but Abu Jahl rejected the proposal. So, the Quraysh army got ready for a fight. They moved slowly over the intervening sand hills that were made difficult from the previous night's rain. However, as mentioned earlier, the rain brought an advantage to Muhammad by rendering the ground in front of Muhammad lighter and firmer to walk upon. Another disadvantage of the Quraysh was that they faced the rising sun before them while Muhammad's army faced towards the west.

As soon as Muhammad had finished organizing his army ranks, he faced the advancing column of the Quraysh appearing over the rising sands in front. While praying to Allah for His assistance so that his little army would not vanquish, he was very concerned and went inside his little hut for a consultation with Abu Bakr. To assure His unflinching aid, Allah revealed **8:46**. This verse gave the encouragement to the Muslim soldiers to advance to victory. Another verse **2:42-44** was also revealed. Other important verses related to Badr battle were doubling the army of Medina in **3:18**.....etc.

The Quraysh army now moved close, but the Muslim army did not move from their position which was at a much higher elevation than the Quraysh army and was, therefore, more advantageous to shoot arrows and spears at the enemy. Observing the strength of Quraysh army, Muhammad became nervous and started praying vigorously. This time, Allah sent him the assurance: like 20 for 200....etc through verses **8:65, 66**. Allah also forbade the Jihadists, in verses **8:15-16**, from fleeing from a combat. In fact, ever since then, this provision has become a *Sharia Law* (Islamic Law) on combat (Reliance of The Traveller, p.659).

While this preparation was going on, Hakim b. Hizam, followed by a few other of the Quraysh, went to drink water from the cistern that Muhammad had dug. Every Quraysh man who came to drink was killed on that day with the exception of Hakim b. Hizam. It is not clear why Muhammad had decided to spare the life Hakim b. Hizam. None of the biographers give a convincing reason for Muhammad's mercy upon him. However, we learn that Hakim b. Hizam later became a Muslim. Being alarmed at the fate of thirsty Quraysh, Abd al-Aswad Makhzami from the Quraysh sought to destroy the trough that the Muslims had just built, and vowed to drink water from the cistern that Muhammad had dug. When he went out, and before he could reach the cistern, Hamzah attacked him and cut off his foot and half of his leg. Abd al-Aswad crawled with his gravely wounded body towards the cistern and flung himself in it and drank the water from the spring reservoir. Hamzah hit him again with a blow that killed him on the spot. The battle now began. It was Friday, the 15th of March, 624CE (17th Ramadan, AH2). Although it was the fasting month, none of the Jihadists, not even the Apostle of Allah, fasted during fighting.²²

In the beginning, the three Quraysh, Utbah b. Rabiah, his brother Shaybah b. Rabiah and Utba's son al-Walid challenged the Muslims for single combats with them. First,

²² Ibn Sa'd, vol ii, p.22

Utbah b. Rabiah, refusing to fight with the *Ansars* asked the Quraysh in Muhammad's camp to fight him in a single combat. They wanted to fight only with the people from their own tribe, namely their cousins, from the sons of al-Muttalib. So, when three Medina citizens stepped forward Muhammad called them back and asked his kinsmen, the sons of Hashim to arise and fight instead. Following Muhammad's instruction, Hamzah, Ali and Obaydah (the uncle and the cousin respectively of Muhammad) went for the battle. Hamza wore an Ostrich feather in his breast, and Ali wore a white plume (a feather of horse hair) in his helmet.

Then Utba called his son, Walid, to arise and fight. He fought with Ali. It was a short combat. Ali mortally wounded Walid with his sword. When Utba moved forward, Hamza met him and killed him. Shayba now fought with Obaydah. Both of them were quite old. They battled for a while. At last, Shayba dealt a sword-cut on the leg of Obaydah that nearly severed his leg and brought him to the ground. Witnessing this, Hamza and Ali rushed on Shayba and killed him. Obaydah survived for a few days, then he died.

The fighting then became general and a free-for-all. The first Muslim killed was Umar's freed slave, Mihja, slain by Amir ibn al-Hadrami.²³ Then Haritha b. Suraqah was killed. To incite his followers, Muhammad invoked the prospect of paradise to those who were slain. This motivated even a sixteen years-old boy, Umayr b. al-Humam,²⁴ who was eating dates. He threw the dates away and joined in the fighting. The boy was simply surprised to learn from Muhammad that all he had to do to go to paradise was to join in the Jihad and be killed. Soon, he was killed. Muhammad now exhorted that Allah loves fanatic Jihadists. Hearing this, an extremist, Auf b. Harith, asked Muhammad: 'O apostle of God, what makes the Lord laugh with joy at His servant? He answered, "When he plunges into midst of the enemy without mail." Auf drew off the mail-coat that was on him and threw it away: then he seized his sword and fought the enemy till he was slain."²⁵ Whenever you watch on TV suicide bombers in action, remember those few words by the Prophet of mercy and you will surely understand what impelling force propels these fanatics to create the mind-boggling terror and to blow them apart.

The battle raged. For further invigoration of the Jihadists, Muhammad stooped down, lifted a handful of pebbles and threw them towards the Quraysh, crying aloud, "May their faces be deformed."²⁶ Allah, by declaring that it was not the act of Muhammad but that of Allah in verse **8:17**, fully approved Muhammad's symbolic action. The Muslim army was now full of enthusiasm and in extreme fighting-vigour that the Quraysh army failed to withstand. As the fighting raged, Muhammad sent an instruction to his soldiers that Abul Bakhtari and al-Abbas, Muhammad's two uncles were not to be killed.²⁷ It is reported that al-Abbas was a secret agent of Islam at Mecca,²⁸ but the reason to spare the life of Abul Bakhtari is not clear, although Ibn Ishak states that Abul Bkhtari was sympathetic to Muhammad when some pagans tormented him (Muhammad) at Ka'ba. When many Jihadists protested at this

²³ Ibid, p.16

²⁴ Tabari vol.vii, p.55

²⁵ Ibn Ishaq, p.300

²⁶ Tabari, vol.vii. p.56

²⁷ Ibn Ishaq, p.301

²⁸ Hamidul, p.40

unexpected show of mercy for a few selected enemy combatants, Umar threatened to cut off their heads. Thus, the dissenters had no choice but to comply with their master's request. Ibn Ishaq²⁹ reports that, besides the general killing in the battle, four apostates were specifically targeted for slaughter. These four Quraysh embraced Islam but did not migrate to Medina with Muhammad because their family members obstructed their departure by confining them in their homes. Later, they left Islam and joined the Quraysh in Badr. Muhammad had no mercy for them. All of them were slain by the Jihadists. Muhammad even invented a verse (4:97) to justify their killing.

004.097: When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge!

The spirit and frenzy of killing among the Jihadists was so intense that Hazrat Umar killed his own maternal uncle, al-As b. Hisham b. al-Mughira. (Remember? He was proxy fighting for Abu Lahab, the great enemy of Islam!)

While the fighting continued, Muhammad remained at his shelter with Abu Bakr praying to Allah for victory. He implored Allah to send His assistance to the Muslims. So Allah replied in 8:9 to assist Muhammad with thousands of angels! It was a stormy winter day with a ferocious gusty wind blowing around. Three strong blasts of severe storm lashed the battlefield, and Muhammad immediately ascribed them as the angels sent by Allah to help the Jihadists. He told his fighting men that the first blast was one thousand angels led by the archangel *Gabriel*, the second blast was one thousand angels led by the archangel *Michael* and the third blast was another one thousand angels led by the archangel *Saraphel*.³⁰ Thus, as confirmed in verse 3:124, Allah initially sent three thousand angel soldiers to help the Muslim fighters. When fighting became tougher Muhammad requested further reinforcement from his Allah and Allah immediately complied by sending another two thousand angels. Thus, as told in verse 3:125, in all, five thousand invisible angels from the almighty Allah, in addition to the three hundred plus Jihadists were required for the Muslim victory. The fanatic Jihadists claimed that the signs of the angels at Badr were white turbans.³¹ or were they yellow turbans?³²

Here is a *Hadith* from *Sahih Bukhari* that says that Gabriel came down to help Muhammad:

Volume 5, Book 59, Number 330:

Narrated Ibn 'Abbas:

The Prophet said on the day (of the battle) of Badr, "This is Gabriel holding the head of his horse and equipped with arms for the battle."

²⁹ Ibn Ishaq p.307

³⁰ Ibn Sa'd, vol ii, p.15

³¹ Ibn Ishaq, p.303, Tabari vol. vii, p.61

³² Ibn Sa'd, vol.ii, p.29

Thus, with the help of *Gabriel* the Quraysh started faltering. The heavy sands on which they stood impeded their movements. Some of their ranks gave way. Confusion raged and they started to retreat; began running and the Muslims were pressing after them to capture those of the Quraysh whom they did not kill in the battlefield. The Muslims followed their retreating steps, slaying or taking captive those that fell into their hands. The Quraysh, in their haste to escape, cast away their armour and abandoned their beasts of burden with all their camps and equipment. Seventy (some say forty-nine) Quraysh were killed and around the same number were taken prisoners. The Muslims lost only fourteen of their men, eight were Medina citizens and six were refugees. They also took many Quraysh nobles as captives. Muhammad gave orders not to kill his uncle al-Abbas. When Abu Hudhayfah (remember? his father, Utbah bin Rabi'ah was killed by Ali) protested about Muhammad's double-standard and wanted to kill al-Abbas, while Umar threatened to cut-off the head of Abu Hudhayfah.³³ The Muslim soldiers caught a fleeing Abu al-Bakhtari (another uncle of Muhammad) along with his rider companion. The Jihadists agreed to spare the life of al-Bakhtari (as per Muhammad's instruction) but not the life of his companion. When Bakhtari sought to protect the life of his companion rider the Muslims declined. So Bakhtari fought the Muslim and was killed. This news was brought to Muhammad.

In all, the Muslims took seventy (some say forty-four) Quraysh as captives. Sa'd b. Mu'adh wanted to kill all the prisoners, saying, "This was the first defeat inflicted by Allah on the polytheists, and killing the prisoners would have been more pleasing to me than sparing them."³⁴ However, the prisoners were distributed to the Muslims for their safe keeping until Muhammad returned to Medina.

There is a heart-wrenching tale of how cruelly the Jihadists treated some captives. Umayyah b. Khalaf was a polytheist, but he was a friend of Abd Umar, the new convert to Islam. Therefore, Umayyah and his son Ali volunteered Abd Umar to become the prisoner of a Muslim. The famous Jihadist, Abd al Rahman b. A'w'f took charge of him in the expectation of a large ransom. It is reported that Umayyah used to torment Bilal, the well-known Negro crier of Islamic prayer calls. When Bilal saw that Umayyah and his son Ali were being led away by Abd al Rahman b. A'w'f, he shouted out to the Muslims to kill his former tormentor. Abd Rahman b. A'w'f immediately repudiated Bilal by calling him (Bilal) the son of a black woman and commanded him not to kill Umayyah and his young son, Ali. However, this plea of Abd al Rahman fell on deaf ears. On the cry of Bilal, other Muslims hacked Umayyah b. Khalaf and his son Ali to death and cut them into pieces. Abd al Rahman b A'w'f then cursed Bilal for killing his captive as he missed the opportunity of ransoming his captives (Umayyah b. Khalaf and his son).

Muhammad's son-in-law, Abu al-Aas was also taken a prisoner. Khadija (Muhammad's first wife) was his aunt. His mother was Hala d. Khuwaylid. Khadija used to regard him as her own son. Abu al-Aas did not embrace Islam and refused to divorce his wife Zaynab, Muhammad's eldest daughter. He joined the Quraysh in the march against Muhammad at Badr.

³³ Tabari, vol.vii, p.57

³⁴ Ibid

The other famous Quraysh taken as captive were: Amr, Abu Sufyan's son (not from Hind but from another wife of Abu Sufyan b. Harb) and Amir b. Al-Hadrami, Abu Sufyan's close friend. Another son of Abu Sufyan, Hanzala was killed at Badr.³⁵

As soon as the battle was over, there was widespread plundering by the Muslim soldiers. The Jihadists also told the incredible story that the heads of polytheists would fall off before a Muslim's sword touched them. This they ascribed as help from the angels.

Abu Jahl, one of Muhammad's uncles, was an implacable foe of Muhammad. Muhammad had such an unrelenting hatred for him that he gave him the appellation, Abu Jahl ("father of folly") to his original respectable name of Abul Hakam ("father of wisdom"). Not being satisfied with such a sordid act, Muhammad wanted Abu Jahl to be killed.³⁶ To carry out Muhammad's instruction, Muadh b. Amr, along with two Medina youths, Auf b. Afra and Muwawwidh b. Afra, the two sons of Afra, set out to search and slay Abu Jahl. Muadh found Abu Jahl in a thicket and attacked him. He brought Abu Jahl to the ground by a blow that cut Abu Jahl's leg into two. Abu Jahl's son, Ikrima struck Muadh and severed one of his arms, hanging only by the skin. Muadh then put his foot on the hanging arm, pulled it off, and went on fighting until the extreme pain forced him to quit the fight. At that time Muwawwidh b. Afra and his brother Auf b. Afra arrived at the site and killed the mortally wounded Abu Jahl. After the killing of Abu Jahl, they went back to fight the Quraysh and themselves were killed.³⁷ When the news of a dying Abu Jahl reached Muhammad, he instructed his servant, Abd Allah b. Masud to search for Abu Jahl's corpse. Abd Allah b. Masud went out and found a dying Abu Jahl in the shrub grasping for his last breath. Abu Jahl was still breathing when Muhammad's servant, Abd Allah ran up and cut off his head and carried it to his master. Gloating from victory, Muhammad said, "The head of the enemy of Allah." Abd Allah then cast the bloody head of Abu Jahl at his pitiless master's feet. Muhammad said, "It is more acceptable to me than the choicest camels in all Arabia." Then Muhammad rewarded Abd Allah b. Masud with the sword of murdered Abu Jahl. *Sunaan Abu Dawud* records it in this way:
Book 14, Number 2716:

Narrated Abdullah ibn Mas'ud:

At the battle of Badr the Apostle of Allah gave me Abu Jahl's sword, as I had killed him.

We read in *Sahih Bukhari* that two boys killed Abu Jahl and Muhammad rewarded them. Here is the *Hadith* from *Sahih Bukhari*:

Volume 4, Book 53, Number 369:

Narrated 'Abdur-Rahman bin 'Auf:

While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been

³⁵ Ibn S'ad, vol.ii, p.18

³⁶ Ibn Ishaq, p.304

³⁷ Ibid

stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, what do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Apostle. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allah'S Apostle to inform him of that. Allah's Apostle asked, "Which of you has killed him?" Each of them said, "I Have killed him." Allah's Apostle asked, "Have you cleaned your swords?" They said, "No. " He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Muadh bin Amr bin Al-Jamuh." The two boys were Muadh bin 'Afra and Muadh bin Amr bin Al-Jamuh.

My guess is that those two boys referred in the above *Hadith* were the two sons of Afra. Here is another *Hadith* from *Sahih Bukhari* on the last few moments of Abu Jahl:

Volume 5, Book 59, Number 300:

Narrated Anas:

The Prophet said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and found that the two sons of 'Afra had struck him fatally (and he was in his last breaths). 'Abdullah bin Mas'ud said, "Are you Abu Jahl?" And took him by the beard. Abu Jahl said, "Can there be a man superior to one you have killed or one whom his own folk have killed?"

The battle over, Muhammad gave orders that all the enemy corpses, including that of Abu Jahl and his severed head, be thrown into a well. Twenty-four dead bodies of the infidels were thrown in this filthy well. (See *Sahih Bukhari*, vol. 5, book 59, number 314.) When this was duly done, he stood at the well, talked to the corpses of the Quraysh,³⁸ haranguing them for their folly, disbelief and for rejecting him as the messenger of Allah. When the Muslims asked him if the dead could hear, Muhammad replied that the dead could indeed hear better than the living, except that the deceased could not reply. Umayyah b. Khalaf's body was not thrown into the well. His body started decaying. So they covered it with stones. *Sahih Bukhari* records:

Volume 2, Book 23, Number 452:

Narrated Ibn 'Umar:

The Prophet looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are

³⁸ Ibn Ishaq, pp.305-306

addressing dead people." He replied, "You do not hear better than they but they cannot reply."

Among the pile of dead bodies was the corpse of Utba b. Rabiah, the father of Abu Hudhayfa, the newly recruited Islamic Jihadist. When Muhammad observed some sadness in Hudhayfa's face he blessed him, thinking that Hudhayfa was probably saddened by his father's death. On this, the Jihadi son of Utba replied that his sadness was due to the unbelief of his father and not for his death! The Muslim son of Utbah, Hudhayfa regretted that his father did not embrace Islam after all!! Such was the blind devotion and resolve of the Jihadists to fanaticism.

These obsequies of the infidels done, the Muslims remained in the battlefield until the end of the day. Then they carried their dead and wounded and retired to a valley, several miles from Badr, and buried their slain comrades there. Now was the time to wrangle over war booty. When the rest of the Quraysh army disappeared, the Muslims engaged themselves in the gathering of spoils. Muhammad promised every Jihadist that he could keep the booty he (the Jihadist) took personally. Thus, every Jihadist was allowed to retain the plunder of those whom he had killed with his own hands. Those who did not fight directly, but protected Muhammad also wanted equal share of the booty. Some people complained that Muhammad had taken a beautiful red vestment (official garment) without the knowledge of others. So, Allah revealed the verse **3:161**: "It is not for a Prophet to conceal booty.....," exonerating Muhammad of any embezzlement of war spoils. A dispute arose as to the distribution of spoils regarding who gets more and who gets less. Muhammad had to intervene with a revelation (**8:41**) from Allah. In this verse, the almighty proclaimed one-fifth booty is to be set-aside for Him and His dearest Prophet. Muhammad also prided himself that booty was made lawful only to him and not to other Prophets, as he was the most favourite of Allah. In accordance with this command of Allah, the rest of the spoils were gathered into a common stock for a fair distribution later, and Abdullah b. Ka'b, an officer, was appointed the guardian of the spoils. The Muslim army then started their return march to Medina.

The next day, the spoils were divided under a tree near Saffra. Everyone got equal share after one-fifth was set-aside for Muhammad. Horsemen received each two extra portions for their horses. Every man got a camel, a leather couch or some other item. Muhammad took as booty the famous camel of Abu Jahl. He later used it for conducting raids and as a stud for breeding camels. Reciting verse **55:45** and ascribing this booty as a gift from Allah, he also took the sword, Dhu al-Faqr belonging to Munabbih b. al-Hajjaj. As per the spoil distribution rule, he also had the exclusive right to choose his most favourite item before they were duly disbursed. The captives were also re-distributed among Muhammad's companions for their fate to be decided at Medina.

The true blood-thirsty character of Muhammad was unveiled when the Muslim soldiers halted at Saffra. While distributing the captives, Muhammad recognised al-Nadr b. al-Harith, a Quraysh poet whom the Jihadists had captured. While Muhammad was at Mecca, al-Nadr composed verses that were superior to the Qur'an. Muhammad was greatly enraged by al-Nadr's compositions. As alluded to in verse **8:31** (Dashti, p.47), Al-Nadr b. al-Harith also criticized Qur'anic verses by uttering that they (the verses) were only fables of the ancients, that the Meccans had heard

similar verses before. Muhammad had no kindness for al-Nadr. To quench his thirst for revenge, the Prophet of mercy gave orders that the hapless al-Nadr be killed. Ali carried out Muhammad's order by beheading al-Nadr at Saffra, right in front of Muhammad.³⁹ This was the tolerance Allah's best creation had for his opponents who dared to challenge him intellectually. Rodinson⁴⁰ writes that Muhammad was extremely sensitive to intellectual attack on him. Having finished his critic, a satisfied Muhammad now gave order to march ahead for Medina.

Two days later, the Muslim army stopped at Irqu'l-Zabya, midway between Badr and Medina. Here Allah's Apostle wanted to extinguish further, his lust for blood and retribution. Uqbah b. Abi Muyat, another prisoner, whose daughter was married to Abu Sufyan b. Harb's son, 'Amr b. Abi Sufyan, was ordered out for execution. The 'offender' pleaded for mercy in the name of his little daughter. But Muhammad had no mercy for him. What did Uqba do to deserve such a terrible punishment from the Prophet of compassion and kindness? Muhammad claimed that Uqba tormented him when he preached his religion of love and compassion (Islam) at Ka'ba. Without showing even an atom of pity or kindness to his fallen foe, Muhammad ordered the killing of Uqba. This is how it is described by Ibn Ishaq: "When the apostle ordered him to be killed 'Uqba said, 'But who will look after my children, O Muhammad?' 'Hell', he said, and 'Asim b. Thabit b. Abul-Aqlah al-Ansari killed him according to what Abu 'Ubayda b. Muhammad b. 'Ammar b. Yasir told me.'" Some biographers note that it was Ali who killed Uqba.

On the killing of those two prisoners, Rodinson⁴¹ (Rodinson, p.168) writes, "On the other hand he gave free rein to his anger against two men who had attacked him on an intellectual level. They had studied Jewish and Persian sources and had asked him awkward questions. They had scoffed at him and his divine messages. They could look for no mercy."

Two additional prisoners were also killed; they were: Naufal b. Khuweilid whom Ali killed and Mabad b. Wahb whom Umar beheaded. It is reported that the latter refused to accept his defeat and praised al-Lat and al-Uzza (two idols) in the presence of Muhammad.⁴² The reason of killing Naufal is not known. So, in all, seven prisoners were slaughtered before the Muslim army, along with the rest of the prisoners arrived at Medina.

To spread the news of Muslim victory at Badr, Muhammad now dispatched Zayd b. Harith to Medina ahead of the arrival of the Muslim army contingent. When Zayd arrived at Medina, he heard the news of the death of Ruqayyah, Muhammad's daughter. People were preparing the burial of her when Zayd arrived at Medina with the sweet news of Muslim's triumph at Badr.

On the next day, Muhammad arrived at Medina with the war booty and received the sad news of the death and burial of his daughter Ruqyyah during his absence. As mentioned before, Ruqayyah's husband, Uthman b. Affan, could not join in the plunder due to his wife's illness. Nevertheless, Muhammad rewarded his mourning

³⁹ Ibn Ishaq, p.337

⁴⁰ Rodinson, p.168

⁴¹ Rodinson, p.168

⁴² Muir, p.109, footnote 48

son-in-law in the equal share of the spoils. A few months later, Uthman married Muhammad's last unmarried daughter, Umm Kulthum, who was previously married to a son of Abu Lahab, then became separated from him. When the remaining people of Medina congratulated the Jihadists for their good catch, the Jihadists gloated over the slaughtering of the polytheists. Many Jihadists even admitted that slaughtering the infidels was good fun.⁴³

In the evening of next day, the rest of the Jihadists, along with the captives arrived at Medina. Watching the crestfallen, haggard, pitiful and depressed captives, many Medinites were sorrowful for them. After all, many of these manacled prisoners were their kith and kin, their own flesh and blood. A glimpse of this flow of compassion is observed from the sympathy that Muhammad's second wife, Sauda showed to a prisoner. Sauda had gone to comfort the lamentation of a family member of Afra, a citizen of Medina who had lost two sons in Badr, as mentioned earlier. On her return, she found Abu Yazid Suhayl b. Amr, the brother of her late husband (i.e., her brother-in-law), now a prisoner, standing by her house with his hands tied behind his neck. Sauda preferred that instead of being caught a captive by Muhammad, Abu Yazid should have chosen an honorable death. However, Muhammad admonished her for saying such words. Filled with pity and compassion, she wanted to loosen the captive's bound hands. When she sought Muhammad's approval, a stern Muhammad asked her not to do that. We also learn from her narration that during this period, the women of Arabia did not wear any veil (*Hijab*) and they were free to move on their own.⁴⁴ Her depiction of the fierce nature of Muhammad also exposes the myth that Muhammad's relation with his wives was cordial and loving; for, Sauda clearly said that she was deeply scared of Muhammad. Here is her own words: "Suddenly the Prophet's voice startled me: 'Sauda would you stir up trouble against God and his apostle?' I said, 'By God, I could hardly contain myself when I saw Abu Yazid in this state and that is I said what I did.'" ⁴⁵

Nonetheless, overall, the people of Medina treated the prisoners with some kindness. They were given food and shelter and were not tortured, though it is reported that Hazrat Umar wanted to pull out Suhayl's (another prisoner) teeth by saying to the messenger of Allah: 'Let me pull out Suhayl's two front teeth; his tongue will stick out and he will never be able to speak against you.'⁴⁶ But Muhammad objected to any such mutilation of the prisoners. The good treatment of the Meccan prisoners was also in the interest of their Muslim captors if they (the Muslims) wanted good ransoms from the captives' relatives—they knew this truth. The Muslims were quite prudent on this and due to the kindness shown by the Muslims of Medina; a few of the poor prisoners accepted Islam and stayed in Medina, it is claimed. It is reported that when Muhammad ordered that all prisoners be fettered, al-Abbas, Muhammad's uncle, was also chained. Muhammad had a sleepless night till his followers unchained al-Abbas.⁴⁷

Once the euphoria of the victory of Muslim army was over, it was time to settle the affair of prisoners of war. As mentioned previously, right from the beginning the

⁴³ Tabari, vol. vii, p.65

⁴⁴ Ibn Ishaq, p.309

⁴⁵ Ibid

⁴⁶ Ibn Ishaq, p.312; Tabari, vol.vii, p.71

⁴⁷ Tabari, vol.vii, p.69

fanatic Jihadist, Sa'd b. Muadah was in favor of slaughtering all the captives that the Muslims had in their hands. Hazrat Umar also wanted to behead all the captives, suggesting that brother kill brother, and Abu Rawaha wanted to burn them alive. Muhammad was quite indecisive on this. At first, he too, wanted to kill the prisoners excepting a few. Abu Bakr suggested taking ransoms from them. Suddenly, Muhammad found some merit in what Abu Bakr had proposed. He found a good opportunity in raising money for his poverty-stricken followers. Immediately, he claimed that Allah (via *Gabriel*) had sent down verse **8:67**, permitting him to take ransom after a wide slaughter, and verse **8:68**, permitting him to enjoy booty. These two verses made a compromise between a complete annihilation of the captives and taking ransoms for their release.

Foremost in Muhammad's mind was Abu al-Aas, his son-in-law, who, as written before, became a captive of the Muslims. When Muhammad's eldest daughter Zaynab (i.e., Abu al-Aas' wife who was living in Mecca), heard of her husband's capture, she sent money and Khadijah's (her mother, and Muhammad's first wife) necklace as ransom for the release of her husband. At last, Muhammad's heart was softened (albeit, a little bit) when he saw the necklace of his deceased wife, Khadijah. He was certainly concerned, thinking about Abu al-Aas and his daughter. Next morning, in his mosque, he sought the opinion of his Jihadist followers on this matter. They unanimously agreed that Abu al-Aas be set free without any ransom and be allowed to return to Mecca. Muhammad was greatly relieved and freed Abu al-Aas, but with the condition that upon his arrival at Mecca, Abu al-Aas must divorce Zaynab and send her to Medina to join her father. Abu al-Aas promised that he would let Zaynab return to Muhammad at Medina and, indeed, upon his arrival at Mecca, he did exactly what he promised. He made arrangements for Zaynab to leave Mecca. At that time, Hind (Abu Sufyan's wife) was friendly with Zaynab. Despite the bitter enmity between Muhammad and Abu Sufyan, Hind volunteered to provide any material help that Zaynab needed to escape to her father. But Zaynab thought it was prudent to keep her plan of escape a secret. So, at an opportune time, Zaynab borrowed a camel to leave for Medina. Her brother-in-law accompanied her. Learning the departure of Zaynab, two Quraysh pursued Zaynab's camel and caught up with her at Dhu Tuwa. One Quraysh, Habbar b. al-Aswad threatened her with a spear. Zaynab was pregnant at that time. It is reported that she fell down from the camel and had a miscarriage. Then Habbar tormented Zaynab, but Abu Sufyan intervened to let her escape from the harassment of Habbar. Abu Sufyan did not bear any vengeance whatsoever against Muhammad's daughter Zaynab, and advised her to leave Mecca secretly. So, after a few days, when all the din and bustle of Badr had subsided, Zaynab surreptitiously escaped Mecca at night.

Next, to be decided was the fate of al-Abbas, Muhammad's uncle. The Jihadists brought a naked al-Abbas in front of Muhammad. Muhammad at first, had to find some clothing for his undressed uncle. Here is the *Hadith* from *Sahih Bukhari* on this:

Volume 4, Book 52, Number 252:

Narrated Jabir bin 'Abdullah:

When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet looked

for a shirt for him. It was found that the shirt of 'Abdullah bin Ubai would do, so the Prophet let him wear it. That was the reason why the Prophet took off and gave his own shirt to 'Abdullah. (The narrator adds, "He had done the Prophet some favor for which the Prophet liked to reward him.")

Because al-Abbas was a wealthy man Muhammad stipulated that al-Abbas should ransom himself as well as his nephews and his confederates. On this, al-Abbas claimed that he was a silent Muslim; that he was forced to fight against the Muslims. Muhammad still wanted ransom from al-Abbas. In fact, Muhammad owed a good amount of money to al-Abbas, but when al-Abbas insisted that that debt should be used as ransom, Muhammad declined. Such was the greed for money by the Prophet of mercy. In the end, Muhammad took 20 ounces of gold (about US\$ 8,000 in to-day's money) from al-Abbas for his release.

At first, the Quraysh played it cool in ransoming their captives so that the Muslims did not demand high prices for the release of them. Abu Sufyan refused to pay any ransom for his son 'Amr. When a Muslim, Sa'd b. al-Numan, went to perform Umra, Abu Sufyan held him hostage in exchange for his son, Amr. Muhammad had no choice but to set free 'Amr b. Abi Sufyan for the release of Sa'd. Muhammad insisted on a high ransom for a Meccan because his son was a rich merchant. The son paid a ransom of 4,000 Dirhams (please calculate in US\$, using the conversion mentioned below) for his father's release.

Overall, Muhammad received a large sum of money as a ransom for the Quraysh prisoners. The ransom money for a prisoner varied from one thousand Dirhams to as much as four thousand Dirhams. It is reported that the Quraysh paid 250,000 Dirhams [yes, a cool quarter of a million Dirhams; take out your calculator and estimate how much it is in to-day's money; use the conversion of one Dirham = 1/10 Dinar; one Dinar = 4.235 grams of gold; and in case you have forgotten, one ounce = 32.1 grams] as ransom to free their kith and kin who were taken as prisoners at Badr II. The average ransom for a prisoner was four thousand (4,000) Dirhams.⁴⁸ *Sahih Bukhari* states that besides booty and ransom money for the captives, each Jihadi received a pension of five thousand (5,000) Dirhams per year. Here is the *Hadith* from *Sahih Bukhari*:

Volume 5, Book 59, Number 357:

Narrated Qais:

The Badr warriors were given five thousand (Dirhams) each, yearly. 'Umar said, "I will surely give them more than what I will give to others."

Some prisoners who did not have the means to pay a ransom volunteered to teach ten Muslim boys the skill of reading and writing for each such prisoner. When their tuition was complete, the prisoner was then released. Zayd ibn Thabit, the poet (later, Muhammad's secretary) is said to have learned writing this way. This tells us that the

⁴⁸ Hamidullah, p.43

Meccan people were, in general, literate while the Medina followers of Muhammad were mostly illiterate; still, the Muslims called the Meccans 'ignorant'!

The victory at Badr opened a new chapter in the propagation of the nascent faith of Islam. Realizing the power of the sword, Muhammad was now convinced that for his fascistic doctrine to triumph, he must win militarily. Thus, from now on, sword became the language of Islam (observe the national flag of Saudi Arabia closely) and engaging in warfare for booty and captives became the *modus operandi* of the new Jihadists for their survival and material enrichment. Commenting on this, Maxine Rodinson⁴⁹ writes that the only motive for Badr II was booty. The victory at Badr became a rallying point for Muhammad's religion, and to the disbelievers Islam now became associated with fear, terror, plunder and bloodshed. On the other hand, the Quraysh and the polytheists also recognized the need for a decisive military victory to contain the spread of menacing Islam.

Continued in Chapter 4

⁴⁹ Rodinson, p.164

Chapter Four

'Defined in Psychological terms, a fanatic is a man who consciously overcompensates a secret doubt'---Aldous Huxley (1894-1963)⁵⁰

Terror Ten

The Murder of Asma bt. Marwan at Medina by Umayr b. Adiy al-Khatmi — March, 624CE

Immediately after his return from the victory at Badr, Muhammad felt strong enough to put a halt to his critics who were displeased that his arrival at Medina, along with his horde of marauding Jihadists had caused fear and serious divisions among the Medinites. Many Jews were greatly disturbed at the prospect of a militarily strong army of the Muslims and feared that they might be Muhammad's next victims, because they (the Jews) possessed great wealth. During those days, the most successful method of hurling epithets and criticisms to opponents was through poems. Therefore, poets in those days were what journalists are today. One such poetess was Asma bint Marwan. She belonged to the B. Aws and did not hide her dislike for Islam. She was married to Yazid b. Zayd, a man of Banu Khatma and had five sons and a suckling infant. Some authors suggest that her father was a Jew. After the Badr war, she composed some satirical poems. The verses spread from mouth to mouth and finally reached the ears of the Muslims and they were greatly offended. Muhammad could not at all endure satire or vituperation.⁵¹ Therefore, an incensed Muhammad decided that it was time to get rid of her.

In his mosque, at night, Muhammad sought a volunteer to assassinate Asma bt. Marwan. A blind man, Umayr b. Adiy al-Khatmi, belonging to the same tribe as Asma's husband (i.e., Banu Khatma) stood up to complete the job. In the dead of night he crept into her apartment. Her little children then surrounded Asma while she slept. Hugging her bosom was her infant, suckling her breast. The blind man, feeling stealthily with his hand, removed the infant from her breast and plunged his sword in her belly with such a force that it passed through her back. This severe blow killed Asma on the spot. It was just five days before the end of the month of the sacred month of fasting, Ramadan when Muslims are not supposed to shed blood.⁵²

After murdering Asma, next morning, the killer Umayr went to pray in the mosque while Muhammad was there. Muhammad was quite anxious to learn if the mission of Umayr was a success or not. He said to Umayr, the killer "Have you slain the daughter of Marwan?" Commenting on this Ibn S'ad⁵³ writes, "This was the word that was first heard from the Apostle of Allah, may Allah bless him." When Umayr replied that the job had been carried out with success, Muhammad said, "You have helped God and His apostle, O 'Umayr!' When Umayr asked if he would have to bear any evil consequences, the apostle said, "Two goats won't butt their heads about her."⁵⁴ Muhammad then praised Umayr in front of all gathered for prayer for his act of

⁵⁰ Proper Studies (1927)

⁵¹ Rodinson, p.176

⁵² Ibn Sa'd, vol. ii, p.30

⁵³ Ibn S'ad, vol. ii, p.31

⁵⁴ Ibn Ishak, p.676

murder, and Umayr went back to his people. (Note: Some biographers suggest that Omayr was Asma's former husband). Five days later, the Muslims celebrated the first Eid (the end of fasting)!

When Omayr, the killer returned to Upper Medina, he passed the sons of Asma who were burying their slain mother. They accused Umayr of murder of their mother. Without hesitation, Umayr admitted the accusation boastfully and threatened to kill the whole family if they dared to repeat the lampoons that their mother had composed deriding the Prophet of mercy. This threat of terror worked wonderfully. The entire tribe of Asma's husband (i.e., Banu Khatma) who secretly hated Islam, now openly professed their adherence, just to save their lives. Ibn Ishak writes, "That was the first day that Islam became powerful among B. Khatma. The day after Bint Marwan was killed the men of B. Khatma became Muslims because they saw the power of Islam".⁵⁵

Muhammad and his followers were now convinced that terror, plunder, political murder do, indeed, work for Islam.

Terror Eleven

The Murder of Abu Afak at Medina by Salim b. 'Umayr—April, 624CE

Abu Afak, a Jew of Medina was a very old man, about 120 years old. He was active in the opposition of Muhammad's religion. He too composed some satirical verses that annoyed the Muslims. One month after his victory at Badr, Muhammad showed his limit of tolerance to his intellectual opposition by expressing his wish to eliminate this old man. At his mosque, the apostle of Allah sought the service of a volunteer killer, saying, 'Who will deal with this rascal for me?'⁵⁶

A convert by the name of Salim b. 'Umayr, brother of B. 'Amr b. 'Auf from the B. Amr tribe came forward to do the job. He killed Abu Afak with one blow of his sword when the latter slept outside his house. (Some say that Abu Afak was murdered first then Asma). Ibn S'ad describes this gruesome murder in this way:

"He waited for an opportunity until a hot night came, and Abu 'Afak slept in an open place. Salim b. 'Umayr knew it, so he placed the sword on his liver and pressed it till it reached his bed. The enemy of Allah screamed and the people, who were his followers rushed him, took him to his house and interred him."⁵⁷

This perfidious murder alarmed all those in Medina who did not like Muhammad and his religion. The Jews were utterly terrified.

Terror Twelve

The Affair of al-Sawiq at Qarkarat al-Qudr by Muhammad—April, 624CE

⁵⁵ Ibid

⁵⁶ Ibid, p.675

⁵⁷ Ibn Sa'd. vol.ii, p.31

This operation was a small reconnaissance by the Quraysh to gauge the strength and preparedness of Muhammad to launch further attacks on the Meccans. After suffering the ignominious defeat at Badr II at the hands of the emerging force of the Islamic Jihadists, Abu Sufyan b Harb, the Quraysh leader vowed not to touch women until he had destroyed the tribes of al-Aws and al-Khazraj.⁵⁸ He gathered two hundred mounted followers, took the eastern road through the Nejd and secretly arrived by night, at the settlement of B. Nadir, a Jewish tribe. However, the Jewish chief, Huwey refused him admission to the Jewish quarters. So, Abu Sufyan took refuge with Sallam b. Mishkan (also known as Abu Rafi), another leading man of B. Nadir Jews. Sallam offered Abu Sufyan's party a hospitable welcome at night, furnishing Abu Sufyan with the intelligence regarding Medina. At dawn, Abu Sufyan moved forward stealthily and arrived at the corn fields and palm gardens of Urayd, a place about two or three miles to the north-east of Medina. He burnt these farms and killed two farmers there. Then he returned to Mecca. Meanwhile, the news spread in Medina and the Muslims were alarmed. Muhammad followed in hot pursuit the Abu Sufyan's army and went as far as Qarkarat al-Qudr. However, it was a fruitless pursuit. The Muslims collected some of the provisions thrown away by the Quraysh men on their return journey to Mecca to lighten the burden on their horses. The Muslims brought back the provision that was mostly barley and as such, it is called the affair of Sawiq.

Terror Thirteen

Raid at Qarkarat al-Qudr Against the Ghatafan and Banu Sulaym led by Muhammad—May, 624CE

This expedition was taken against the nomad tribes of Sulaym and Ghatafan who inhabited the plains of Nejd, to the east of Medina. These tribes belonged to the same stock of the Quraysh and were probably incited by Abu Sufyan to commit a plunder upon Medina. Muhammad came to learn about this impending attack through intelligence. So, he hastened to surprise them. He took two hundred men and reached at Qarkarat al-Qudr but found the place deserted, except for a herd of five hundred camels under the charge of a single boy. Muhammad took the five hundred camels as booty⁵⁹ and divided them amongst his men, taking one-fifth for himself as per Islamic rule on plunder (How much one camel is worth? My guess is about US\$ 300 each. So this plunder was about US\$ 150,000). That meant, from this raid, he took one hundred camels (i.e., equivalent US\$ 30,000) for himself. Other Jihadists received two camels each.⁶⁰ The camel boy was taken as a captive but was released after he accepted Islam. Muhammad, after leading this raid, stayed at Qarkarat al-Qudr for three nights and returned to Medina without any fight. After returning to Medina he accepted all ransoms for the Quraysh prisoners from Badr II war.⁶¹

This handsome ransom from the Quraysh captives and the camels from the Qarkarat al-Qudr plunder made him quite rich indeed in a very short time; thus alleviating, at least temporarily, his and his followers immediate pecuniary hardship. There was now a convincing reason to stick to Islam, if one wanted to benefit materially!

⁵⁸ Ibn Ishaq, p.362

⁵⁹ Haykal

⁶⁰ Ibn Sa'd, vol.ii, p.35

⁶¹ Ibn Ishak, p.360

Nonetheless, this booty was not ample to satisfy the enormous appetite for wealth by the newly recruited Jihadists. Muhammad was now looking forward to a far more pelf that he knew very well that only the Jews in Medina could supply. Feeling a sense of physical strength from his fanatical followers, he was eagerly waiting for an opportunity to lay a siege on the Jews and grab their land and property. Very soon, such an opportunity came up.

Terror Fourteen

The Ethnic Cleansing of Banu Quaynuqa Jews from Medina by Muhammad— July, 624CE

As written previously, with the decisive victory at Badr II and after the assassination of most of his intellectual critics at Medina, Muhammad quickly realized that it was time to prove ‘might is right.’ He knew rather well, that the only people who stood, as a stumbling block on his dream of establishing his and his Allah’s authority in Medina were the Jews. These Jews were mostly successful owners of orchards on the outskirts of Medina. Many of them were artisans, craftsmen, jewelers and merchants. They were a wealthy, prosperous community, living in their fortified quarters on the suburbs of Medina in harmony with the populace of Medina city. The most prominent among these Jews were the **Banu Quaynuqa**, **Banu Nadir** and **Banu Qurayza**. When Muhammad migrated to Medina these Jewish clans made a covenant with him to live in tranquility and harmony and to aid him, should any attack fell on him. Nonetheless, his victory at Badr II and his brutal killing of many Meccan polytheists unnerved the Jews and they feared an attack on them any time soon. They were absolutely correct. Muhammad was now in a mood to renounce all his treaties with the Jews and conduct plunder on them, to siege their fertile, productive land and their exquisite wealth. In fact, *Gabriel* brought the decree **(8:58)** from Allah that he (Muhammad) was free to break treaty with the Jews. With Allah on his side, Muhammad started to threaten the B. Qaynuqa Jews with the consequence of Badr II unless they accepted Islam. B. Qaynuqa Jews were the weakest of all the Jewish tribes in Medina.⁶² This is what the prophet of ‘religious tolerance’ told the B. Qaynuqa Jews in their market:

“O Jews, beware lest God bring on you the like of the retribution which he brought on Quraysh. Accept Islam, for you know that I am a prophet sent by God. You will find this in your scriptures and in God’s covenant with you.”⁶³

Hearing Muhammad’s harangue, the B. Qaynuqa Jews retaliated by ignoring his plea for Islam and challenged Muhammad to face them militarily. This is what they replied to Muhammad:

“Muhammad, do you think that we are like your people? Do not be deluded by the fact that you met a people with no knowledge of war and that you made good use of your opportunity. By God, if you fight us you will know that we are real men!”⁶⁴

⁶² Rodinson, p.172

⁶³ Tabari, vol.vii, p.85

⁶⁴ Ibid

Then Muhammad demanded Jizya tax from the Jews but the Jews disparaged Muhammad by saying that His Allah was poor. An angry Allah, in verse **3:181**, immediately promised His retribution to the Jews.⁶⁵

The show of defiance was a fatal error on the part of B. Qaynuqa; for, this display of insolence by the Jews was good enough reason for Muhammad and his over-eager, booty-hungry Jihadists to wait to conduct an attack on them. Allah also revealed verse **3:12, 13**, assuring Muhammad of his victory against the Jews. In addition, the Muslims also complained of sowing discord between the B. Aws and B. Khazraj by the Jews by narrating the battle of Buath, in which these two tribes fought fiercely. It was during this time that Allah forbade, in verse **5:57**, to engage in friendship by the Muslims with the Jews and the Christians.⁶⁶ While this hostility between the Muslims and the Jews was simmering, an incident took place that gave Muhammad the opportunity he was patiently waiting to lay an attack on the Jews. The incident was as follows:

An Arab girl, married to a Muslim convert of Medina went to the Jewish shop of a goldsmith in the market place of Qaynuqa. While waiting for some ornaments, she sat down. A silly neighbor secretly pinned the lower hem of her skirt. When she arose, the awkward expose made everyone laugh. She screamed with shame. A passing Muslim witnessed the incident and killed the offending Jew. The brother of the Jew then killed the Muslim. The family of the murdered Muslim then appealed to the converts of Medina to take revenge.

The skirmish now became general and Muhammad made no attempt to mitigate the situation, nor did he try to bring the offending parties to justice. He immediately gathered his followers under the white banner in the hand of Hamzah and marched forward to attack the Jewish tribe. The Jews took shelter in their fortified apartments. So, Muhammad laid a siege and a full blockade was imposed. The siege lasted for fifteen days. The Jews were expecting help from their Khazraj allies. But the help did not come. So, the desperate B. Qaynuqa Jews had no choice but to surrender to Muhammad. Their hands were tied behind their backs and preparations were made for their execution. At this time, Abd Allah ibn Ubayy, the Khazarite and a new convert to Islam (he was the nemesis of Muhammad at Medina, Muhammad calling him a hypocrite) intervened. He could not stand that his old faithful allies would be massacred in cold blood. He begged Muhammad for mercy, but Muhammad turned his face away. Abd Allah persisted. Finally, Muhammad yielded and let the prisoners escape execution. He then cursed the Jews and Abd Allah ibn Ubayy with Allah's punishment. Then Muhammad ordered the Jews of B. Qaynuqa to leave Medina within three days.⁶⁷ They were led to exile by Ubadah b. al-Samit ibn Samit, one of the Khazarite leaders to as far as Dhubab. Then the Jews proceeded to Wadi al-Qura. There they got assistance from the Jewish inhabitants with carriage until they reached Adriat, a territory in Syria where they settled permanently.

Thus, the B. Qaynuqa Jews surrendered their arms and jewel-making machinery and were exiled from Medina. In this connection, Tabari writes:⁶⁸ "Allah gave their

⁶⁵ Rodwell, p.440, note 50

⁶⁶ Ibn Ishaq, p.363

⁶⁷ Rodinson, p.173

⁶⁸ Tabari, vol.vii, p.87

property as booty to his Messenger and the Muslims. The Banu Qaynuqa did not have any land, as they were goldsmiths. The messenger of God took many weapons belonging to them and the tools of their trade”

Thanks to Allah’s permission for booty and plunder, Muhammad and the formerly indigent Muslims were really on their way to become wealthy residents of Medina.

Continued in Chapter 5

Chapter Five

'Fascism is a religion; the twentieth century will be known in history as the century of Fascism'---Benito Mussoline (1883-1945)⁶⁹

Terror Fifteen

Raid on Ghatafan at Dhu Amarr in Nejd by Muhammad—June, 624CE

A month after the operation of al-Sawiq Muhammad learnt that some clans of the Ghatafan tribesmen had gathered troops at Dhu Amarr in Nejd with aggressive design. So, Muhammad led an expedition of four hundred and fifty fighters⁷⁰ to search out the enemy and disperse them. This was the largest military exercise led by Muhammad prior to the battle of Uhud.⁷¹ However, the enemy got wind of Muhammad's departure and took to hiding. Muhammad's army was able to capture one man who gave information about the Ghatafan's hideout; the Jihadists proceeded to capture them. The captured man was forced to convert to Islam and Muhammad used him as a guide. The enemy soon heard of Muhammad's approach and they took sanctuary on the tops of hills. No fighting took place. Muhammad spent eleven days on this expedition and then returned to Medina. Ibn Sa'd reports that a man threatened to kill Muhammad when he (Muhammad) was sleeping and Allah revealed verse **5:11** when he was unsuccessful, as Muhammad sought the protection of Allah.⁷²

Terror Sixteen

Second Raid on Banu Sulaym at al-Qudr in Buhran by Muhammad—July, 624CE

Soon after the expulsion of B. Qaynuqa Jews from Medina, Muhammad heard that a great force of Banu Sulaym tribesmen from Buhran in al-Qudr was advancing on Medina. The call for Jihad went out once again, and soon a Muslim army of between three hundred to three hundred and fifty men marched out to attack the B. Sulaym at Buhran. Muhammad failed to track them, and when he arrived there, he found that the enemy had broken up. So, after staying there for three nights (or ten nights, as per Ibn Sa'd⁷³) he returned without meeting the enemy. After returning to Medina he accepted all ransoms for the Quraysh prisoners captured during Badr II war.⁷⁴

Terror Seventeen

The Murder of Ka'b b. Ashraf at Medina by Muhammad b. Maslama—August, 624CE

⁶⁹ In Seldes, Sawdust Caesar

⁷⁰ Haykal

⁷¹ Mubarakpuri, p.286

⁷² Ibn Sa'd, p.40

⁷³ Ibn Sa'd, p.41

⁷⁴ Ibn Ishak, p.360

Ka'b, a poet was the son of a Jewess of B. Nadir. He was greatly saddened by the victory of Muslims at Badr II. He made no attempt to conceal his discontent on the sudden ascent of Muslim power in Medina. He went to Mecca, and through his poetry, enticed the Quraysh for revenge. On his return, he further angered the Muslims by composing lampoons against Muslim women. Muhammad was greatly distressed that this kind of free expression might subdue the morale of his followers. He prayed to Allah for the destruction of Ka'b. Allah, in verse 4:52 also cursed those who dared to criticize Muhammad. In his mosque, he requested for volunteers to get rid of Ka'b b. Ashraf. Muhammad b. Maslama, belonging to B. Aws stood up and vowed to slay Ka'b b. Ashraf. He chose four other men from B. Aws as his accomplices. When the leader of this assassination squad told Muhammad that to murder Ka'b they might have to resort to deceit and to tell lies, Muhammad unhesitatingly permitted them to do so (read the *Hadith* quoted below).

The murder team drew up an elaborate plan to dupe Ka'b b. Ashraf with sweet words and deceitful promises. They engaged Abu Naila, the foster brother of Ka'b b. Ashraf for this purpose. Abu Naila went to Ka'b pretending to borrow some money from him and talked bad about Muhammad, the Prophet. Ka'b believed him and demanded some security for the loan. Abu Naila agreed that they would pledge their arms, and an appointment for a late hour meeting at the house of Ka'b was organized. In the evening the band of conspirators assembled at the house of Muhammad, the Prophet. The Prophet accompanied them to the outskirts of the town. They took refuge in the low shrubs of the Muslim burial ground. The Prophet then parted, giving them blessing for the success of their mission. The killing team proceeded and arrived at Ka'b's house. Ka'b was then taking rest in his bedroom with his newly married bride. Abu Naila, his foster brother called out for him to come down. When Ka'b hastened to climb down, his wife caught him by his blanket and wanted him not to go. Ka'b comforted her by saying that it was his foster brother. He came down and was not alarmed as he found his callers were not armed. They then wandered along, conversing on the misfortunes of Medina since the arrival of Muhammad till they reached a waterfall. Ka'b's foster brother found some sweet smell in Ka'b's hair and Ka'b told him that it was the smell from his newly married bride. Suddenly, the traitor seized Ka'b's hair, and dragging him to the ground shouting, "Slay him! Slay the enemy of God." All other conspirators then struck their swords on Ka'b while he died making a fearful scream. His assassins then cut off Ka'b's head and fled in haste. When they arrived at the burial ground, they chanted the *Takbir* (ie *Allahu Akbar*). Muhammad heard the *Takbir* and knew that the work had been accomplished. At the gate of the mosque the Prophet welcomed the assassins and praised them for their victory. The perpetrators threw the head of Ka'b b. Ashraf before Muhammad. One of the assailants was wounded in the mission. The Prophet praised Allah for what had been done and comforted the wounded man.

Here is the *Hadith* from *Sahih Bukhari* detailing the murder of Ka'b al-Ashraf.

Volume 5, Book 59, Number 369:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin

Maslamaa got up saying, "O Allah's Apostle! Would you like that I kill him?" The Prophet said, "Yes," Muhammad bin Maslamaa said, "Then allow me to say a (false) thing (i.e. to deceive Ka'b). "The Prophet said, "You may say it." Then Muhammad bin Maslamaa went to Ka'b and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allah, you will get tired of him!" Muhammad bin Maslamaa said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslamaa and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad bin Maslamaa and his companion promised Ka'b that Muhammad would return to him. He came to Ka'b at night along with Ka'b's foster brother, Abu Na'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Muhammad bin Maslamaa and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, Ka'b said. "They are none but my brother Muhammad bin Maslamaa and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslamaa went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and Abbad bin Bishr). So Muhammad bin Maslamaa went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Ka'b bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslamaa said. "I have never smelt a better scent than this. Ka'b replied. "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslamaa requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him. (Abu Rafi) was killed after Ka'b bin Al-Ashraf."

For further details on this gruesome murder consult Ibn Ishaq, p.368 or Tabari, vol.vii, pp.94-97

For further *Hadith* on Ka'b's murder consult *Sahhi Muslim*, Book 19, *Hadith* number 4436

Terror Eighteen

The Murder of Ibn Sunyanah at Medina by Muhayyish b. Masud —July, 624CE

Ibn Sunyanah was a Jewish merchant who was friendly and helpful to many Muslim converts. But that friendliness of Ibn Sunaynah did not prevent some fanatic Jihadists to finish him off, just because he was a Jew. This was how it all started:

In the morning after the murder of Ka'b b. Ashraf, Muhammad gave a general permission to his followers to slay any Jew whom they might chance to meet. Tabari⁷⁵ describes this ordinance of gratuitous killing of any Jew thus:

The messenger of God said, "Whoever of the Jews falls into your hands, kill him." So Muhayyish b. Masud fell upon Ibn Sunaynah, one of the Jewish merchants who was in close terms with them and used to trade with them, and killed him. Huwayyish b. Masud (his brother) at that time had not accepted Islam; he was older than Muhayyish, and when (the latter) killed (the Jew), he began beating him saying, "O enemy of God, have you killed him? By God you have made much fat in your belly from his wealth." Muhayyish said, "I said to him, 'By God, if he who commanded me to kill him had commanded me to kill you, I would have cut off your head.'" And, by God, that was the beginning of Huwayyish's acceptance of Islam. He said, "If Muhammad had ordered you to kill me. You would have killed me?" and I replied, "Yes, by God, if he had ordered me to kill you I would have cut off your head." "By God," he said, "a faith which has brought you to this is indeed a marvel." Then Huwayyish accepted Islam.

In this connection the readers may wish to recall the beheading of Daniel Pearl, the WSJ journalist. The Islamic Jihadists killed him the moment he uttered that he was a Jew. These fanatics simply carried out what Muhammad had ordained them with respect to the Jews!

From the *Sahih Hadith* of *Sunaan Abu Dawud*, we read the following:

Book 19, Number 2996:

Narrated Muhayyishah:

The Apostle of Allah (peace_be_upon_him) said: If you gain a victory over the men of Jews, kill them. So Muhayyishah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyishah (brother of Muhayyishah) had not embraced Islam. He was older than Muhayyishah. When he killed him, Huwayyishah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.

⁷⁵ Tabari vol.vii, pp.97-98

Terror Nineteen**Plunder of a Quraysh Caravan at Nejd by Zayd b. Haritha—September, 624CE**

The Meccans lived on trade; it was their life-blood, especially the trade with Syria. Their economy could not survive if the marauding gang of Muhammad cut off their trade route. The interminable attack by the fanatic Muslim Jihadists literally imposed a blockade on their trade that could very well soon destroy Mecca and Arabia—the Quraysh and the other Meccans were very quick to realise this truth. The experience of Badr II had taught them a good lesson, and they did not want a repeat of it any more. Therefore, they sought out a new trade route for their richly laden caravan, plying between Mecca and Syria. This alternative route was right through the middle of Nejd, across the desert and through Iraq. Although this was a lengthy and arduous journey, this course was thought to be safe from Muhammad's hand.

Having decided on this alternative route, the Quraysh equipped a caravan to traverse the plain land of the central desert. Safwan headed the caravan. The caravan carried vessels and bars of silver. The guide was Furat b. Hayaan who claimed to be able to lead the caravan through a route unknown to Muhammad. Through intelligence however, Muhammad got wind of this caravan and immediately dispatched Zayd b. Haritha in pursuit of it. Zayd ibn Haritha was a freed slave of Muhammad and Muhammad adopted him as his son. Later, Muhammad married this adopted son's wife Zaynab. This was the first expedition led by Zayd b. Haritha. He was equipped with one hundred battle-hardened men. He trailed the caravan and made a sudden attack on it. It was a success. The leaders of the caravan fled and Zayd took the booty as well as two prisoners to Medina. The booty was valued at one hundred thousand (100,000) Dirhams (using the conversion rate provided previously convert this to equivalent US\$ of today and you will be surprised). Muhammad kept for himself one-fifth (i.e., 20,000 Dirhams, definitely a lot of money during those days). All others received eight hundred Dirhams per soldier. Furat became a prisoner. The Muslims said, "If you accept Islam, the Messenger of God will not kill you." He accepted Islam and was allowed to go free.⁷⁶

Terror Twenty**The Murder of Abu Rafi at Khaybar by Abd Allah b. Unays---December, 624CE**

Abu Rafi (he was also known as Sallam ibn Abul-Huqayq) was a compatriot of Ka'b b. al-Ashraf. He was a leader of the Khaybar Jews and lived in Hijaj. Like Ka'b b. al-Ashraf, he lamented the coming of Muhammad in Medina and composed poems and satires to earn the ire of Muhammad. Muhammad was contemplating of eliminating Abu Rafi in the same manner as Ka'b, and was looking for volunteers to kill him. Soon this opportunity came to him on a golden platter.

We learnt in Terror 17 above that a death squad formed by the B. Aws people who murdered Ka'b b. al-Ashraf, the Jewish poet. When the Khazaraj people heard that al-Aws had killed Ka'b Ibn al-Ashraf, they wanted to match this killing by murdering another Jew, and Abu Rafi became their choice. Thus, a killing competition

⁷⁶ Tabari, vol vii, p.99

developed between the Aws and the Khazaraj. Soon they sought permission of Muhammad to kill Abu Rafi. Muhammad, of course, gladly approved their murder plan and gave them his blessing.

A five-member assassin squad was dispatched to finish off Abu Rafi. Muhammad selected Abd Allah b. Atik as the head of this assassin team. After the team arrived at Khaybar, they went to Abu Rafi's house by night and went upstairs through a spiral stair and sought permission to enter Abu Rafi's room. Abu Rafi's wife came out and enquired about the purpose of their call. They pretended to be Arab traders. So she let them in. They entered his room and bolted the door. Abu Rafi's wife gave a wild scream; they wanted to kill her too, but refrained from doing so when they remembered Muhammad's injunction to not to kill a woman. On their threat, Abu Rafi's wife had to keep her mouth shut while the assassins ran with open swords after their prey as Abu Rafi was still in his bed. Then Abdullah b. Unaya bore down and plunged his sword on the belly of Abu Rafi until it went right through him.

While escaping, Abd Allah b. Atik fell off the spiral stairway, bruising severely his leg. His comrades took him to a nearby water channel and treated him. The Jews made a futile search for the assassin of Abu Rafi and then returned to a dying Abu Rafi. To confirm Abu Rafi's death, his killer, Abd Allah b. Unays set off and mingled with the bereaving crowd. Abu Rafi's wife mentioned that she could recognize the voice of the assassin to be that of Abd Allah b. Atik but she was not certain that Abd Allah Atik would come from a far off place of Yathrib (Medina) to Khaybar to kill Abu Rafi. Then she announced the death of Abu Rafi. As per Abd Allah b. Atik, he had never heard any word more pleasing than the death of Abu Rafi. Once they were sure of their victim's death, the perpetrators returned to Muhammad and each of them claimed to be the assassin of Abu Rafi. Muhammad asked them to bring their swords for examination. From the blood in the sword he declared that Abd Allah b. Unays had killed Abu Rafi (Sallam Ibn Abi al-Huqayq). On this murder, Muhammad said, "This sword of 'Abd Allah b. Unays killed him. I can see the marks left by bones on it."⁷⁷

Hassan b. Thabit composed a poem glorifying the assassinations of Ka'b b. al-Ashraf and Sallam b. Abi al-Huqyaq (Abu Rafi).

The murder of Abu Rafi is recorded in *Sahih Bukhari* in *Hadith* 5.59.371

[Note: Some biographers mention that this murder took place just prior to Muhammad's invasion on Khaybar]

Continued in Chapter 6

⁷⁷ Tabari, vol vii, p.103

Chapter Six

'Young man smile in the face of death, for you are on your way to Heaven'---from a Manual of Terror⁷⁸

Terror Twenty-one

The Battle of Uhud, Led by Muhammad—March, 625CE

The Quraysh resolutely decided to avenge their defeat at Badr II. The need for a decisive military victory against the menacing Islam and its diehard Jihadists became more urgent when Zayd b. Haritha plundered their rich caravan that took the new alternative route through Nejd (see terror 19, CH. 5). The Quraysh were now convinced that nothing could protect their lifeline (trade) from the pillage and terror of Muhammad. They alerted the neighboring tribes and sought to raise money to form a formidable military operation against Muhammad. Through contributions from different parts of Arabia they raised 250,000 Dirhams (besides the 250,000 Dirhams paid as ransom to secure the release of the Meccan prisoners from Muhammad) for the impending military expedition to avenge their defeat.⁷⁹ They also concluded alliances with other nearby Bedouin tribes. Besides this subscription from various sources, they also decided to use the entire profit from the caravan that escaped Badr II to use it to combat the terrorism of Muhammad. This profit was one thousand camels and fifty thousand Dinars (around US\$ 550,000 in all, using the conversion rate mentioned earlier) in cash, a substantial amount of money in those days.⁸⁰ With such a handsome resource at their disposal, the Quraysh had no difficulty in organizing a formidable army of three thousand men, seven hundred of them were armored warriors and two hundred mounted cavalry, ready to fight the terror perpetrated by Muhammad and his fanatic followers. There was also a small band of fifty Medina citizens under Abu Amir, the Christian monk, who went over to Mecca after being disgusted at the enthusiastic reception of Muhammad at Medina. Besides these military personnel, a batch of fifteen Quraysh women in camel litters also joined the military operation. Their leader was Hind bt. Utbah, the wife of Abu Sufyan Shakhr b. Harb. At Badr II she had lost her father (Utba), uncle (Shaybah) and her son, Hanzala. She was particularly interested in going for the blood of Hamzah who had slain her father at Badr II. Now was the time for her to quench her thirst for revenge. She engaged an Abyssinian slave, Wahshi, possessing deadly javelin skill and belonging to Jubayr b. Mut'im to kill Hamza, promising Wahshi his freedom if he was successful in his mission.

It was twelve months since the Badr II and it was the month of Ramadan. The Quraysh remained steadfast in their revenge for the defeat at Badr II. Now was the time to put their threat into execution. They planned a grand attack on Muhammad. Rumor of this grand plan had been reaching Muhammad for some time through his informers at Mecca. He even received an oracle from Allah in **3:128** on this preparedness. This rumor was confirmed when Muhammad received a sealed letter

⁷⁸ Masterminds of Terror; The manual of terror was found in the possession of 9/11 terrorist

⁷⁹ Hamidullah, p.43

⁸⁰ Mubarakpuri, p.292

from his uncle, al-Abbas while he (Muhammad) was at his mosque at Quba, a short distance from the city of Medina. A messenger from Mecca delivered the letter to Muhammad. The letter contained the information that the Quraysh, with three thousand soldiers were planning an attack on Muhammad. He kept the content of the letter a secret and immediately returned to Medina to concur with his advisors there. However, the news leaked out when the wife of Sa'd b Muadh, the Khazaraj leader, overheard the conversation between him and Muhammad. Soon, the news spread that an immediate attack was coming from the Quraysh.

In Mecca, the Quraysh were now fully ready to set out for a showdown with Muhammad. At last, near the end of Ramadan, the Quraysh army started their march with three thousand soldiers and with Abu Sufyan b. Harb as their general. The other chiefs of the Quraysh clans also accompanied the Meccan army.

After a march of ten or twelve days, the Meccan army, taking the usual route by the shore, arrived at Dhul Hulaifa, about five miles west of Medina. It is reported that while at al-Abwa, Hind bt. Utbah, Abu Sufyan's wife suggested that they dig up the grave of Muhammad's mother, but the Quraysh refrained from doing such a depraved act. It was Thursday morning, and after halting here for a while, the Quraysh army marched northward for a few miles, bypassing the city of Medina; instead, they proceeded about three miles further north and encamped at Uhud, a mountainous region with some wide plain space for the camel's grazing. One may wonder why the Quraysh did not attack central Medina; they could have easily done so with much success and with plenty of booty. The reason is that the Quraysh were not at all interested in any sort of plunder or booty. In fact, they had no grudge against the general population of Medina; they were angry with only one person—their co-citizen, Muhammad, who had taken refuge there.⁸¹ Soon after their arrival at the plains of Uhud, the Meccans cut down the luxuriant forest as feed for the horses and camels. They also set loose the camels and horses to graze. Then Friday came and it passed without any activity.

In Medina, Muhammad was kept apprised of Meccan movements. A spy, Hobab ibn al Mundhir surveyed the Quraysh camp on Thursday and brought back the alarming estimate of the Quraysh army. Muhammad decided to keep that information a secret. The next day, Friday, Muhammad discussed with his people the course to be pursued. He had a bad dream the previous night and told the conclave of his Jihadists about the need of protection of Medina and himself. Due to his bad dream the previous night, a superstitious Muhammad was quite reluctant to go for the battle. At first, it was decided that the women and children of the suburbs and surrounding hamlets should be brought within the city. The enemy, if they approached should be met with arrows, stones and other missiles from the housetops. Abd Allah ibn Ubayy, Muhammad's nemesis supported this proposal of defending the city of Medina should the Quraysh attacked it. But the young converts wanted to go out and fight the enemy in the field, as they did at Badr II. Young Jihadists who missed the Badr II and its booty were more enthusiastic in going out to fight the Quraysh. The picture of paradise hovered before their eyes as martyrs in Allah's cause was just as the Quran had described it in **56:25-26**.⁸² Hamza was adamant, saying, "By Allah who has sent the Book down unto

⁸¹ Hamidullah, p.47

⁸² Haykal, Ch. Uhud

you, I will not taste food till I fight them with my sword outside Medina.”⁸³ Many people supported this young faction. In the end, Muhammad gave way to them, commanding them to make ready for the battle.

After the afternoon prayer, the people assembled in the court of the mosque armed for the battle. Muhammad himself put on two armors, one on top of another. When a few young Jihadists found that Muhammad had quite reluctantly agreed to proceed for the battle, they became repentant and wanted to abort the mission. On this, Muhammad said,⁸⁴ “It does not suit a Prophet that once he had put on armor. He should take it off until Allah has decided between him and the enemy.” Some people hesitated but Muhammad kept going. Muhammad’s child-bride, Aisha also volunteered to join the Jihad and he allowed her.⁸⁵ Aisha nursed the wounded, brought water to the thirsty and rendered sundry services.⁸⁶

Then the Muslims fixed three banners on the three lances. One for the refugees, carried by Musab b. Umayr (some say, Ali), the second, to the leader of B. Aws, Usayd ibn Hudayl, the third to a leader of B. Khazraj, al-Hubab ibn al-Mundhir. Abdallah ibn Umm Maktum was appointed to look after Medina city and to lead the prayer in the absence of Muhammad. The Muslim army consisted of one thousand men (one hundred of them were armored), and two horses (one belonging to Muhammad). Then Muhammad gave the orders for the march northward to the plains of Uhud. The two Sa’d s (Sa’d b. Muadh and Sa’d b. Ubadah) ran in front of the Muslim battalion.

Muhammad marched until he reached al-Shaykhayn and saw a well-equipped army waiting there. On enquiry, he learned that they were polytheists and Jews who were ready to join the Muslim army against the Meccans. They were the allies of Abd Allah ibn Ubay. Muhammad refused to accept them as his comrade, saying, “Do not seek support of the polytheists against polytheists.”⁸⁷ Then he halted at al-Shaykhayn and reviewed his forces, rejecting those who were disabled or too young to fight. At nightfall, the Muslim army encamped there and Muhammad spent the night there. Abd Allah ibn Ubayy encamped nearby. He was displeased by the unfriendly behavior of Muhammad to his Jewish adherents. The Quraysh were also camped nearby. A ridge separated the two armies.

In the morning the Muslim army started marching again to Uhud. When they reached at a place called Ash Shawt⁸⁸ they could observe the Quraysh army in the distance. It was at this place that Abd Allah ibn Ubayy rebelled against Muhammad, withdrew his three hundred men from the Muslim army and started departing for Medina thus reducing the number of Jihadists to around seven hundred men. Two other parties of Muhammad were also influenced by Abd Allah ibn Ubayy. They were about to join him (Abd Allah ibn Ubayy), but at the eleventh hour, changed their minds and decided to remain with Muhammad. As revealed in **3:122** Muhammad claimed this change of heart to be Allah’s will. When Abd Allah ibn Ubay departed, another band

⁸³ Mubrakpuri, p.295-296

⁸⁴ Ibn Ishaq, p.372

⁸⁵ Hamidullah, p.50

⁸⁶ Ibid, p.50

⁸⁷ Ibn Sa’d, p.45

⁸⁸ Mubarakpuri, p.298

of Muhammad's followers went along with him, pleading Abd Allah ibn Ubayy to fight for the cause of Allah. But ibn Ubayy was adamant in returning to Medina, thus greatly displeasing the pleading clan. Allah, in verse **3:187** cursed the hypocrisy of Abd Allah ibn Ubayy. So, now Muhammad had to march alone with his seven hundred followers. Although he was quite near to Uhud, and could easily see the Quraysh encamped in the plains of Uhud, he found that it would not be safe to follow the main road to Uhud, because that would engage him to a full frontal confrontation with the enemy. Muhammad now sought the help of a local guide, Abu Khaitamah to reach the Uhud Mountain bypassing the frontal confrontation with the Quraysh. This guide took the Muslim army through a track that required the trespassing through farmland belonging to a blind man named Marba b Qyizi. When the Jihadists wanted to pass through this farmland without the permission of the owner, the blind man protested by throwing dust on them and saying, "You may be the apostle of God, but I won't let you through my garden. By God, Muhammad, if I could be sure that I should not hit someone else I would throw it in your face." The Jihadists sought Muhammad's permission to cut to pieces this blind man. Muhammad declined; but it was too late. A diehard Jihadist had already hit the blind man on his head with his sword that cut his head in to two pieces.⁸⁹ Such was the mercy of Allah's soldiers!

Upon their arrival at Uhud, the Muslims camped at the base of the mountain and arranged their rank to face the Quraysh. Muhammad dispatched fifty archers to the hill of Aynayan that was opposite to the main Uhud mountain range to guard the rear of the Muslim army. He appointed Abd Allah ibn Jubayr as their leader and gave strict order to not to leave their position under any circumstances, whether victory or defeat, until they received the command from him. He issued further orders to not to engage the enemy until he gave instructions. Muhammad himself took up a position at an elevated place with plenty of arrows to shoot at the enemy. *Sahih Bukhari* states that Some Jihadists drank wine to imbue them further in Jihad. Here is the *Sahih Hadith*:

Volume 6, Book 60, Number 142:

Narrated Jabir:

Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited.

Muhammad exhorted the Jihadists to a frenzied spirit of war; gave his sword to one cavalier, Abu Dujana who was famous for his savagery and fanatic killing instinct. Then Muhammad sat down and began casting arrows. He was protected by a band of Jihadists who ensured that any attack from behind would be repulsed immediately. However, his elite core of companions (like Abu Bakr, Ali, Hamzah, Umar and others) were dispatched to lead the Muslim soldiers for a fierce combat. Muhammad then waited for enemy's approach. At this time, Abu Sufyan b. Harb, the leader of the Quraysh army brought his army, and facing Uhud, marshaled them in front of Muhammad. Khalid b. al-Walid commanded the right wing, while Ikrimah b. Abu Jahl commanded the left wing, with Abu Sufyan in command of the middle front. The

⁸⁹ Ibn Ishaq, p.372-373

women, at first, kept to the front sounding their tumbrels and martial verses; but as the line advanced, they fell to the rear.

The Meccan banner was borne by Talha ibn Abi Talhah. He belonged to the Quryash clan of Abdud Dar whose duty it was to carry the banner of the Quraysh during war. It was Saturday, Shawwal 7, AH3 corresponding to March 23, 625. The two armies were now poised to ignite the fire.

Before the battle started, Abu Sufyan sent a message of peace to the men of al-Aws and al-Khazaraj, asking them to leave the matter of battle among the cousins (i.e., among the Quraysh) only. He did not want to have a war with al-Aws and al-Khazaraj. But al-Aws and al-Khazaraj turned down his peace offer. Thus, a ferocious showdown became inevitable.

The first person from the Quraysh to start the single combat was Abu Amir (Muhammad used to call him *al-Fasiq*—the evildoer) with a party of fifty of his people. They exchanged stone-throwing with the Muslims. This continued till the Muslims gained an upper hand, and Abu Amir and his companions turned back. To keep the fervor of fighting spirit intact, the Quraysh women came out marching, beating cymbals, drums and tambourines and singing patriotic songs. In the next stage of fighting, it was mainly single combat, following the Arab customary start of a battle.⁹⁰ Talha ibn Abu Talhah strode forward with the Quraysh standard; Az-Zubair b. al-Awwam (some say Ali ibn Talib) met him and killed him. On hearing the death of the first standard bearer of the Quraysh, Muhammad rejoiced with *Takbir* (*Allahu Akbar*) and said, “Every Prophet has a disciple and my disciple is Az-Zubair,”⁹¹ thus guaranteeing Az-Zubair a place in paradise, whether alive or dead in the Jihad.

After the death of Talhah, his brother Abu Shaybah Uthman b. Abi Talhah took over the Quraysh standard reciting enticing verses. Hamzah attacked him with his sword, cutting his hand and shoulder and exposing his lung. Soon Abu Shaybah Uthman was killed. Then, his brother, Abu Sa’d b. Abi Talhah took over the Quraysh flag and Asim b. Thabit killed him. In this way, seven members from the same family were killed. They were: Talhah, his brothers, Shaybah and Abu Sa’d; Talha’s four sons, viz. Musafi, Al-Harith, Kilab and Julas. When Musafi’s mother learnt the killing of her two sons in the hands of Asim b. Thabit she vowed to avenge their death by drinking wine from Asim’s skull.⁹²

The slaughter continued and the Quraysh grew desperate. When all the brave brothers and sons of Talhah were slain, Artat Shurahbil raised the flag of the Quraysh and an unknown Jihadist killed him. The Quraysh standard then went to the hand of Shurahbil b. Qariz and then to his slave Su’ab; the Muslims killed both of them. Thus, ten Quraysh laid down their lives to keep the Quraysh standard aloft. The Quraysh flag lay on the ground with no one to raise it. The front line of the Quraysh was now broken; panic and terror struck their minds and they took to the flight. They realized that it was a mistake on their part to engage the Muslims in single combat. However, it was too late. Hanzala b. Abu Amir (the Christian monk’s Muslim son) dueled with Abu Sufyan and was about to kill him when Shaddad b. al-Aswad struck Hanzala b.

⁹⁰ Rodinson, p.180

⁹¹ Mubarakpuri, p.3

⁹² Ibn Ishaq, p.377

Amir and killed him.⁹³ This was what Abu Sufyan b. Harb later recalled in a poetic verse as ‘Hanzala for Hanzala.’ (Remember? Abu Sufyan’s son Hanzala was killed by the Muslims at Badr II).

As soon as the Quraysh realized their folly in engaging the Muslim Jihadists in single combat they launched a general engagement. In the beginning, with the fierce attack from the Muslims, the Quraysh began to waver. Each time they moved forward, the archers, protecting the rear of the Muslim army in the neighboring hillock pushed them back. The Meccan army was about to lose heart. Abu Dujana, with the sword given by Muhammad, Hamza and Ali fought valiantly. They killed a number of Quraysh unbelievers. The Quraysh, became desperate and started to flee the battle leaving their standard lying on the ground and no one to carry it. Thus ended the first phase of the Uhud battle.

The Muslim army, sensing the nervousness of the Quraysh, without any delay, started collecting booty. Their cupidity for booty was so intense that when the Muslim archers saw from the hilltop afar their compatriots engaged in plunder, they simply deserted their positions and joined in the rush for the loot. Only ten archers, with their leader Abd Allah ibn Jubayr remained in their position as directed by Muhammad. The rest could not care less about Muhammad’s instruction; booty became their supreme goal. Here is a summary of what Tabari wrote about the Jihadists desire for booty:⁹⁴

When the Jihadists, guarding the rear of Muslim soldiers saw the Quraysh and their women fleeing and saw the booty they became hungry for spoils and said, “Let us go to the Messenger of God and get the booty before the others beat us to it.” Another group wanted to obey the order of Muhammad and leave their positions. On this altercation between the two groups God revealed, “Whoso desireth...the Hereafter **(3:145)**.”

Witnessing the greed for booty, Ibn Masud said, “I never realized that any of the Prophet’s companions desired the world and its goods until that day.” This uncontrolled greed for booty by the Jihadists provided Khaild b. Walid, the commander of the Quraysh cavalry to charge the booty-drunken Muslims from behind and to change the tide of war. He soon made a vicious attack on the remaining archers, killing all of them, including their leader Abd Allah ibn Jubayr. Khalid b. Walid was followed by Ikrimah b Abu Hakam (Abu Jahl’s son; Abu Jahl was brutally murdered in Badr II). It is claimed that the angels were present but they did not fight for the Muslims.⁹⁵ It is it clear why the angels were reluctant to help the soldiers of Allah. When the Muslim ranks were broken and forced back, Muhammad tried to resume the flight. He gave a call to continue fighting in the name of the apostle of Allah. But his call remained largely unheeded and the retreat continued unabated. The enemy soon came closer to Muhammad. A party of diehard devotees then rallied around his person. It was impossible for Muhammad to escape. While this confusion was raging, a rumor, that Muhammad had been killed, broke the backbone of the Muslim army. Muhammad’s biographers often provide conflicting and confusing

⁹³ Ibid

⁹⁴ Tabari, vol.vii, p.114

⁹⁵ Ibn S’ad, p.49

account of this episode of the Uhud battle. Here is what I understood after consulting a few versions of this story:

Watching the quick change of fortune in the war front and the Muslim's disunity, the Quraysh soon regained their spirit and returned to fight. A Quraysh woman, Umrah bt. Alqamah Al-Harithya lifted the lying standard on the ground. This time, the Quraysh had a decisive upper hand in the fight. They gathered together and started searching for Muhammad.

A band of Quraysh army, after killing the archers, pursued Muhammad and his bodyguards. At that time most of the Jihadists were busying themselves with the plunder. Only a small group of nine Jihadists were protecting Muhammad, seven of them were *Ansars* (helpers) and two were *Muhajirs* (immigrants). A part of Khalid's army, led by ibn Qamia started hurling stones at this little group protecting Muhammad. One of these stones hit Muhammad's mouth injuring his lower right incisor and rupturing his lower lip. Another sword-attack from Utbah b. Abi Waqqas (the brother of Sa'd b. Abi Waqqas, a Muslim), a Quraysh injured his forehead and shoulder causing severe bleeding.

The Meccans attack on the Muslims from behind put them to flight. They (the Meccans) killed many Muslims. Some Muslims were gravely wounded; many started to flee the battle. With a wounded person and a wounded heart Muhammad called on his followers to fight on, but no one was listening to him. Then Allah sent the oracle in verse **3:128**, "It is no concern at all of thee (Muhammad), whether He relent toward them or punish them: for they are evildoers." A helpless Muhammad then cried out, "Who will sell his life for us?" Hearing his desperate call, Ziyad b. al-Sakani (or Umarah b. Ziyad al-Sakani), along with other five Jihadists, came forward to protect Muhammad. They were killed one after another in front of him until only Ziyad b. al-Sakani was left.⁹⁶

It is reported⁹⁷ that Hatib b. Baltah followed Utbah b. Abi Waqqas and killed him, although it was the great desire of Sa'd b. Abi Waqqas to kill his own brother (Utbah). While the attack on Muhammad was not mortal (because Muhammad was wearing a double coat of arms), the blow was so heavy that it caused the two rings in his helmet to penetrate his cheeks. An injured Muhammad vehemently cursed the perpetrators. Initially those bodyguards fought with supreme bravery to protect Muhammad. But the Quraysh continued their foray of relentless attack on them—so much so, that they killed the seven ansars in no time. Only the two Muhajirs, namely, Talhah b. Ubaidullah and Sa'd b. Abi Waqqas, now protected Muhammad. In the short melee that ensued, the Quraysh seriously injured Talhah b. Ubaidullah. The standard bearer of the Muslims, Musab b. Umayr was nearby. It happened that he resembled Muhammad in his appearance. Ibn Qamiah attacked him and killed him. Thinking that he had killed Muhammad, he started shouting at the top of his voice, "Muhammad has been killed." Hearing this terrible news, the Muslim's rank fell in disorder; confusion reigned and they started fighting each other. One such victim of this internecine was the father of Hudhayfa, Al-Yaman. When he saw his father about to be killed by another Muslim, he cried out, but to no avail. Hudhayfah later forgave his

⁹⁶ Tabari, vol. vii, p.120

⁹⁷ Mubarakpuri, p.3

father's killer and did not demand any blood money for the killing of his father. Many Muslims fled the battlefield and headed towards Medina. Some of them took their comrades' corpses for burial at Medina. Some Muslims even tried to contact Abd Allah ibn Ubayy to strike a deal with the Quraysh, so that they would not be killed by them. But this attempt failed. Finding his position to be untenable and extremely vulnerable from further attack, Muhammad began to run for his life. A Jihadist, Ka'b b. Malik saw a fleeing Muhammad and rejoiced, crying loudly, "Allah's messenger is alive." An unnerved Muhammad asked Ka'b to keep his mouth shut; but the Quraysh had already heard that their bitterest enemy was still alive. One Quraysh, Ubay b. Khalaf rode to Muhammad in order to kill him. Muhammad took a spear from one of his companions and hurled it at Ubay b. Khalaf injuring him. Ubayy went back to the Quraysh with the injury in his throat and neck and said, "By God, Muhammad has killed me." The Quraysh found nothing so seriously wrong with Ubayy. But Ubayy insisted that Muhammad's curse had afflicted him. Ubayy b. Khalaf died of his wound at Sarif while returning to Mecca. It is stated that when the Quraysh saw Ubay b. Khalaf's wound and told him that it was not very serious he refused to believe it, insisting that Muhammad had previously cursed him to death and as such he would surely die. While there is no evidence/record to suggest that Muhammad had killed any one with his own hand, Ibn Sa'd writes, "Ubayyi Ibn Khalaf al-Jumahi, whom the apostle of Allah, may Allah bless him, slew with his own hand....." ⁹⁸

While running in a hurry to save his own life, Muhammad fell into a ditch (some kind of booby-trap) that Abu Amir, the Christian monk had previously dug to trap Muslim soldiers. Now, hearing the joyful shout of Ka'b, about thirty of the Jihadists, including Muhammad's hardcore companions like Abu Bakr, Ali, Umar etc. started approaching him. When they came near the ditch where Muhammad had fallen, they were greatly relieved to find him alive. Muhammad asked them not to make much noise but to proceed north and take sanctuary at one of the caves in the hillock. Ali put forth his hand towards Muhammad and lifted him up from the ditch. With a live Muhammad with them, his companions then started to proceed stealthily towards the hillock to take shelter there, to execute a planned withdrawal of the Muslim army and, most importantly, provide medical attention to Muhammad and his injured companions. It is reported that Aisha and a few other Muslimah joined Muhammad's team. Fatima (Muhammad's daughter) arrived at the scene of the battle and helped to dress the wound of her father. It took about a month for Muhammad's wound to heal.

Hamza's sister, Safiya also came up. She was fondly attached to Hamza, her brother.

The battle of Uhud also demonstrates the use of extreme vituperative and vulgar language, mostly by the Muslims. Here is a sample:

While such a grave predicament afflicted the Muslims, Hamzah was fighting gallantly killing a few Quraysh. The Abissiniyan slave, Wahsi (Remember? he was hired by Hind bt. Utbah to kill Hamzah) was watching him close by and took up a strategic position aiming his deadly spear at Hamzah. At this moment, Siba b. Abd al-Uzza al-Ghubshani (Abu Niyar) passed by Hamzah. Abu Niyar was the son of a female circumciser, Umm Ammar, a freed slave of Shariq b. Amr b. Wahb al-Thaqafi. So,

⁹⁸ Ibn Sa'd vol.ii, p.50

Hamzah yelled at him, “Come over here, you son of a cutter-of clitorises.”⁹⁹ When, Wahsi, the slave of Jubayr b. Mutim saw Hamzah yelling at Abu Niyar, he (Wahsi) swiftly hurled his javelin at Hamzah that struck him before he could strike Abu Niyar. The javelin struck Hamzah in the lower part of the belly and came out between his legs. Hamzah died quickly and Wahsi recovered his javelin and returned to his camp, thus fulfilling his commitment of killing Hamzah. Hamzah’s body lay dead on the ground.

Thus, we note that FGM (Female Genital Mutilation) was quite prevalent among the Arabs in the days of Muhammad. Muhammad did not put any ban on this practice of mutilating female private organs.

As mentioned previously, after Muhammad was pulled up from the ditch, Abu Bakr, Umar, Ali and his other companions carried him to a cave nearby to provide medical attention and nursing. A Jihadist pulled out the ring that had penetrated inside Muhammad’s cheek, and while performing this primitive ‘surgery’, he broke Muhammad’s already injured incisor. Blood was oozing out from Muhammad’s wound in his face. Malik b. Sinan sucked out the blood and drank it.¹⁰⁰ On this, Muhammad said, “He whose blood mingles with mine will not be touched by the fire of hell.”¹⁰¹ Abu Bakr, Umar, Ali and his other inner core of companions started comforting an injured Muhammad and the gravely wounded Talhah b. Ubaidullah. To those who spread the rumor of Muhammad’s death, Allah revealed the verse **3:144**, “Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels! He who turneth back doth no hurt to Allah, and Allah will reward the thankful.”

The Jihadists surrounding Muhammad became very tired and many of them fell asleep in the cave. In a short time, the Muslims finally retreated from the battle and took cover in the mountains of Uhud.

Meanwhile, after the Quraysh sensed that the Muslims had been defeated and they (the Muslims) had retreated to the mountainside, they came out in full force, many of them inspecting their fallen foes. This way, mid-day passed. After the mid-day, the Quraysh started looking for the body of Muhammad, and not finding it doubted his death. Some of them engaged in mutilating the Muslim corpses. They cut off the ears and noses (even genitalia) of their victims and made necklaces from them. Hind bt Utbah became so obsessed with revenge that she not only wore some such necklaces and anklets but also proceeded to mutilate Hamzah’s corpse. She tore apart his stomach, took out the liver and chewed it but finding that not so palatable spat it out. Abu Sufyan denounced such a savage act of Hind.¹⁰²

Then Abu Sufyan came very near to the snuggery where Muhammad and his companions were sheltered and enquired about who were inside the cave. No one replied back to him. At this, Abu Sufyan hubristically announced that the Quraysh had slain all the nobles of the Muslims, including Muhammad. Unable to bear such humiliation and insult, an angry Umar retorted back that all of them were alive, safe

⁹⁹ Tabari, vol.vii, p.121

¹⁰⁰ Mubarakpuri, p.323

¹⁰¹ Ibn Ishaq, p.754; Ibn Hisham’s note

¹⁰² Heykal, Ch. Uhud

and sound including Muhammad. Though a little surprised, Abu Sufyan was reluctant to continue with further bloodshed and informed Umar that some Quraysh had indulged themselves in mutilating the Muslim corpses which he neither ordered nor disliked. He was satisfied that the death of his son Hanzalah b. Abu Sufyan in Badr II had been avenged. Abu Sufyan then issued a challenge to meet Muhammad again, next year at Badr. Muhammad accepted the challenge. After exalting Hubal (the biggest idol in Ka'ba) and Uzza (another idol at Nakha) for the victory, Abu Sufyan gave order to his soldiers to pack up and march for Mecca. At this, a defiant Muhammad proclaimed that Allah is the protector of the Jihadists.

Once Abu Sufyan was far off from the Muslim's sanctuary, Muhammad instructed Ali to observe the departure of the Quraysh army. Ali reported back that the Quraysh rode their camels and led their horses. This news relieved Muhammad, because it was a sure sign that the Quraysh had, indeed, departed for Mecca and had no intention of returning to Uhud/Medina. Being reassured of no further attack from the Quraysh, Muhammad ordered his comrades to come out of their hideout. Thus the Muslims, once again, returned to the battlefield that was now strewn with the corpses of the Jihadists. It was a horrible sight, no doubt, and when Muhammad saw the mutilated body of Hamzah who was his uncle and foster brother, he was gravely saddened and started to weep. The sight of Hamzah's corpse was so grotesque that Muhammad prevented his (Muhammad's) aunt, Saffiya to visit her brother's (Hamzah) dead body. But Saffiya refused and came and looked at the macabre scene of his brother lying on the ground with parts of his body missing or in tatter. But she was calm, composed, and supplicated Allah for the forgiveness of Hamzah. Muhammad ordered that Hamzah be buried with Abdullah ibn Jahsh, who was his (Hamzah's) nephew. Subsequently, Hamzah was buried where he fell dead. Muhammad then vowed to take revenge by mutilating thirty Quraysh bodies for Hamza. Some say that he vowed for seventy. However, this mutilation practice was banned by a later revelation (**16:126**) in the Qur'an. Consequently, Muhammad banned the mutilation of dead bodies but announced: "A wounded Jihadi will be raised on the resurrection day with blood dripping from his wounds and the smell of the wound will be the smell of musk"¹⁰³ In addition to this, he also said: "God put the spirits of those killed in the Uhud in the crops of green birds and the Jihadists would like to come back from heaven and be killed again, again and again."¹⁰⁴

A similar Hadith is narrated in *Sunaan Abu Dawud*:

Book 14, Number 2514:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said: When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be

¹⁰³ Ibn Ishak, p.388

¹⁰⁴ Ibn Ishak, p.400

disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; "And do not consider those who have been killed in Allah's path." till the end of the verse.

After burying their dead comrades, the Muslims, along with Muhammad, returned to Medina. While on his way to Medina, many people, especially women were extremely eager to learn about the fate of their dear and near ones. Muhammad had no choice but to tell them the heart-wrenching news of the death of their relations. When he passed by a settlement of *Ansars*, Muhammad heard the wailing of women for their dear ones. He himself wept but found no women to weep for Hamzah. When Sa'd b. Muadh heard of this, he ordered his women folks to weep for Hamzah, the uncle of Muhammad.

In the evening of that day (Saturday, 7th of Shawal), Muhammad, along with the Muslim army returned to Medina. When Muhammad entered his family home he and Ali gave their swords to Fatima (Muhammad's daughter and Ali's wife) to wash off the blood from them.

It is reported that seventy Muslims were killed at the battle of Uhud. The Quraysh lost twenty-three men.¹⁰⁵

There were a few accidental killing of Muslims by themselves. For instance, it was already mentioned that Husayl b. Jabir al-Yaman was killed by Muslims who could not recognize him. Muhammad paid his son Hudhayfah the blood money. Hudhayfah donated that money to the needy Muslims.

Hatib's son Yazid was gravely injured and was comforted by other Muslims, for paradise was promised to a martyr. At this, Hatib was agitated and blamed the Muslims for misleading his son to death.

Another Muslim, Quzaman, fought valiantly, killing eight or nine polytheists and then was gravely injured. When people congratulated him for his valor, he simply expressed his great desire to fight for the honor of his own people. When the pain from his wound became very severe he committed suicide by slitting his wrist with an arrow. Muhammad was quite dissatisfied with Quzman, because he fought and died for National cause rather than Allah and his apostle's causes. When Muhammad's followers enquired about Quzman's standing in the life hereafter, Muhammad replied, "He is an inhabitant of fire."¹⁰⁶

A Jew, Mukhayriq was also killed in Uhud. He fought for the Muslims and exhorted other Jews to fight alongside Muhammad. But most Jews did not join the battle on the plea of the Sabbath day. As his testimony, Muhammad called Mukhyaraq the best of Jews. *Sahi Bukhari* records that Muhammad's wife, Aisha, and another woman, Umm Sulaim, (it is not clear if she was Muhammad's wife or not), served water to the Muslim fighters in Uhud. Here is the Hadith:

¹⁰⁵ Ibn Sa'd, vol.ii, p.50

¹⁰⁶ Mubarakpuri, p.334

Volume 4, Book 52, Number 131:

Narrated Anas:

On the day (of the battle) of Uhad when (some) people retreated and left the Prophet, I saw 'Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.

On the night of their return from Uhud, the Muslim army kept a sharp vigil on the city of Medina to prevent any intrusion from the Quraysh. Muhammad had a rather nightmarish night. For the whole of the night he thought over what had happened and what the future holds for him and his hordes of followers. The defeat at Uhud was an extremely painful blow to him and his credibility as the messenger of Allah was now at stake—Muhammad was quick to understand this. He needed to be calm, cool, and collected, and must decide on a course of action to restore his lost credibility and the awe at which his followers looked at him. To them, he was invincible and next to Allah—nothing can be further from this truth. Muhammad vowed that he must not lose this magical and hypnotic mob-power on his Jihadist followers. At the same time he was also alarmed that the Quraysh army might return and inflict a sudden attack on Medina. The only choice for him was to go out, look for the whereabouts of the Quraysh army and scare (terrorize) them, somehow or other. He must cast terror on their hearts by whatever means he could muster—he knew this truth very well.

Continued in Chapter 7

Chapter Seven

*'We have to pay a tax to go to Paradise'---Ramzi Binalshibh*¹⁰⁷

Terror Twenty-two

The Invasion of Hamra al-Aswad by Muhammad—March, 624CE

As stated earlier, Muhammad was deeply perturbed at the defeat of Muslims at Uhud; therefore, to salvage Muslim morale as well as to instil fear in the hearts of the Jews and the hypocrites, he planned a few attacks against the enemy in order to offset the ignominy of the rout at Uhud,

So Sunday the 8th of Shawaal, AH3 (March 24, 625), the next day after Uhud, when the Muslims woke up, they heard that Muhammad had called them to join him in the pursuit of the returning Quraysh army. He gave a general order of mobilization of the troops, but with the condition that only those who had participated in the Uhud battle the previous day were eligible to join in the new operation. Undoubtedly, he did this to elevate the spirit of the Jihadists, to remove the impression of their disgraceful defeat at Uhud and to boost the morale of his demoralized soldiers. One Muslim, who missed out the Uhud battle because of his father's reluctance to let him fight in the Jihad was allowed to join the Muslim army. The son of a martyred Jihadist sought Muhammad's permission to join in this expedition; he was also allowed in.

Besides them, several wounded Jihadists also joined this march.

A little before Muhammad set out in the pursuit of the departing Meccan army, he sent three spies, all belonging to B. Aslam to track the footprint of the departing Meccan army. Two of them met the Meccan army at Hamra al-Asad, about eight (or ten, as per ibn S'ad) miles from Medina. Abu Sufyan had already come to learn about Muhammad's venture to pursue the Meccans. The two spies heard the discussion among the Quraysh: whether they should go back and finish off the Muslims once and for all or to continue their journey to Mecca. Abu Sufyan was in favor of inflicting a deciding blow to the Muslims, but on the counseling of Safwan ibn Umayyah, he decided against it and, instead, proceeded towards Mecca. It happened just a day before the Muslim Jihadists arrived at Hamra al-Asad. Prior to their departure from Hamra al-Asad, the Quraysh spotted the two Muslim spies, caught them and killed them, leaving their corpses on the road. Nothing is known about the whereabouts of the third Muslim sleuth. Presumably, he fled and returned to Muhammad.

The Jihadists, under the leadership of a bandaged Muhammad, went up to Hamra al-Asad, and found the two dead bodies of the spies that Muhammad had sent for intelligence on the Quraysh. Once Muhammad learned that the Quraysh were not there to attack him further, he felt elated and decided to spend three nights (or five, according to ibn Sa'd)-- until Wednesday, (March 25-27, 625) before returning to Medina. While recuperating at Hamra al-Asad from his battle wound suffered at

¹⁰⁷ Masterminds of terror, p116; Ramzi Binalshibh was one of the planners of 9/11

Uhud, he ordered five hundred fires kindled on the adjoining heights, simply to send the Quraysh the strong message of his strength.

Further, while Muhammad was at Hamra al-Asad, he made an agreement with Mabad al-Khuzaah at Tihamah. Both the Muslims and the polytheists of Tihamah were trusted allies of Muhammad. They made a compact with Muhammad to not to conceal anything from him.

Then, Mabad went to Mecca; met with Abu Sufyan and talked falsely that Muhammad had gathered a great force to fight Abu Sufyan. At that time Abu Sufyan and his companions were planning a massive and decisive attack on Medina to finish off the Muslims once and for all. Hearing Mabad's veiled talk of a great military strength of Muhammad, Abu Sufyan retreated from his plan of an immediate attack on the Muslims.¹⁰⁸ Thus, Muhammad, once again, proved that the use of terror and deceit do indeed work for his cause.

After the demonstration of his mettle at Hamra al-Asad, Muhammad returned to Medina. One Quraysh soldier was loitering at Hamra al-Asad. He was the poet Abu Azzah al-Jumahi, a poor man with five daughters. He had just missed the Quraysh party. Previously, he was one of the prisoners of Badr II. As he was an indigent, having no means to pay ransom, he pleaded for his freedom. Muhammad released him freely on the condition that he would not take up arms against Muslims again. However, he was tempted by the Meccans to fight with the promise of a great reward of a win; or the maintenance of his five daughters in case of his being killed. After the Uhud battle when the Muslims caught this hapless destitute, he begged mercy from Muhammad, but Muhammad was not to be moved by pity or compassion; he ordered Abu Azzah's killing, as he had broken his promise. Hazrat Ali personally killed him.¹⁰⁹

Another Quraysh, while returning to Mecca lost his way and passed the night near Medina. Next morning, he went to the house of Uthman ibn Affan (Muhammad's son-in-law). Uthman procured for him, a grace period of three days, arranged a camel and provisions for his return journey to Mecca. Having made such arrangement, Uthman departed with Muhammad for Hamra-al-Asad. The unlucky Quraysh tarried and stayed in Medina until the last day of his term of grace. Muhammad, hearing about his delay by just one day, caught him and put him to death.

Al-Harith b. Suwayd was a hypocrite. He went to Uhud with Muslims but killed some Muslims. Then he fled to Mecca, to the Quraysh. After that, al-Harith sent his brother to Muhammad for his forgiveness, so that he could return to Medina. Muhammad allowed his return, but was undecided about his fate, preferring to make a decision after returning from Hamra al-Asad. On his hesitation Allah quickly sent the verse **3:86** indicating that those who reject faith after accepting it should be put to death

So, after returning to Medina, Muhammad ordered the execution of al-Harith b. Suwayd for the suspected murder of al-Mujaddzir of B. Aws. This incident (i.e., the alleged and unproven murder of al-Mujaddzir) happened nine or ten years ago.

¹⁰⁸ Tabari, vol. vii, p.140

¹⁰⁹ Tabari, vol. vii, p.141-142

Muhammad gave order to Uthman b Affan , his son-in-law to cut off the head of al-Harith.

Hazrat Uthman beheaded al-Harith at the gate of the mosque, right in front of Muhammad.¹¹⁰

The success at Badr II was seen as a proof of Muhammad's divine claim. Now, the defeat at Uhud was subversive to his prophetic claims. The Jews started broadcasting this argument. Muhammad was now deeply concerned to regain his reputation and to re-invigorate his followers. He started to preach that the defeat at Uhud was due to the hypocrites. He claimed that Allah, in the oracle of **Sura 3** told this truth to him. Then he proceeded to sift the true believers from the hypocrites by blaming those who stayed at home and did not join the Jihad at Uhud. Arguing that even if he died, his cause remained, he promised future success to his believers if they remained steadfast and be courageous. The cause itself was immortal and divine-- he was absolutely adamant. This exhortation had its intended effect on the true Jihadists, and they were now reassured. He was satisfied that he could really make his gullible believers accept any postulation that he fancied them to accept as true.

Terror Twenty-three

The Plunder of B. Asad ibn Khuzaymah at Katan in Nejd by Abu Salma b. Abd al Asad al-Makhzumi —April, 625CE

Bani Asad ibn Khuzaymah, the resident of Katan, in the vicinity of Fayd, where there was a spring, was a powerful tribe connected with the Quraysh. They resided near the hill of Katan in the Nejd. Muhammad, purportedly, received intelligence reports that they were planning a raid on Medina. So, he dispatched a force of one hundred men under the leadership of Abu Salma b. Abd al Asad al-Makhzumi to make a sudden attack on this tribe. On the first day of Muharram,¹¹¹ while they were completely unprepared, Abd al-Asad, perpetrated an unprovoked terror raid on them and took their booty.

However, this terror operation was not a huge success. When the Jihadists arrived at the site, the victims fled and the Muslims found three herdsmen with a large herd of camels and goats. They took the camels and goats as booty, and the three herdsmen as prisoners. Then the booty, along with the three captives was brought to Medina. Muhammad took one of the prisoners (presumably as a slave) for himself, distributed the camels and cattle among the Jihadists keeping his due share of the plunder. This success in plunder restored some of the Muslim prestige that had been lost at Uhud. Abu Salamah did not live long after this raid due to the inflammation of the wound he received at Uhud.

In this connection it may be appropriate to mention that, as per Islamic rule on plunder, all the immovable booty must be taken out and removed from the site of plunder. It is unlawful, according to Islamic rule, not to take possession of infidel wealth after a successful plunder. On the rule on *Ghanimah*, (plunder), the Dictionary

¹¹⁰ Ibn Ishaq, pp.755- 756, Ibn Hisham's note

¹¹¹ Ibn Sa'd, vol.ii, p.150

of Islam writes, “If the Imam, or the leader of the Muslim army, conquer a country by force of arms, he is at liberty to leave the land in possession of the original proprietors, provided they pay tribute, or he may divide it amongst the Muslims; but with regard to moveable property, it is unlawful for him to leave it in possession of the infidels, but he must bring it away with the army and divide it amongst the soldiers.”¹¹²

Terror Twenty-four

The Assassination of Sufyan ibn Khalid, the B. Lihyan Chief at Urana (the first attack on B. Lihyan) by Abd Allah b. Unays—April, 625CE

B. Lihyan, a branch of the powerful tribe of Hudhayl (a section of the Quraysh), inhabited the vicinity of Mecca. When the terrors of Muhammad’s Jihadists became unbearable, they rallied around their chief, Khalid ibn Sufyan al-Hudhayli at Urana to follow up the late victory at Uhud.

Four days after the plunder at Katan (i.e., on the fifth day of Muharram) Muhammad learned that Sufyan b Khalid (or Khalid b. Sufyan, there is controversy on this) was collecting people at Nakhla to make an attack on him. So, he called Abdullah b. Unays to go to Nakhla or Urana on a mission to kill ibn Khalid. When Abdullah b. Unays wanted a description of his victim, Muhammad replied, “When you will see him, you will be frightened and bewildered and you will recall Satan.”¹¹³ Abd Allah b. Unays said that he was not afraid of ibn Khalid; but to assassinate him, he (Abd Allah) would have to resort to lies and deceit. He sought Muhammad’s permission to tell lies, and to commit the act of deception. Muhammad unhesitatingly permitted him to do so.¹¹⁴ Abd Allah b. Unays prayed to Allah before going on this murder mission. He spent almost eighteen days to find a way to infiltrate ibn Khalid’s newly recruited army. Then he found ibn Khalid in a halting place. When he met him, he bowed his head, pretending to be a respectful follower of ibn Khalid. When ibn Khalid asked about Abd Allah’s identity, Abd Allah said that he was an Arab and wanted to join as a volunteer in ibn Khalid’s force against Muhammad. Sufyan b. Khalid trusted him and provided him with shelter. Then, once, while conversing, Abd Allah b. Unays walked a short distance with ibn Khalid, and when an opportunity came he struck him with his sword and killed him. After killing ibn Khalid, he cut off his head, brought that to Muhammad, and while he (Muhammad) was at his mosque, threw the head of ibn Khalid at Muhammad’s feet. When he told Muhammad the details of his act of assassination, Muhammad praised him and gave him, as his reward, a stick as a sign between him and Abd Allah on the resurrection day. Abd Allah fastened the stick with his sword, and it remained with him until his death. When he died, the stick was buried with him.¹¹⁵

This assassination had the effect of silencing the Banu Lihyan, for some time. But another branch of B.Lihyan wanted to take revenge of the murder of their leader Sufyan ibn Khalid.

¹¹² Hughes, dictionary of Islam, p.459

¹¹³ Ibn Sa’d, vol.ii, p.60

¹¹⁴ Ibid

¹¹⁵ Ibn Ishaq, p.664-665

Terror Twenty-five**The Mishap at al-Rajii—May or July, 625CE**

This is an important episode in the early history of Islam. In this episode of terror and murder we have a clear glimpse of a terribly violent society of the savage Bedouin Arabs. Spilling blood was almost a routine affair in that barbaric culture, no matter who initiated it or who was in the wrong or right. As you read this chilling episode of ‘peaceful’ Islam, recall the seemingly unstoppable violence that is perpetrated around the globe by the Islamic Jihadists. There are several versions of this story—making it difficult to ascertain its verity. Here is the version that I compiled, mainly from the version of Tabari and Ibn Ishaq. Variations are indicated with appropriate references.

Immediately after the Uhud battle, a group of men from Adal and al-Qarah came to Muhammad; requested him to send with them a few instructors to teach Islam to their people who had embraced Islam. Muhammad readily agreed to this, and promptly sent six men (or ten men as per Ibn Sa’d¹¹⁶) with them. In reality, those emissaries were sent by the B. Lihyan people who wanted to avenge the killing of their chief, Sufyan b. Khalid al-Hudhayli (refer to Terror 24). Those emissaries were paid agents of B. Lihyan. Among the six teachers of Islam selected by Muhammad was Asim b. Thabit, the brother of B. Amr b. Awf; Marthad b. Abi Marthad (or Asim b. Thabit as per Ibn Sa’d¹¹⁷) was appointed the head of this delegation.

When the Muslim party arrived at al-Raji, the delegation took rest for the night. The Adal and Qarah, in connivance with the Hudhayl, the owner of the watering place, made a completely surprise attack with swords on the six Muslims to extract money from them. They promised not to kill them, but to derive money as ransom. However, the Muslims refused to believe the promise of the polytheists and fought back. All the Muslims, except Zayd b. al-Dathinnah, Khubyab b. Adi and Abd Allah b. Tariq were killed. These three Muslims surrendered and were taken as prisoners to be sold in Mecca. After killing Asim b. Thabit, Hudhayl wanted to sell his head to Sulafah bt. Sad b. Shuhayd, for, she had vowed to drink from the skull of Asim b. Thabit. This was in retribution for the killing of her sons (remember? her two sons, Musafi and Julas were killed by Asim b. Thabit at Uhud) at Uhud. They could not cut off the head of Asim b. Thabit, as hornets (?) protected it and Allah sent a flood in the wadi that carried away Asim’s body! It is claimed that Asim vowed that no polytheist should ever touch his body nor would he touch any polytheist’s body.

When the party, along with the three captives arrived at al-Zahran, Abd Allah b. Tariq attempted to escape, but his captors killed him by stoning. The other two prisoners were taken to Mecca and sold there as slaves. Hujayr b. Abi Ihab bought Khubayb on behalf of Uqbah b. al-Harith, so that Uqbah can kill Khubyab in revenge for his father’s killing at Uhud. Safwan b. Umayyah bought Zayd b. al-Dathinnah to be killed in revenge for the killing of his father Umayyah b. Khalaf in Badr II.

Islamic historian, such as Ibn Ishak claims that Khubyab was a trusty slave because he did not do any harm to a minor boy of the al-Harith family while the boy was with

¹¹⁶ Ibn Sa’d vol.ii, p.66

¹¹⁷ Ibid

him and Khubayab had a blade with him to shave his hair. Later, the mother of the little boy vouched that she had never encountered a captive as virtuous as Khubyab. Of course, these are exaggerated stories that are better left for the readers to judge. Khubayb was kept in jail while waiting to be crucified and remained imprisoned until the sacred months had passed, and then the Quraysh killed him.¹¹⁸

During his execution time at Ka'ba, Khubyab presumably asked to be allowed to pray two prostrations. He was allowed to offer his prayer and this became the tradition for those Muslims who are about to be executed.

The prayer over, Abu Sirwaah b. al-Harith b. Amir took Khubyab out and beheaded him.

The other captive Zayd b. al-Dathinah was given to Safwan's servant, Nastas for execution. Before the killing of Zayd b. al-Dathinah, Abu Sufyan wanted to spare his life in exchange for the life of Muhammad. But Zayd's love for Muhammad was so great that he did not want Muhammad to be hurt even by a thorn prick. In the end, Nistas killed Zayd b. Dathinah.

Muhammad and the Muslim community were greatly saddened by the news of the death of those six Jihadists. Hassan ibn Thabit, the Muslim poet composed a poem in their memory. Muhammad was alarmed to fear the deterioration of Muslim prestige in case such events were to repeat. To counter such fear Allah promptly sent down His assurance in verse **2:204**.

When the news of the kidnap and selling of those two slaves reached Muhammad, he immediately dispatched Abu Kurayb to the Quraysh as a spy. It is claimed that he untied Khubyab's dead body from the cross. It is also claimed that the dead body of Khubyab fell on the ground and disappeared forever

Terror Twenty-six

Attempt on the Life of Abu Sufyan b. Harb by 'Amr b. Umayyah al-Damri— July, 625CE

After the killing of Khubayb (after the affair at al-Rajii) and his companion, Muhammad commissioned the service of Amr b. Umayyah al-Damri, a professional killer,¹¹⁹ along with an *Ansar* to murder Abu Sufyan b. Harb. It is also claimed that during this ruction Abu Sufyan also sent an assassin to kill Muhammad. The Muslims caught the assassin and he pleaded for his life. Muhammad forgave him and he embraced Islam.¹²⁰ But Muhammad wanted to take revenge on Abu Sufyan. So he sent out a two-man assassin squad led by the hired killer Amr b. Umayyah, having instructed Amr to kill Abu Sufyan stealthily when he (Abu Sufyan) is resting or retiring. These two desperado Jihadists set out, riding a camel. As per Tabari, the *Ansar* had a foot problem. They went riding the camel to the valley of Yajaj where they decided that Amr would go to Abu Sufyan's house to assassinate him. If there was a commotion, or if there was any danger, then the *Ansari* would immediately

¹¹⁸ Ibn Ishak, p.761

¹¹⁹ Tabari vol. vii, p.148

¹²⁰ Ibn Sa'd, vol ii, p.116

return to Muhammad for reporting and further instructions. Amr's mission to kill Abu Sufyan was not a success so he returned to his *Ansari* companion.

They entered Ka'ba and did the *Hajj* rituals. While exiting, a man (Muawiyah, as per Ibn Sa'd) recognised Amr b. Umayya and cried out; for, Amr was a violent and unruly fellow. So, the Ka'ba people got up to pursue Amr. Amr and his *Ansari* companion then took to the heel and climbed the mountain and went into a cave where they spent the night, thus eluding the Meccans. While they were in the cave, one Quraysh went there to cut grass for his donkey. He went to the very proximity of the cave, where Amr had taken sanctuary. Amr came out of his cave and stabbed the Quraysh for no reason. The Quraysh's shrill voice attracted the attention of other Meccans searching for Amr. When the Meccans came to the rescue of the mortally wounded Quraysh, he told them that Amr had stabbed him; then he died. The Meccans were so occupied with the dead Quraysh that they had no time to look for Amr. After two days of stay in the cave, Amr and his companion went out, and when they reached al-Tanim they found the cross of Khubayb. A guard was watching the cross. Apprehending that the *Ansari* man was frightened, Amr advised him to mount the camel, return to Muhammad and report the story to him. Amr alone went to the cross, untied the corpse of Khubayb and carried it on his back. But the Meccans soon found him out. So, Amr immediately threw down the corpse of Khubayb, ran for his life and took the road to al-Safra, managing to escape the Meccan chasers. His *Ansari* companion mounted the camel, returned to Muhammad and narrated him what had happened.

Amr continued on his foot until he came to another cave and took shelter there with his bows and arrows. A one-eyed man (a shepherd) of B. al-Dil came to this snuggery. Amr lied to him that he was a man from B. Bakr (Quraysh's ally). The one-eyed man also admitted that he was from B. Bakr. Then the one-eyed man lay down beside Amr and sang a song indicating that he would never become a Muslim as long as he lived. This angered Amr and he waited to finish off the one-eyed shepherd. As soon as the shepherd (the one-eyed man) slept, Amr got up and killed the one-eyed man in the most a horrible way. He put the end of his arrow in his sound eye; bore it down until it was forced out at the back of his neck. After this gory killing of the Bedouin shepherd, Amr rushed out of the cave and ran to a nearby village, then to Rakubah and finally to al-Naqi. While there, he spotted two Meccan spies who were sent to watch on Muhammad. Amr asked them to surrender. One of them refused, so Amr killed him with his arrow. The other Meccan surrendered; Amr tied him up and took him to Muhammad.

When Amr returned to Muhammad with the Meccan prisoner, Muhammad blessed Amr for a job well done.

Terror Twenty-seven

The Affairs of Bir Maunah—July, 625CE

This episode is indeed a tragic one for the Muslims. It involved the slaying of forty (as per Ibn Ishaq) or seventy of Muslim missionary by the infidels. Nonetheless, when we review the past activities of what havoc and terror Muhammad perpetrated on those who did not believe in him, it is quite clear-cut to guess that Muhammad was simply asking for such retribution from his victims. After all, no sane person can

remain sober and peaceful in the face of Muhammad's unrelenting foray of terror, torture, political assassination, war mongering, highway robbery...etc. It was time for the infidels to get even and teach Muhammad a lesson that he had been asking for.

When I consulted several Islamic sources on the details of this episode, I found quite conflicting and confusing narrations. Here is the best way that I could summarize this important event of early Islam.

Four months after the Uhud battle, and following the return of the hired assassin Amr b. Umayyah, Abu Bara, the aged chief of the delegation of B. Amir b. Sasaah came to Muhammad and presented him with a gift. Abu Bara stayed in Medina. Muhammad declined to accept that gift because it was from a polytheist and asked Abu Bara to embrace Islam. Abu Bara declined, although he acknowledged certain good points of Islam. He requested Muhammad to send some Muslims to the people of Najd to call them to Islam. At first, Muhammad was quite apprehensive of this, as he feared that some harm might befall on these Muslim missionaries. On Muhammad's hesitation, Abu Bara guaranteed the safety of the emissaries of Muhammad. So Muhammad sent forty Islamic preachers (some say seventy), making al-Mundhir b. Amr as the chief of this missionary team. It is claimed that they were the best of Muslims among Muhammad's companions.

These new missionaries (expert Qur'an reciters) rode on horses until they arrived at the well of Bir Maunah. Bir Maunah lies between the territories of B. Amir and B. Sulaym. At Bir Maunah, the Muslims sent a messenger with a letter of Muhammad to Amir b. Tufayl, the cousin of Abu Bara and the chief of B. Amir. When the messenger met Amir b. Tufayl, the latter immediately killed him without even opening the letter of Muhammad. Amir b. Tufayl then requested the B. Amir people to help him fight the Muslims. They refused to entertain his request, as they were reluctant to betray the promise of safety by Abu Bara to the Muslims. So, Amir b. Tufayl took the help of B. Sulaym against the Muslims. Together, they attacked the Muslims. The Muslims fought back, but in the end, all of them were killed except for Ka'b b. Zayd. He was at the point of death when the enemy left him. He survived and somehow managed to return to Medina.

Sahih Bukhari records this incidence in this *Hadith*:

Volume 2, Book 16, Number 116:

Narrated 'Asim:

I asked Anas bin Malik about the Qunut. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i.e. "was mistaken," according to the Hijazi dialect). Allah's Apostle recited Qunut after bowing for a period of one month." Anas added, "The Prophet sent about seventy men (who knew the Quran by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allah's Apostles (but the Pagans broke the treaty and killed the seventy men). So Allah's Apostle recited Qunut for a period of one month asking Allah to punish them."

When the news of this massacre reached Muhammad, he was greatly grieved and sent Amr b. Umayyah (the professional killer, remember?) and an *Ansar* to investigate the whole matter. They approached the area and discovered the killing of the Muslims by the swirling vultures in the sky. They witnessed the Muslims lying in blood and their killers standing by. In anger they resorted to fight. The perpetrators killed the *Ansar* in no time and took Amr b. Umayyah as a prisoner. But soon he was released by Amir b. Tufayl due to distant kinship. Before releasing Amr, Amir cut off his forelock.

Upon his release from Amir b. Tufayl, Amr b. Umayyah traveled towards Medina. On his way he stopped at Qarkarat, an oasis where he met two men of B. Amir who halted next to Amr b. Umayyah. B. Amir had a treaty of protection with Muhammad that Amr b. Umayyah was unaware of. When they were asleep, Amr rushed and killed these two men of B. Amir thinking that he had taken his revenge. When Muhammad learned what Amr had done he told Amr that he (Muhammad) had to pay the blood money. Muhammad blamed the whole episode of slaughter to Abu Bara. When Abu Bara heard of what had previously been suspected, he was greatly remorseful at the betrayal of Amir b. Tufayl.

One may legitimately ask why only Muhammad had to pay blood money for the killing of the two people of B. Amir but he (Muhammad) received no blood money for the killing of the Muslim missionaries? Tabari explains this seemingly confusing rule on blood money in a footnote.¹²¹ He writes:

“Muhammad had to pay blood money for the murder of two men of b Amir because of the compact he had with them. He could not claim blood money for the Muslims as presumably the B. Sulaym killed them even if Amir b. Tufayl had asked the B. Sulaym to do so.”

On the slaying of Muslim missionaries, Hassan b. Thabit (Muhammad’s personal poet) composed a passionate poem on the sad demise of them and incited the sons of Abu Bara against Amir b. al-Tufayl. When Rabiah, the son of Abu Bara heard the words of Hassan b. Thabit, he attacked Amir b. al-Tufayl with his lance but failed to kill him. Amir put the blame on his uncle Abu Bara and vowed to take revenge either himself or by other people, should he die.

Naturally, Muhammad was extremely crestfallen at the Bir Maunah affair. His followers were deeply demoralized at this tragedy. To boost their morale Allah quickly sent down verse **3:169-173**, in which He declared that the Jihadists do not die; they live, finding their sustenance with Him. It is said that Allah released another verse in which the slain Jihadists informed their people that they had met Allah; but the verse was, later, abrogated.¹²² Mubarakpuri,¹²³ sourcing from Islamic authorities, quotes this abrogated verse thus: “Inform our people that we have met our Lord. He is pleased with us and He has made us pleased.” It is not known why Allah suddenly changed His mind and ostensibly abrogated this verse. Nowhere in the Qur’an the abrogation of any such verse is mentioned!

¹²¹ Tabari, vol. vii, p.153, footnote 219

¹²² Tabari, vol. vii, p.156

¹²³ Mubarakpuri, p.354

Muhammad now started a campaign to collect blood money from the Muslims and their Jewish allies. As the Jews were much wealthier than the Muslims, Muhammad devised a clever plan to extract this blood money from the Jews of B. Nadir, who were living in their sanctuary that was not very far off from the Muslims' quarter. Muhammad had already made up his mind to expel this group of Jews and appropriate their land and property, to not only to pay blood money, but also to enrich his downhearted Jihadists who were absolutely dispirited at the tragedy of Bir Maunah. He had to do something urgently to placate and to lift their morale and to save his prestige and clout among his fanatic believers. His experience with B. Qaynuqa (read Terror 14) had already taught him how simple it was to terrorize an entire section of infidel population, steal their land and property with impunity and without the slightest of any compunction. Muhammad was now poised to use terror again to his full advantage.

Continued in Chapter 8

Chapter Eight

'One man's faith is another man's delusion' ---Dr. Anthony Storr (1920-2001)

Terror Twenty-eight

The Ethnic Cleansing of B. Nadir Jews from Medina by Muhammad—July, 625CE

Bani Nadir Jews inhabited the fertile land in the vicinity of Medina. They were prosperous Jews, having vast tracts of land, on which they cultivated date palms. They were in confederation with the B. Amir people. As mentioned previously (CH. 7), Muhammad went to the Bani Nadir Jews to raise the blood money to be paid for the killing of two men of B. Amir, whom the professional killer, Amr b. Umayya al-Damri had killed by mistake.

So, Muhammad, with a few of his followers, including, Abu Bakr, Ali and Umar visited the village of B. Nadir, two or three miles away from Medina and requested the chief of B. Nadir to refund the blood money that he had already paid. The B. Nadir Jews received Muhammad courteously, asked him to sit down while they attentively listened to his demand and agreed to honor Muhammad's request. Muhammad was quite unhappy when the B. Nadir readily agreed to his demand. In reality, he was expecting the B. Nadir Jews to reject his demand, so that he could have a good pretext to attack them and seize their land and property.¹²⁴

After agreeing to Muhammad's demand for blood money, the B. Nadir Jews went for a private discussion among themselves. This unnerved Muhammad. While he was sitting by the wall of a house, he thought that B. Nadir Jews were plotting to kill him. He claimed that B. Nadir Jews wanted to kill him by dropping a stone from top of the house. As usual, he pretended that *Gabriel* gave him this information.¹²⁵ So, he suddenly stood up and left the place, as if to answer the call of nature¹²⁶ asking others, including Abu Bakr, Umar and Ali not to leave the place until he returned. When his companions found that Muhammad's return was very much delayed, they went out looking for him. On their way to Medina they met a man who told them he saw Muhammad was headed for Medina. When they met Muhammad at Medina, he told them his perception of treachery by B. Nadir and asked the Muslims to prepare to fight the B. Nadir.

With clear war and invasion of Jewish property in mind, Muhammad asked another of his professional assassins, Muhammad ibn Maslamah (remember? He murdered Ka'b b. Ashraf, see Terror 17, CH. 5) to go to the Banu Nadir Jews to announce to them the ultimatum to vacate Medina. He gave the Jews ten days to evacuate Medina and, if after this deadline any Jew was seen in the area, he would be killed---the ultimatum said. The B. Nadir Jews were startled with this sudden change of heart of Muhammad. They could not believe it coming from a person like Muhammad who claimed to be the messenger of Allah. They were more surprised that Muhammad ibn Maslamah,

¹²⁴ Heykal, Ch. B. Nadir

¹²⁵ Mubarakpuri, p.355

¹²⁶ Rodinson, p.192

who was hitherto very much on friendly terms with the Jews had to serve them the ultimatum. When the B. Nadir Jews expressed their dismay at the action of Muhammad b. Maslamah, he said, “Hearts have changed, and Islam has wiped out the old covenants.”¹²⁷

When Abd Allah ibn Ubayy learned about the precarious situation of the B. Nadir Jews, he sent the message to them that he himself would be coming to their assistance with two thousand Jewish and Arab fighters. But the Banu Nadir Jews recalled that the same person promised to help the Banu Qaynuqa Jews, but in the end, betrayed. So, the Banu Nadir Jews, at first, decided towards removing themselves to Khaybar or nearby. They thought that they could still come to Yathrib (Medina) to harvest their crops and then return to their fortresses at Khaybar. Huyayy ibn Akhtab, their leader finally resolved against this view. He decided to send a message to Muhammad, declining his order of expulsion, entered in their fortified fortresses, stocked them with enough supplies to last up to a year and got ready to defend themselves. So, no Jew left Medina after the expiry of the ten days ultimatum. Muhammad now had the most legitimate reason to besiege the Jews.

Accordingly, when Muhammad ibn Maslamah returned to Medina with the news of the Jews, Muhammad, the Prophet immediately gave order to his fanatic Jihadists in his mosque to arm themselves and march forward to lay a siege on the fortresses of B. Nadir Jews. A band of Muslims, with Muhammad as their leader started marching against B. Nadir who had already taken shelter in their formidable fortresses. In the beginning, the Jews attacked the Muslim besiegers with arrows and stones and held out gallantly. Although not unexpected, they were greatly disappointed when no help came from Abd Allah ibn Ubayy, nor from any other previously trusted sources. The siege lasted for fifteen or twenty days, and Muhammad became very impatient. At last, to hasten their surrender, Muhammad, in contravention of the revered laws of Arab warfare, cut down the surrounding date trees and burned them. When the Jews protested about the breaking of sacrosanct Arab laws on warfare, he demanded a special revelation from Allah (59:4) that was promptly sent down, sanctioning the destruction of enemy's palm trees. In this verse Allah gave generous permission to the Muslims to cut down the palm trees: it was not a destruction but the vengeance from Allah, and to humble the evil doers¹²⁸ that is to say, it is alright to cut down cultivated land and burn crops in a war. The Muslim poet (or the war correspondent of those days) Hassan b. Thabit enjoyed this gutting of the livelihood of the B. Nadir Jews and composed lyrics on this savage acts of the Jihadists.. Here is a *Hadith* from *Sahih Bukhari* that describes Hassan's mood :

Volume 3, Book 39, Number 519:

Narrated 'Abdullah:

The Prophet got the date palm trees of the tribe of Bani-An-Nadir burnt and the trees cut down at a place called Al-Buwaira . Hassan bin Thabit said in a poetic verse: "The chiefs of Bani Lu'ai found it easy to watch fire spreading at Al-Buwaira."

¹²⁷ Tabari, vol. vii, p.158-159

¹²⁸ Ibn Ishaq, p.438

After Muhammad destroyed their only source of livelihood, the B. Nadir found their case completely hopeless, and finding no other alternative, they decided to surrender and abandon their lands. In exchange for this, they wanted Muhammad to spare their lives, on which he agreed, on condition that they could only take those of their property that they could carry on their camels. He stipulated that the Jews must surrender their arms. They were allowed to carry whatever they could stock upon their camels. The Jews agreed to comply with those humiliating conditions, loaded six hundred camels with their goods and departed from their ancestral land with fanfare, din and alacrity. Some of them, with their chiefs Huyey, Sallam and Kinana went to Khaybar. The rest of them went to Jericho and the highlands of south Syria. Only two of them embraced Islam. They were given back their land and all of their properties.

[Note: The *Sharia Law* (Islamic Law) on destruction of enemy properties states: It is permissible in Jihad to cut down the enemy trees and destroy their dwellings.¹²⁹

Once the expulsion of B. Nadir Jews was complete, Muhammad took over the ownership of their property making it his personal chattel that he could dispose of as he wished. He claimed that the spoils of B. Nadir belonged to Allah and to him¹³⁰ exempting the land from the usual law of distribution of booty because it was gained without actually fighting. He divided the land according to his discretion, choosing the best lots for himself. With the exception of two Medina citizens (*Ansar*) the whole of B. Nadir lands were distributed among the refugees (*Muhajirs*). In this way the refugees became independent and affluent. Muhammad, Abu Bakr, Umar, Zubayr and the other chief companions of Muhammad acquired valuable estates. The other booty consisted of fifty armors coats, fifty stand of armor and three hundred and fifty swords. Thus, the expulsion of B. Nadir Jews was a great material success for Muhammad. An entire sura (**Sura 59:al- Hashr**) relates to the affair of B. Nadir, where Allah says that the B. Nadir Jews were subdued by the striking of terror in their hearts. Terror, duly sanctioned by Allah, thus became a legitimate weapon in the arsenal of Muhammad.

On the success of this terror and plunder, Hussain Haykal writes that this was the biggest prize to the Muslims. These booties were not divided among the Muslims as war booty. They were all considered as a trust which Muhammad divided among the early emigrants after putting away some for the purposes of the poor and the deprived. Thus, the necessary economic support of the *Muhajirun* by *al-Ansar* was alleviated for the first time. The *Muhajirun* now acquired as much wealth as their hosts.¹³¹

Continuing further, Hussain Haykal comments:

After the expulsion of the B. Nadir Jews, Muhammad distributed their lands to the Mohajirs and with this, they were quite satisfied with their new lands. The Ansars were equally happy that they no longer had to support the Mohajirs.¹³²

In this way, Muhammad became quite a rich man in Medina and the migrant Muslims found a permanent means of their livelihood.

¹²⁹ Reliance of the Traveler, law o9.15, p.604

¹³⁰ Ibn Ishaq, p.438

¹³¹ Heykal, Ch. B. Nadir

¹³² Haykal, Ch. Between Badr and Uhud

Until the exit of B.Nadir Jews from Medina, Muhammad's secretary was a Jew. Muhammad chose him because of his ability to write letters in Hebrew and Syriac as well as in Arabic. After the evacuation of Banu Nadir Jews, Muhammad no longer trusted a non-Muslim to write his letters. So, he engaged Zayd ibn Thabit, a Medinese youth to learn the two languages, and appointed him as his secretary for all affairs. Zayd ibn Thabit also collected/compiled the Qur'an during the caliphate of Abu Bakr and Uthman.

Muhammad claimed that B. Nadir property was a special gift from Allah to him. He sold B. Nadir booty to purchase arms, horses, provision for his wives and used the B. Nadir property to support his wives. Here is a *Hadith* in support of the actions of Muhammad from *Sahih Bukahri*:

Volume 6, Book 60, Number 407:

Narrated Umar:

The properties of Bam An-Nadir were among the booty that Allah gave to His Apostle such Booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allah's Apostle only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allah's Cause.

Here is another *Hadith* from *Sunaan Abu Dawud* about Muhammad's exclusive rights on the annexed properties of B. Nadir, Fadak and Khaybar:

Book 19, Number 2961:

Narrated Umar ibn al-Khattab:

Malik ibn Aws al-Hadthan said: One of the arguments put forward by Umar was that he said that the Apostle of Allah (peace_be_upon_him) received three things exclusively to himself: Banu an-Nadir, Khaybar and Fadak. The Banu an-Nadir property was kept wholly for his emergent needs, Fadak for travellers, and Khaybar was divided by the Apostle of Allah (peace_be_upon_him) into three sections: two for Muslims, and one as a contribution for his family. If anything remained after making the contribution of his family, he divided it among the poor Emigrants.

Once again, we note that terrorism had really paid a huge dividend to Muhammad and his horde of fanatic Jihadists.

Many Islamists often claim that 'There is no compulsion in religion' (2:256) to portray the religious freedom in Islam. However, they cleverly avoid the context of this verse. This verse relates to some Muslim children who were raised as Jews with the B. Nadir. This happened, because during those days, many Muslims who had difficulty in having children used to vow that if Allah gave them any child they would make that child a Jew and raise the child with the Jews. When Muhammad performed

his ethnic cleansing on the Jews of B. Nadir, the Muslim parents of these children asked him about what should they do with their children. Muhammad permitted these children to remain Jews by saying ‘There should be no compulsion in religion.’ Therefore, the verse **2:256** has no relevance with religious freedom whatsoever. Here is a *Hadith* from *Sunaan Abu Dawud* on this matter:

Book 14, Number 2676:

Narrated Abdullah ibn Abbas:

When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (Helpers) among them. They said: We shall not leave our children. So Allah the Exalted revealed; "Let there be no compulsion in religion. Truth stands out clear from error."

Terror Twenty-nine

Raid Against B. Ghatafan at Dhat al-Riqqa by Muhammad—October, 625CE

After the expulsion of the B. Nadir Jews, Muhammad stayed in Medina for two months. Then he received the news that certain tribes of B. Ghatafan were assembling at Dhat al Riqqa with suspicious purposes. The Ghatafan were an Arabian tribe, descended from Qais.¹³³ Muhammad, proceeding up to Nakhil led an expedition against the B. Muhamrib and the B. Thalabah, a sub-clan of the Ghatafan. This is called the expedition of Dhat al-Riqqa’ (the patchwork of mountain) because the mountain after which it was named had black, white and red patches on it. He made a surprise raid on them with four hundred (or seven hundred) men to disperse them. The Ghatafan fled to the mountains, leaving their women behind. No fighting took place but Muhammad attacked their habitations and carried all their women off including a very pretty girl.¹³⁴ When the prayer time came, the Muslims were terrified that the Ghatafan men might descend from their mountain hideout and make a sudden attack on them while they were praying. Apprehending this fear, Muhammad introduced the ‘service of prayer of danger.’ In this system, a party of faithful stands guard while the other party prays. Then they take turns. The public prayer is thus repeated twice. A revelation came from Allah on this provision (**4:100-102**) regarding shortening of a prayer.

While Muhammad was resting under the shade of a tree at Dhat al-Riqqa, a polytheist man came to him with the intention of killing him. The man was playing with Muhammad’s sword and pointed it to Muhammad; asked him if he was afraid of him or not. Muhammad claimed that Allah would protect him and that he was not afraid at all. The would-be assassin then sheathed the sword and returned it to Muhammad. On this occasion Allah revealed verse **5:11**, proclaiming His unflinching protection for Muhammad whenever someone stretches his hand out for his life. After fifteen days Muhammad returned to Medina. But he was not at peace; he apprehended that the B. Ghatafan might make a sudden attack to reclaim their women.

¹³³ Dictionary of Islam, p.139

¹³⁴ Ibn Sa’d, p.74

Surprisingly, the *Sirah* (biography of Muhammad) is completely silent about what happened to those captured women of Ghatafan. I searched most of the well-known Islamic sources, but they are as mute as a fish. However, if I have to go by the Islamic rules then I am pretty certain that those women were awarded to the Jihadists to be enjoyed or sold as slaves to raise money for war as per the booty rules

Terror Thirty

The Expedition for Badr III by Muhammad—January, 626CE

As per the appointment at Uhud (see Terror 21, CH. 6), the forces of Mecca and Medina were to meet again at Badr within a year. That time soon arrived. This was a year of great drought. Abu Sufyan b. Harb thought it to be unwise to set out for a war in this year of famine and desired that the appointment be deferred to a year of plenty. He sent an emissary, Nuaym, to Medina who exaggerated the preparation of the Meccans. Abu Sufyan did that hoping that this exaggeration might dissuade the Muslims who still had in mind, the terrible defeat at Uhud. The Quraysh, however, marched from Mecca with two thousand foot soldiers and fifty horses. Abu Sufyan went out of Mecca as far as Usfan, then decided to go back after two days of marching, because he could not find a good pasture, the year being a year of severe drought. The Meccan army was reduced to live on flour and water only. Hence this is also known as the expedition of *Sawick* (barley porridge).

The report of Nuaym greatly alarmed the Muslims of Medina. Many of them were reluctant to meet the formidable enemy again. But Muhammad decided to go forth. He gathered fifteen hundred men and prepared for the march to Badr. This was the third time that the two armies were presumably to meet at Badr. The Muslims arrived at Badr and encamped there for eight days. They carried a lot of wares with them in anticipation of a fair there. When they arrived at Badr they found no Quraysh army there. Muhammad waited for the rendezvous with Abu Sufyan b. Harb. When this did not materialise he met Makashi b. Amr al-Damri and expressed his intention of dissolving their treaty of peace, if B. Damri people desired. Actually, Muhammad wanted to wage a war on this tribal people as he felt he was strong enough to terrorize smaller tribes. But the Damri people decided to keep the treaty of peace with him.

The Muslim army bartered their wares, made good profit and returned to Medina. Muhammad was much pleased with this expedition and took that as a sign of Allah. He received the revelation **3:172-175** regarding Satan casting fear in the mind of Muhammad.

When the Quraysh heard of Muhammad's rejoice, they were greatly mortified, fearing further terrorism from him. They began to plan another grand attack against Muhammad. It took them a year to plan and execute the attack. During this period Muhammad had a little respite.

Terror Thirty-one

First Raid at Dumat al-Jandal by Muhammad—July, 626CE

In the summer of 626CE Muhammad purportedly received intelligence reports that the Ghatafan tribe, once again, had mobilised troops at Dumat al-Jandal to launch an attack on him. Dumat al-Jandal is an oasis on the frontier between Hijaz and al-Sham, midway between the Red sea and the Persian Gulf.on the borders of Syria. A severe drought during this time caused famine in this area. Without wasting any time, Muhammad immediately made a raid on this band of Ghatafan tribe and captured their herd grazing in the neighbourhood. He led this expedition with an army of one thousand men and reached the confines of Syria. No fighting took place as the B. Ghatafan fled without giving any opposition. The Muslims returned to Medina with the booty. This expedition greatly enhanced the lust for plunder in the hearts of Muhammad's men. On his way back, Muhammad entered into a truce with Uyanah b. Hisn, the leader of B. Fazarah, a powerful part of Ghatafan, so that Uyanah b. Hisn b. Hudhayfah could pasture his herds in the nearby territory of Taghlaman, controlled by Muhammad as Uyanah's territory was afflicted with drought. The land at Taghlaman was lush with pasturage due to rain there.

Continued Chapter 9

Chapter Nine

*'Among the forms of mistake, prophecy is the most gratuitous'---George Eliot (1819-1880)*¹³⁵

Terror Thirty-two

The Battle of the Trench Led by Muhammad—February, 627CE

After the successful raids for booty, Muslims in Medina felt safe and secure. Their need was largely ameliorated by the swag they acquired through these plunders. Muhammad became militarily strong by the forced evacuation of Banu Qaynuqa and Banu Nadir Jews from their ancestral lands in Medina.¹³⁶ However, Muhammad was always cautious, lest the enemy strike without notice. And true to his fear, the enemy did strike him no sooner than he was relaxing with his booty and the new found military might. When the winter season came, the Quraysh prepared for an attack against Muhammad. This was the battle of the Trench or the battle of *Ahzab* (the confederates).

This battle took place in February, 627 (Shawal, AH 5). The major cause of this battle was the expulsion, or the ethnic cleansing of the B. Nadir Jews from Medina.

After the expulsion of the B. Qaynuqa and the B. Nadir Jews from Medina, the exiled leaders of the Jews, like Salam b. Abi al-Huqayq al-Nadri, Huyayy b. Akhtab al-Nadri, Kinanah b. al-Rabi b. Abi al-Huqayq... etc. went to Mecca and met with the Quraysh leaders and formed a confederation to fight a menacing Muhammad. At first, the Quraysh were skeptical about the Jews as the Jewish religion was quite close to Islam. They asked the Jews about whose religion was better—the paganism or the Islam? The Jews answered that the Quraysh's religion (i.e., paganism) was better than that of Muhammad's new brand of monotheism. This pleased the Quraysh, and they accepted unhesitatingly the Jews as their ally. On this, Allah revealed **4:51-55**, denouncing the Jews for upholding paganism and He promised hell to the Jews.

Being satisfied with the Jewish leaders, the Quraysh were now ready to strike a mortal blow to Muhammad and his horde of fanatical Jihadists. Having secured the agreement of the Quraysh, the Jewish leaders approached the Ghatafan and a few other tribes around Mecca and convinced them to launch an attack in confederation with the Quraysh. Thus, the Quraysh, under the leadership of Abu Sufyan b. Harb and the Ghatafan, under the leadership of Uyanah b. Hisn b. Hudhayfah (see Terror 31, CH. 8) marched out for Medina. Some biographers list Uyanah as the leader of B. Fazarah tribe, B. Fazarah being a sub-clan of the Ghatafan.¹³⁷ The other tribes that joined them were: B. Murrah and Masud b. Rukhaylah from Ashja tribe. The Quraysh themselves brought four thousand soldiers including three hundred horses, and fifteen hundred camels. The entire Meccan force was of ten thousand men. They marched in three separate camps. The general commander was Abu Sufyan b. Harb. The flag of

¹³⁵ Middle march (1827)

¹³⁶ Haykal, Ch. Between Badr and Uhud

¹³⁷ Mubarakpuri, p.363

the battle was assigned to Uthman ibn Talhah whose father was killed in the battle of Uhud.¹³⁸

Soon this news of a planned attack reached Muhammad. He was quite unprepared for this sudden attack from the Quraysh and its allies. The experience of Uhud was still fresh in the minds of the Muslims. Another battle against the Quraysh was out of the question.¹³⁹

Sensing profound trouble, Muhammad convened a conclave of his trusted lieutenants. In this meeting, Salman, the Persian convert, suggested digging a trench around Medina to protect it from the impending attack of the Meccans. He had been a Christian captive of Mesopotamia, bought by a Jew from the Bani Kalb. Then he was ransomed and converted to Islam. He was familiar with this mode of defence of a city in other countries. This was a completely new strategy that Arabia had never practiced. Muhammad and his followers readily adopted this great strategy of defence. The work consisted of digging a deep trench, probably ten yards (thirty feet) wide and five yards (fifteen feet) deep, three and half mile long¹⁴⁰ all around the city of Medina. For a speedy completion, the work was divided between various clans.

Muhammad now assembled his men to dig this trench and inspired them with the rewards of Paradise. It was the fasting month of Ramadan, and Muhammad hired the digging implements from the Jews of B. Qurayzah.¹⁴¹ Between one thousand¹⁴² to three thousand¹⁴³ Muslims worked from dawn to dusk to complete the dry moat, and they all joined to face the formidable army of the Quraysh and its confederates that numbered ten thousand. Muhammad started cursing the Meccans, inviting Allah's wrath on them as narrated in *Sahih Bukhari*:

Volume 5, Book 59, Number 415:

Narrated Anas:

Allah's Apostle said Al-Qunut for one month after the posture of Bowing, invoking evil upon some 'Arab tribes.

Some hypocrites joined in but they became sloppy and slipped away to be with their families without the permission of Muhammad. Nonetheless, the true believers kept going with dogged determination, halting intermittently just to join their families with permission from their spiritual leader. On this occasion Allah revealed **24:62**, praising these true Jihadists and promising them His forgiveness. On the errant hypocrites, Allah revealed **24:63-64**, disclosing that He knows about their secret. After working diligently for a few days (some say eight days), the diehard Muslims completed the trench surrounding Medina, ahead of the arrival of the Meccan troop. They were now very satisfied with the freshly dug dry trench, inspired by Salman, the Farsi. Each clan

¹³⁸ Haykal, Ch. Between Badr and Uhud

¹³⁹ Muir, vol.iii, ch.17, p.256

¹⁴⁰ Hamidullah, p.68

¹⁴¹ Hamidullah, p71

¹⁴² Mubarakpuri, p.364

¹⁴³ Tabari vol. viii, p.8.9

claimed that Salman belonged to their side. On this, Muhammad said, “Salman is one of us, the people of the Household (ahl al-bayt).”¹⁴⁴

The Muslim historians, Tabari and Ishak¹⁴⁵ narrate the incredible story that while the trench was being dug, Allah caused a white rock to emerge from the bottom of the trench. Muhammad went down into the trench with Salman; struck the rock with his pick axe and a flash of lightning spread out that illuminated the two tracks of Medina’s black mountains!

Muhammad explained this as the sign of Allah for Muslim’s victory. He even claimed that that spark of lightning lit up the Byzantine and Khusroo’s (the Persian emperor) empire, meaning that he (Muhammad) would be victorious over them. Muhammad’s harangue thus lifted up further, the spirit of the Muslim earth diggers. They were now absolutely confident that Allah had assured them a signal victory. Other miraculous stories about the increase in food supply when the Muslim army’s provision ran out is told in *Sahih Bukhari*, such as *Volume 5, Book 59, Number 428*. For brevity and conciseness I refrain from quoting this lengthy *Hadith*.

But from the very beginning, the hypocrites were skeptical about Muhammad’s claims and they tried to subdue the morale of the ardent Jihadists. On this, Allah’s oracle came down in verse **33:12** revealing the diseased minds of the hypocrites.

The digging of the trench completed, on the eighth of Dzul Kada (March 2, 626 CE), the army of Medina was posted with the trench. The houses outside the town were evacuated and their residents were placed for security, on tops of the double-storied houses nearby the freshly dug trench. During this evacuation stage, the army of Mecca was reported to have advanced at Uhud. Muhammad’s army was three thousand men and was posted across the road leading to Uhud, having the trench in front of them.

The Meccans, at first encamped at Uhud and finding no opposition there rapidly moved up the road to Medina. Soon, they arrived near the freshly dug trench, and was greatly surprised at the defense tactics of Muhammad. They were unable to come closer to the Medina quarters. So, they resorted to archery from a distance.¹⁴⁶

In the mean time, Huyayy b. Akhtab, the leader of the expelled B. Nadir Jews conferred with Ka’b b. Asad, the B. Qurayzah Jew’s chief, to break the latter’s contract of truce with Muhammad. At first, Ka’b refused to meet Huyayy, but finally relented to Huyayy’s persistent pleading.

Huyayy then informed Ka’b about the mobilization of the Quraysh and the Ghatafan to confront Muhammad once and for all and urged Ka’b to repudiate all his treaty with Muhammad. He requested Ka’b’s co-operation, promising him his unflinching support in case the Ghatafan and the Quraysh retreated without finishing off Muhammad. At first, Ka’b was hesitant to tow the line with Huyayy, but finally gave in when Huyayy vouched that in case of trouble, he (Huyayy) would move forthwith to Ka’b’s fortress, so that, whatever befell K’ab would be his fate too. In this way

¹⁴⁴ Ibid

¹⁴⁵ Tabari, vol.viii, p.11 and Ibn Ishak

¹⁴⁶ Muir, vol iii, Ch.17, p.259

Ka'b renounced his peace treaty with Muhammad and Huyayy moved in the fortress of B. Qurayzah Jews to stay with them.

When this news reached Muhammad, he sent his trusted Jihadist, Sa'd b. Muadh, along with a few of his elite companions to investigate stealthily about its veracity.

When the team of Sa'd b. Muadh met the B. Qurayzah Jew leader Ka'b b. Asad, he (Ka'b) immediately repudiated their treaty with Muhammad. He demanded that the Muslims return the Jews of Banu Nadir back to their former quarters in Medina. On this, Sa'd ibn Muadh, who was closely allied with the Banu Qurayzah Jews, warned them that something worse than Banu Nadir might befall the Banu Qurayzah in case they persisted on this betrayal of covenant with the Muslims.¹⁴⁷ Nonetheless, even under such a dire threat from Sa'd b. Muadh, Ka'b refused to surrender to his demand.

So, a disappointed Sa'd b. Muadh returned to Muhammad and told him the extremely bad news. Muhammad took it as a treachery on the part of B. Qurayzah, and Allah immediately confirmed this in verse **33:20**. However, please note that the B. Qurayzah were under no obligation to honor the treaty if they wanted, as Muhammad, in the past had broken many such treaties. Moreover, the B. Qurayzah Jews never intended to attack Muhammad, they simply negated the pact with Muhammad.

When Muhammad heard what Sa'd had to say, he was perturbed, no doubt, but showed no alarm; instead, he said, "God is greatest! Rejoice, people of the Muslims!"¹⁴⁸ This was, of course, designed to keep his army in shape and in good spirit. Allah promptly sent down verse **33:10**, saying, "The enemy came upon them from above and from beneath.....". regarding the double danger (from top and bottom) facing the Muslims

Although, outwardly showing no alarm, Muhammad was quite frightful at the prospect of losing the war. He was in constant anxiety that the trench may be overcome and that the Jews might attack from behind. The people of Medina were greatly disappointed at that turn of the events. Many of his followers begged to be released to look after their properties that they had left behind. They considered Muhammad to be weak and helpless; questioned the divine assistance for him and apprehended that his promises of Khusroo's and Caesar's wealth were hollow. Now, they felt afraid to venture outside the confines of their city.¹⁴⁹ Many of them claimed immunity from fighting, using the alibi that their houses were exposed to the enemy as expressed in verse **33:13**.

The confederates and the Muslim soldiers stayed in their position for twenty days (or a month) facing each other across the trench without any fighting, except for shooting arrows at each other. On the Quraysh side were Khalid b. Walid and Wahshi, the Abyssinian Negro slave.¹⁵⁰

Becoming desperate with such a long drawn stalemate, Muhammad made a clever attempt to bribe the Ghatafan to desert the battlefield. Secretly, he sent an emissary to

¹⁴⁷ Haykal, Ch. The Campaign of Khandaq and B. Qurayzah

¹⁴⁸ Tabari, vol. viii, p.16

¹⁴⁹ Haykal, Ch. The Campaign of Khandaq and B. Qurayzah

¹⁵⁰ Ibn Sa'd, vol.ii, p.84

Uyanah b. Hisn, the leader of the Ghatafan (or Fazarah) and tempted him to accept his offer of one-third of the date harvest of Medina on condition that they remove themselves from the battlefield. Uyanah signaled his willingness to accept the deal and bargained the offer to one-half. However, when Muhammad disclosed this deal for the approval of B. Aws and B. Khazraj, they spurned it and offered nothing but sword to the confederates of the Quraysh. Muhammad's great confidante, Sa'd b. Muadh objected in offering such a generous gift to the Ghatafan. He promised to offer only sword to the Ghatafan, saying, "Messenger of God, we and these people used to be polytheists, associating [other divinities] with God and worshipping idols, and we neither worshipped God nor knew him, and they did not hope to a single date of ours except in hospitality or by buying. Now that God has conferred Islam on us, guided us to it, and strengthened us with your presence, shall we give them our wealth? We have no need for this! By God, we will offer them only the sword, until God judge between us and them."¹⁵¹ So, Muhammad reluctantly, dropped this bribery deal.

On the other side, the Quraysh army, despite their vast number, was very frustrated by the strong vigilance of the Muslim army. When this stand-off grew intolerable, a few of the Quraysh, among them, Ikrimah b. Abi Jahl (Abu Jahl was brutally murdered at Badr), commanded the confederates to prepare themselves for an attack. With this instruction, they advanced and when they reached near the freshly dug trench, they were totally taken aback at this innovative approach of defense that was never practiced in Arabia. They then made a general attack through a narrow and weakly guarded part of the trench. Ikrimah cleared the ditch and galloped in front of the enemy. Among the other Quraysh who crossed the trench was Amr b. Abd Wudd. Ibn Sa'd.¹⁵² reports that Amr was ninety years old! Ali rushed forward to confront the intruders. When he saw Amr, Ali called him to join Islam, but Amr readily declined. Then Ali challenged Amr to fight him, on which Amr passionately told Ali that he did not wish to kill his nephew (Ali was the son Amr's brother, Abu Talib). But Ali expressed his desire to kill Amr, his uncle. On this, an angry Amr jumped out of his horse and attacked Ali.

A duel ensued between Ali and Amr, in which Ali killed Amr. The rest of Amr's companions panicked and started to disperse. Ali managed to slaughter another polytheist, gravely injured yet another who managed to cross the trench, but later died of his wound at Mecca. Another Quraysh polytheist fell into the ditch while attempting to jump over the trench. He fell inside the deep trench. The marauding Muslim soldiers gathered at the site and pelted stone at him. When this hapless victim shrieked in pain, Ali went down and beheaded him. The Muslims took the corpse to Muhammad, seeking his permission to sell it. But Muhammad declined and instructed his Jihadists to do whatever they liked with the dead body. Nothing is known what the Jihadists did to the polytheist's corpse. It is reported that the Negro slave, Wahsi, with his unerring javelin, killed one Jihadist, al-Tufayl b. al-Numan and Dirar ibn al-Khattab (Umar's brother?) killed another Muslim, Kab ibn Zayd.¹⁵³

The Quraysh did not make any further attempt to cross the trench during the day, but made great preparations at night. Next morning, they launched a general attack with a massive force. But all their attempts were without effect. They could not cross the

¹⁵¹ Tabari, vol.viii, p.17

¹⁵² Ibn Sa'd, vol.ii, p.83

¹⁵³ Ibn Sa'd, vol.ii, p.84

trench. Sa'd ibn Muadah, the chief of B. Aws was wounded severely in his arm (or shoulder as per Muir¹⁵⁴ by an arrow. He promised to exact his revenge on B. Qurayzah, for the man, who shot him was on friendly terms with the B. Qurayzah. The Quraysh lost three men while the Muslims lost five.

The Muslims could not offer prayer on that day. They were too busy with the war. At night, when the enemy returned to their camp, the Muslims gathered and offered a special prayer for those missed prayers.

We learn from the narratives of Ibn Ishaq and Tabari that there was no wearing of *Hijab* (veil) by the Arab women during this period. While the battle of Ahzab was raging, Aisha was in the fortress of B. Haritha and the mother of Sa'd b. Muadh was with her. Aisha wore no *Hijab* when Sa'd b. Muadh passed her by wearing a coat of mail through which Aisha could view the entire forearm of Sa'd b. Muadh.¹⁵⁵

During this time, Saffiyah bt. Abd al-Muttalib, Muhammad's aunt was in Fari, the fortress of Hassan b. Thabit, the official poet of Muhammad.¹⁵⁶ She discovered a Jew circling the fortress of Hassan b. Thabit. When Saffiya requested Hassan b. Thabit to go downstairs and kill the suspicious Jew, he declined. So she went downstairs and clubbed the Jew to death herself. She then requested Hassan b. Thabit to strip the Jew naked and to take his arms and coats of mail as booty. Hassan b. Thabit refused to do that, as he was not in need of the spoils.

During this lengthy blockade, Muhammad became desperate, searching for a way out. Just then, a double-agent, Nuaym b. Masud b. Amir from the Ghatafan approached Muhammad to offer his service of sleuthing Muhammad's enemies. He claimed that he had embraced Islam and was available to offer his assistance as a double agent. Muhammad engaged him to his advantage and told him that 'war is deception.' He said to Nuaym, "You are only one man among us. Make them abandon [each other], if you can, so that they leave us; for war is deception."¹⁵⁷ Here is a Hadith from Sahih Bukhari that confirms Muhammad's view of war as an act of deception:

Volume 4, Book 52, Number 269:

Narrated Jabir bin 'Abdullah:

The Prophet said, "War is deceit."

A similar Hadith is also found in *Sunaan Abu Dawud*:

Book 14, Number 2631:

Narrated Ka'b ibn Malik:

¹⁵⁴ Muir, vol.iii, p.263

¹⁵⁵ Ibn Ishaq, p.457, Tabari, vol. viii, p.19

¹⁵⁶ Tabari, vol.viii, p.22, footnote 113

¹⁵⁷ Tabari, vol. viii, p.23

When the Prophet (peace_be_upon_him) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception.

After Muhammad's persuasive talk, Nuaym went to the B. Qurayzah and advised them not to trust the confederation of the Quraysh and the Ghatafan. He harangued them that if the confederate won the war they might take the land of the B. Qurayzah as a booty; should Muhammad win, then the confederates would abandon the B. Qurayzah, leaving them to defend themselves against the formidable Muslims.

Then Nuaym advised the B. Qurayzah to secure hostages from the Quraysh and Ghatafan as a security for their pledge of assistance against Muhammad. B. Qurayzah leaders pondered over what Nuaym had said and found that to be very credible. Meanwhile, after talking to the B. Qurayzah Jews, Nuaym went straight to the Quraysh and the Ghatafan; announced that he had abandoned Islam and Muhammad and told them that the B. Qurayzah Jews had regretted at what they had done and was now in league with Muhammad. Nuaym further added that the B. Qurayzah had offered Muhammad a pledge that whatever hostages they took from the Quraysh and the Ghatafan, they would send them to Muhammad for beheading and Muhammad would be too pleased to execute the hostages. This news unnerved the Meccans as they believed every word of what Nuaym had said. Suspicion now arose in their minds regarding the pledge of the B. Qurayzah, and they decided, as per advice of the double agent Nuaym to refrain from dispatching any hostage that B. Qurayzah might demand from them.

On the eve of the Jewish Sabbath day (that is, Friday evening, Saturday being the Jewish Sabbath), Abu Sufyan sent Ikrimah b. Abi Jahl with a group of men to B. Qurayzah to ask the Jews to come out and to assemble to fight on the next day (i.e., on Saturday). On this, the Jews declined to fight on their Sabbath day, claiming that on previous occasions when they broke that tradition, the Jews were converted into monkeys and boars for fighting on the Sabbath day.¹⁵⁸ Moreover, they demanded hostages from the Quraysh and the Ghatafan as a pre-condition to fight Muhammad.

When this news of demand for hostages was brought to Abu Sufyan and the leaders of Ghatafan, they were simply amazed at the veracity of what Nuaym had already told them. The confederates then decided not to offer a single hostage to B. Qurayzah and this decision was communicated to the B. Qurayzah Jews. Having heard the verdict of the confederates, the B. Qurayzah Jews were now convinced that the Quraysh and the Ghatafan were playing tricks with them. The Jews decided not to join in the fighting, unless hostages are secured from the confederates and forwarded their decision to the Quraysh and the Ghatafan.

The allied forces were now greatly disheartened. Their provisions were running short. Their plan to attack the Muslims from the rear of city with the help of B. Qurayza was now in doubt. Their camels and horses were dying daily in numbers. To add more to their adversity, the weather, too, was unkind to them. The cold, wind and rain became merciless on their unprotected camps. The storm became a hurricane, overturning their cooking pots and sweeping away their tents. They took the fury of weather as an

¹⁵⁸ Ibn Sa'd, vol.ii, p.85

evil omen and started to flee for their lives. With so many troublesome incidents, Abu Sufyan suddenly decided to break up the camp and retreat. The withdrawal was led by the Quraysh, followed by the Ghatafan and their allies. Abu Sufyan leaped on his camel and led away. Soon, the entire Quraysh army took the road to Mecca by way of Uhud. In the morning not one of them was left in sight. As usual, Muhammad claimed that *Gabriel* had brought the severe storm and caused the Meccan confederates to flee. Ibn Sa'd writes that when *Gabriel* met Muhammad, he (*Gabriel*) said to him: "O! be happy."¹⁵⁹ An oracle (33:9) descended from Allah confirming His divine intervention by casting terror in the heart of the infidels through the tempestuous wind and the biting cold.

However, the real reason the Meccans abandoned the siege was different. It was the ensuing of the month of Dzul Qaedah, the first month of the three consecutive months of the Arab tradition of cessation of hostilities—the Meccans had to go back and attend the pilgrims that would soon start arriving at Mecca.¹⁶⁰

The news of the disunity between the confederates and the B. Qurayzah soon reached the ears of Muhammad, and he sought the assistance of a spy to observe the activities of his enemy, promising him paradise or booty should the spy returned on time. On this enticement, a *Hadith* from *Sahih Bukhari* is quoted here:

Volume 9, Book 93, Number 555:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees (the person who carries out Jihad in His Cause and nothing compelled him to go out but Jihad in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out."

Muhammad had to promise paradise to his spy as none other had volunteered to go to the Quraysh camp and bring back their news. During this period, fear hunger and cold had engulfed the Muslims and they were not in a mood for a fight. In fact, when no one volunteered, Muhammad picked the said spy himself and commanded him to engage in information gathering. The spy went out and saw Allah's helpers (i.e., angels) punishing the Quraysh and the Ghatafan with lashing wind and bitter cold.

The spy of Muhammad observed the departure of the Abu Sufyan and his confederates and brought the good news to Muhammad. Muhammad was greatly relieved at the departure of his enemy; the Muslim army became joyful and in the morning, broke up their camp and returned to their homes. Muhammad refrained from pursuing the retreating Quraysh army for, he feared that a confrontation with the Quraysh in the open would not be to his advantage. He soon told the Muslims that he had Allah's message to attack the B. Qurayza, claiming that *Gabriel* came to him in the appearance of Dihya, the Kalbite. Immediately, Muhammad sent Bilal to announce the new call throughout the town for the new battle.

¹⁵⁹ Ibn Sa'd, vol.ii, p.88

¹⁶⁰ Hamidullah, p.77

Once the Battle of the Trench was over Muhammad vowed to be aggressive and offensive, to make attack and not to defend. Here is a Hadith from Sahih Bukhari that clearly indicates Islam is truly a religion of offense and not defense:

Volume 5, Book 59, Number 435:

Narrated Sulaiman bin Surd:

On the day of Al-Ahzab (i.e. clans) the Prophet said, (After this battle) we will go to attack them (i.e. the infidels) and they will not come to attack us."

[Please note: This *Hadith* cannot be found in the sanitized, summarized version of *Sahih Al-Bukhari*; however you may read this *Hadith* in the Internet version of Original *Sahih Bukhari*]

Continued in Chapter 10

Chapter Ten

*'LET (Lashkar-e-Toiba) volunteers neither shave nor cut their hair and they are taught to kill ritualistically, by beheading or slitting of throat'---A LET member*¹⁶¹

Terror Thirty-three

The Genocide of Bani Qurayzah Jews by Muhammad—February-March, 627

After Muhammad left the battlefield of the trench in the morning he returned to Medina, and while he was washing his head in the house of Umm Salamah, one of his wives, *Gabriel* visited him at noon and informed him that the battle was not over yet, and that Allah commanded him (Muhammad) to besiege the B. Qurayzah. He claimed that *Gabriel* came in the form of Dhiyah b. Khalifah al-Kalbi, a handsome and a rich merchant of Medina. *Gabriel* also declared his unflinching support for Muhammad in this operation. It is claimed that *Gabriel* arrived riding a horse and wearing a cloth of gold turban.¹⁶²

After listening to the instruction of *Gabriel*, Muhammad abandoned the noon (Asr) prayer and commanded his Jihadists to march straight to the territory of B. Qurayzah, Ali being sent ahead of the rest. Muhammad informed his followers that during war, prayer can be omitted, as fighting during this time was more incumbent than praying. On his way, Ali heard people talking foul about Muhammad and hurling insult at him. A disturbed Ali hastened back to Muhammad and informed him of what he had heard what people were saying about Muhammad. Muhammad consoled Ali by saying that the people dared not utter any derogatory remark about him should he (i.e., Muhammad) be personally present amongst them. This pleased Ali and he went back to his mission. In the evening, the Muslim soldiers marched toward the fortress of Bani Qurayza that lay two or three miles to the south-east of Medina. Muhammad rode an ass, while an army of three thousand Muslims, with thirty-six horses followed him. A tent in the compound of the mosque in Medina was also pitched where Sa'd b. Muadh took shelter to recuperate from his painful wound (see Terror 32).

When Muhammad was near the fortress of the B. Qurayzah Jews, he called them by yelling, 'you brothers of apes.'¹⁶³ This is elucidated in the Qur'an in verses **2:65**, **5:60** and **7:166**, where Allah says that He turned the Jews in to apes. Thus, as far as Islam goes, the Jews are still considered as apes, no exaggeration; it is a decree by Allah, and Muhammad had confirmed this in the operation for B. Qurayzah. Ibn Sa'd¹⁶⁴ writes: Muhammad said, "O brothers of monkeys and pigs! Fear me, fear me."

Not being satisfied with his vocabulary of simple 'swearing' language, Muhammad asked his poet friend Hassan b. Thabit to make verbal abuse of the Jews through poems. Here is a *Hadith* from *Sahih Bukhari* to describe the mindset of the messenger of Allah:

Volume 5, Book 59, Number 449:

¹⁶¹ Masterminds of Terror, p.45

¹⁶² Ibn Sa'd, vol. ii, p.94

¹⁶³ Tabari, vol viii, p.28

¹⁶⁴ Ibn Sa'd, vol.ii, p.95

Narrated Al-Bara:

The Prophet said to Hassan, "Abuse them (with your poems), and Gabriel is with you (i.e, supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (besiege), Allah's Apostle said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you).'"

Despite extreme provocation by Muhammad B. Qurayzah Jews were patient and courteous with Muhammad, and addressed him as Abu al-Qasim (father of Qasim, Muhammad's dead son). This is the conversation that took place between Muhammad and the B. Qurayzah Jews as written by Tabari.¹⁶⁵

'When the Messenger of God had approached their fortresses, he said: "You brothers of apes! Has God shamed you and sent down his retribution on you?" they said, "Abu al-Qasim, you have never been one to act impetuously.'"

The Muslims then attacked the Jews with archery but to no avail. One Muslim approached the fortress carelessly and was killed by a Jewess by casting down a millstone on him. Muhammad kept the siege on causing a great distress among the besieged Jews. Nonetheless, Muhammad was bent on a bloody revenge and refused to negotiate with the Jews.

After twenty-five days of siege, the Jews grew desperate, exhausted and terrified at their future. They were on the verge of starvation. It is claimed that Allah, through Muhammad's terrorism, cast terror into their hearts. Among the Jews was Huyayy b. Akhtab (see Terror 32) who, as a fulfillment of his pledge to be with B. Qurayzah through thick and thin, did not escape with the Quraysh and the Ghatafan, but stayed with the B. Qurayzah Jews. Unable to bear the desperate situation of the Jewish women and children, the B. Qurayzah leader, Ka'b b. Asad proposed that the Jews should accept Islam to save their lives. Almost all the Jews declined to forsake the religion of their forefathers. A distraught Ka'b proposed that they should kill their women and children, then, all the men could go out and fight Muhammad without any impediment. But the Jews did not want to kill their dearest ones with their own hands. It was impossible for them to commit such act, as they feared that it was meaningless to live without their wives and children. Ka'b then proposed an attack on Muhammad the next day which was a Jewish Sabbath day (ie Saturday). The Jews flatly declined to engage in any warfare during the Sabbath.

When the Jews could not decide on their fate themselves, they sent a message to Muhammad, asking that Abu Lubabah b. Abd al-Mundhir, their confidante from B. Aws, be sent to them for a discussion and advice. As soon as Lubabah arrived in the Jewish quarter, the weeping women and children of the Jews rushed out and grabbed him hoping that he could plead for mercy for them. Abu Lubabah was filled with pity and compassion for them. When asked what Muhammad would do with them should they decide to surrender, Abu Lubabah indicated through sign language that Muhammad had slaughter in mind and that he (Abu Lubabah) could do nothing about it.

¹⁶⁵ Tabari, vol.viii, p.28

Tabari writes:¹⁶⁶

‘When they saw him (i.e Abu Lubabah), the men rose to meet him, and the women and children rushed to grab hold of him, weeping before him, so that he felt pity for them. They said to him, “Abu Lubabah, do you think that we should submit to Muhammad’s judgment?” “Yes”, he said, but he pointed with his hand to his throat, that it would be slaughter.’”

Haykal writes¹⁶⁷ that the Jews thought that the former allies from al-Aws tribe would give them some protection and if they were to remove themselves, to Adhriat in al Sham, Muhammad would have no objection to letting them go. So, the Banu Qurayzah sent the proposal to evacuate their territory and to remove themselves to Adhriat. Muhammad flatly rejected their proposal and insisted on their abiding by his judgment.

Having indicated by sign language what Muhammad had in mind for the Jews, Abu Lubabah felt guilty that he had broken his promise of secrecy with Muhammad. To atone for his ‘misdeed’ he went straight to the mosque and bound himself with ropes to one of the pillars. This pillar is known as the ‘pillar of repentance’ or the ‘pillars of Abu Lubabah’. Allah expressed His displeasure with Abu Lubabah’s conduct through verse **8:27**.

When Muhammad heard of what Abu Lubabah had done, he waited for Allah to forgive him (Abu Lubabah).

Abu Lubabah remained tied with the pillar for six nights. His wife used to untie him for prayers. Allah promptly forgave Abu Lubaba in verse **9:104**. So, Muhammad went to him during a morning prayer and set him free.¹⁶⁸

Finding no choice, in the morning, the crestfallen B. Qurayzah Jews surrendered to Muhammad for his judgment. The male Jews were chained and kept in the fortress till a decision was made about their fate. The B. Aws people were on good terms with the B. Qurayzah Jews. They pleaded with Muhammad for mercy and a fair judgment for their Jewish allies. On this, Muhammad proposed that the judgment be passed by Sa’d b Muadh who was the B. Aws leader, recuperating from his wound in a tent nearby Medina. B. Aws and the B. Qurayzah both agreed on this proposal of Muhammad, hoping to have some mercy from Sa’d b. Muadh. Muhammad dispatched some B. Aws men to bring Sa’d to deliver his judgment. Riding a donkey Sa’d arrived at the site where all the seven or eight hundred Jewish men and many B. Aws people were standing to listen to his judgment. Their women and children, stricken with terror waited for the pronouncement of Sa’d’s verdict. Many B. Aws people requested Sa’d to deal with the Jews with leniency and mercy.

Sa’d then asked his people if they would accept whatever judgment he pronounced. The crowd agreed.

¹⁶⁶ Tabari, vol.viii, p.31

¹⁶⁷ Haykal, Ch. The Campaign of Khandaq and B. Qurayzah

¹⁶⁸ Ibn Ishaq, p.463

Then Muhammad asked Sa'd b. Muadh to pass his judgment. Sa'd replied, "I pass judgment on them that the men shall be killed, the property divided, and the children and women made captives." Everyone was shocked at this bloody decree except Muhammad. He praised Sa'd for proclaiming a solemn judgment of the Almighty. He was cold and unmoved and termed Sa'd's judgment as fair and said, "You have passed judgment on them with the judgment of God and the judgment of His Messenger."¹⁶⁹ This statement by Muhammad clearly shows that he wanted to murder these Jews in cold blood without any compunction or mercy. *Sahih Bukhari* records this incidence thus:

Volume 5, Book 58, Number 148:

Narrated Abu Said Al-Khudri:

Some people (i.e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sad bin Muadh so the Prophet sent for him (i.e. Sad bin Muadh). He came riding a donkey, and when he approached the Mosque, the Prophet said, "Get up for the best amongst you." or said, "Get up for your chief." Then the Prophet said, "O Sad! These people have agreed to accept your verdict." Sad said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment)."

[Please note: This Hadith cannot be found in the sanitized, summarized version of *Sahih Al-Bukhari*; however, it can be read in the Internet version of Original *Sahih Al-Bukhari*]

The women and children were then separated from their husbands, others were put under the care of Abdullah, a renegade Jew. All the goods and possessions of the B. Qurayzah Jews, their camels and flocks were all brought as spoils of war to be distributed amongst the Muslims. The wine and fermented liquors were thrown away.

After Sa'd b. Muadh passed the judgment of slaughter, the B. Qurayzah Jews were brought down from their dwellings; the men were handcuffed behind their backs their women and children having already been separated. They were placed under the charge of Mohammad ibn Maslama, the assassin of Ka'b ibn Ashraf, to be despatched to Medina to the compound of the daughter of another Muslim fanatic, al-Harith before their execution in batches. A long trench was dug in the marketplace of Medina. The Prisoners were then taken there, made to kneel down and beheaded in a group of five or six. Muhammad was personally present to witness this slaughter. Ali and Zubayr cut off the heads of the Jews in front of Muhammad. Sourcing from Al-Waqidi, Tabari writes:

"...the messenger of God commanded that furrows should be dug in the ground for the B. Qurayzah. Then he sat down, and Ali and al-Zubayr began cutting off their

¹⁶⁹ Tabari, vol.viii, p.33

heads in his presence.”¹⁷⁰ Ibn Ishaq¹⁷¹ writes that they were taken in groups to Muhammad for beheading in front of him.

Tabari further writes:¹⁷²

‘The messenger of God went out into the marketplace of Medina and had trenches dug in it; then he sent for them and had them beheaded in those trenches. They were brought out to him in groups. Among them were the enemy of God, Huyayy b. Akhtab, and Ka’b b. Asad, the head of the tribe. They numbered 600 or 700—the largest estimate says they were between 800 and 900. As they were being taken in groups to the Messenger of God, they said to Ka’b b. Asad, “Ka’b, what do you understand. Do you not see that the summoner does not discharge [anyone] and that those of you who are taken away do not come back? By God, it is death!” the affair continued until the Messenger of God had finished with them.’

Sir William Muir¹⁷³ describes this extremely grotesque scene thus:

‘The men were penned up in a closed yard, while graves or trenches were being dug for them in the chief marketplace of the city. When these were ready, Mahomet, himself a spectator of the tragedy, gave command that the captives should be brought forth in companies of five or six at a time. Each company was made to sit down by the brink of the trench destined for its grave, and there beheaded. Party by party they were thus led out, and butchered in cold blood, till the whole were slain. One woman alone was put to death; it was she who threw the millstone from the battlements.’

A most pathetic and heart-wrenching incidence took place when Huyayy b. Akhtab, the banished B. Nadir Jewish leader was taken to the execution field. Tabari describes his execution this way:

‘Huyayy b. Akhtab, the enemy of God, was brought. He was wearing a rose-colored suit of clothes that had torn all over with fingertip-sized holes so that it would not be taken as booty from him, and his hands were bound to his neck with a rope. When he looked at the Messenger of God, he said, “By God, I do not blame myself for being hostile to you, but whomever God forsakes is forsaken.” Then he turned to the people and said: “People, there is no injury in God’s command. It is the book of God, His decree, and a battlefield of great slaughter ordained against the Children of Israel. Then he sat down and was beheaded.’

Only one woman of the B. Qurayzah was killed. She was the wife Hasan al-Qurazi¹⁷⁴ and was friendly with Aisha. Aisha narrated her story of beheading thus:

‘Only one of their women was killed. By God, she was by me, talking with me and laughing unrestrainedly while the Messenger of God was killing their men in the marketplace, when suddenly a mysterious voice called out her name, saying, “Where is so and so?” She said, “I shall be killed.” “Why?” I asked. She said, A misdeed that I

¹⁷⁰ Tabari, vol viii, p.41

¹⁷¹ Ibn Ishaq, p.464

¹⁷² Tabari, vol viii, pp.35-36

¹⁷³ Muir, vol. iii, p.276...

¹⁷⁴ Dashti, p.91

committed.” She was taken away and beheaded. (Aisha used to say: I shall never forget my wonder at her cheerfulness and much laughter, even when she knew that she would be killed.).¹⁷⁵

This incident is also recorded in a *Sahi* (authentic) *Hadith* of *Abu Dawud*:

Book 14, Number 2665:

Narrated Aisha, Ummul Mu'minin:

No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Apostle of Allah (peace_be_upon_him) was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.

As told before, this unlucky Jewish woman killed one Muslim soldier by casting a millstone on his head while the Messenger of Allah besieged the B. Qurayzah fortress.

There is another poignant story of a very old Jewish man named Az-Zabir. Az-Zabir saved the life of a Muslim convert, Thabit b. Qays in the Bu'ath war. Now, when Az-Zabir was about to be beheaded Thabit requested Muhammad to save the life of this old man and his family as a return to his favor. Muhammad reluctantly agreed to spare this Jewish man and his family members. Az-Zabir then asked Thabit b. Qays about the fate of the Jewish leaders such as Ka'b b. Asad and Huayy b. Akhtab, as he preferred to die rather than to live without them. Az-Zabir said, “Then I ask you for the sake of the favor I once did for you to join me to my kinsmen, for by God there is no good in living after them. I will not wait patiently for God, not even [the time needed] to take the bucket of a watering trough, until I meet my dear ones.”¹⁷⁶

So Thabit brought him forward, and he was beheaded. When Abu Bakr heard what that old man said just before his execution, he said, “He will meet them, by God, in the Gehenna, there to dwell forever and forever.”¹⁷⁷

Muhammad commanded that all those Jewish men with puberty hair were to be killed. One Jewish boy took refuge with a Muslim woman, Salma bt. Qays. She requested Muhammad that mercy be shown to this Jewish boy. It is said that Muhammad spared his life. Here is a *Hadith* from *Sunaan Abu Dawud* on this:

Book 38, Number 4390:

Narrated Atiyah al-Qurazi:

I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were

¹⁷⁵ Ibn Ishak, pp.464-465

¹⁷⁶ Tabari, vol.viii, p.37

¹⁷⁷ ibid

killed, and those who had not were not killed. I was among those who had not grown hair.

Please note that the narrator of this *Hadith*, Atiyyah al-Qurazi, was probably the very young brother of Hasan al-Qurazi, the executed Jew.

Having beheaded all the adult males of the B. Qurayzah Jews, the Prophet of mercy now busied himself with the distribution of the Jewish booty. He divided the wealth, the wives and the children of the B. Qrayzah Jews among his followers. Needless to say he did not miss his *Khums* (one-fifth of booty) that was reserved for him.

The booty rules were changed slightly. A horseman received three shares: two shares for the horse and one share for the rider. A foot Jihadist, who had no horse, received one share. It was the first booty in which shares were allotted and from which the *Khums* was deducted. This simplified rule on booty (*fai*) was followed in the later plunders.

There were thirty-six cavalry in this raid. If a man had more than two horses he could claim shares only for two horses.

[Please note: *Fai* is a booty taken from a country which submits to Islam without resistance.¹⁷⁸

After executing all the adult male Jews, Muhammad sent Sa'd b. Zayd al-Ansari with some captives (women and children) from the B. Qurayzah to Najd to sell them in the slave market. While we do not have an accurate price of a female slave during that time, Ibn Sa'd¹⁷⁹ writes that Khadijah, Muhammad's first wife, bought her slave, Zayd b. Haritha, (who would later become Muhammad's adopted son), for four hundred (400) Dirhams at the slave market of Ukaz, Mecca. In Sunaan Abu Dawud we read that the price of young slave (male or female) varied from five hundred dirhams to eight hundred (800) dirhams i.e, US\$ 2,5000 to US\$ 4000 (see Sunaan Abu Dawud hadis numbers, 3946 and 4563). So a reasonable price of a slave as US\$ 2,500 in to-day's money will be quite a realistic assumption. Multiply this with an approximate number of women and children, say about one thousand (1,000), and we get a sum of US\$ 2,500,000 (yes, a cool two and a half million US Dollars). This was a huge wind fall for the terrorists of those days. With the money raised through this slave-trading Muhammad bought more horses and arms. Among the captive women, he found a very pretty, youthful lass by the name Rayhanh bt. 'Amr b. Khunafah and took her as his concubine. It is said that when Muhammad offered to make her his wife by embracing Islam, she declined. She preferred to remain a sex slave to becoming a Muslim.

She said, "Messenger of God, rather leave me in your possession [as a concubine], for it is easier for me and for you."¹⁸⁰ Muhammad was quite grieved when she rejected Islam but preferred to remain a Jew. Some biographers write that Rayhana eventually accepted Islam.

¹⁷⁸ Hughes Dictionary of Islam, p.114

¹⁷⁹ Ibn Sa'd, vol.i, p.591

¹⁸⁰ Tabari, vol.viii, p.39

A telling description of Muhammad's cruelty and lust for young women is provided by Sir Willima Muir thus:

'Having sated his revenge, and drenched the market-place with the blood of eight hundred victims, and having given command for the earth to be smoothed over their remains, Mahomet returned from the horrid spectacle to solace himself with the charms of Rihana, whose husband and all whose male relatives had just perished in the massacre. He invited her to be his wife, but she declined; and chose to remain (as indeed, having refused marriage, she had no alternative) his slave or concubine. She also declined the summons to conversion, and continued in the Jewish faith, at which the Prophet was much concerned. It is said, however, that she afterwards embraced Islam. She lived with Mahomet till his death.'¹⁸¹

After the delivery of his judgment, Sa'd was taken back on his donkey to his tent.. His wound now became fatal. He was now lying in his deathbed. Muhammad quickly went to visit him. He prayed to Allah to save Sa'd's life. However, Allah did not answer his prayer this time. Soon, Sa'd died. His corpse was carried to his home and after the forenoon prayer he was buried. His bier was very light to carry. Muhammad claimed that angels carried Sa'd's bier.

Gabriel told Muhammad that Sad B. Muadh was already in heaven;¹⁸² claiming further that Allah's throne shook when Sad b. Muadh died. We read in *Sahih Bukhari*:

Volume 5, Book 58, Number 147:

Narrated Jabir:

I heard the Prophet saying, "The Throne (of Allah) shook at the death of Sad bin Muadh." Through another group of narrators, Jabir added, "I heard the Prophet : saying, 'The Throne of the Beneficent shook because of the death of Sad bin Muadh.'"

What did Muhammad do with the appropriated lands of the Jews of B.Quaynuqa, B. Nadir and B. Qurayzah? He used the plundered of lands of B. Qurayzah and B. Nadir to return the gifts (debt) he received from the *Ansars* of Medina; he gave his share of the booty to Umm Ayman, the slave woman who nursed him in his infancy. Here is a *Hadith* on this from *Sahih Muslim*:

Book 019, Number 4376:

It has been narrated by Anas that (after his migration to Medina) a person placed at the Prophet's (may peace be upon him) disposal some date-palms growing on his land until the lands of Quraiza and Nadir were conquered. Then he began to return to him whatever he had received. (In this connection) my people told me to approach the Messenger of Allah (may peace be upon him) and ask from him what his people had given him or a portion thereof, but the Messenger of

¹⁸¹ Muir, vol.iii, p.278

¹⁸² Ibn Ishaq, p.469

Allah (may peace be upon him) had bestowed those trees upon Umm Aiman. So I came to the Prophet (may peace be upon him) and he gave them (back) to me. Umm Aiman (also) came (at this time). She put the cloth round my neck and said: No, by Allah, we will not give to, you what he has granted to me. The Holy Prophet (may peace be upon him) said: Umm Aiman, let him have them and for you are such and such trees instead. But she said: By Allah, there is no god besides Him. No, never! The Holy Prophet (may peace be upon him) continued saying: (You will get) such and such. until he had granted her ten times or nearly ten times more (than the original gift).

Muhammad now became militarily strong and a much feared warlord in the Arabian Peninsula. Needless to say, all this was the fruits of his terror tactics.

Click here to learn the Islamic version of the massacre of B. Qurayzah Jews:

[<http://forum.bismikaallahuma.org/viewtopic.php?t=956>]

Continued in Chapter 11

Chapter Eleven

*'You live here, but I live among the infidels. Please let me wash off some of my sin'---
Ziad al-Jarrah¹⁸³*

Terror Thirty-four

Raid Against al-Qurata at Dariyaah by Muhammad ibn Maslama--July, 627CE

Readers might remember the name of Muhammad ibn Maslama. He was the hired killer of Ka'b b. al-Ashraf, the Jewish poet (see Terror 17, CH. 5). Hitherto, Muhammad b. Maslama was a very special person to Muhammad, the messenger of Allah. Whenever Muhammad needed to do covert assassination; he (Muhammad ibn Maslama) was the trusted person to accomplish such an act of murder. Having been satisfied with his impeccable service for Islam (via terror), Muhammad, the messenger of Allah, decided to assign him with a much more challenging and rewarding job, i.e., committing plunder or *Ghanimah*.

So he dispatched Muhammad ibn Maslama, the professional killer, at the head of thirty Jihadists¹⁸⁴ to surround and to plunder al-Qarata, a branch of Kilab tribe that inhabited a place called Dariyyah, about fifty or sixty miles from Medina. Muhammad b. Maslama marched by night, concealing during day, and when he arrived at Dariyyah, he attacked the al-Qurata tribe suddenly, creating panic and terror amongst the people there. During this raid the Muslims killed ten people while others fled offering no resistance. The booty was enormous: one hundred and fifty camels (around US\$ 52,000) and three thousand goats (around US\$ 105,000) plus the household goods (unspecified sum, probably around US\$ 50,000). Muhammad ibn Maslamah continued this looting for nineteen days; then he returned to Medina with the booty. Muhammad, the messenger of Allah took his share (*Khums*, one-fifth) and distributed the rest to his ardent companions. A camel was made equivalent to ten goats. The Muslims also brought a prisoner who was a disciple of Musaylamah, another claimant of messenger of Allah and Muhammad's bitter competitor. Muhammad, the messenger of Allah accused this prisoner of plotting to kill him in collaboration with Musaylamah. It is stated that the prisoner later accepted Islam.¹⁸⁵

Terror Thirty-five

First Raid Against B. Thalabah towards Dhu al-Qassah by Muhammad ibn Maslama—July, 627CE

After a few successful raids, Muhammad's herd of camels greatly increased by the plunder. He sent this large herd of camels out to graze in the vicinity of Hayfa,¹⁸⁶ a place seven miles from Medina which was lush with green pastures. Due to the continuous drought prevailing in the adjoining areas during this time, B. Thalabah, a section of the Ghatafan tribe, was greatly tempted to steal from Muhammad's herd. He suspected mischievousness from these people and sent his trusted lieutenant,

¹⁸³ Masterminds of Terror, p.128; Ziad was a 9/11 terrorist

¹⁸⁴ Mubarakpuri, p.382

¹⁸⁵ Mubarakpuri, p.382

¹⁸⁶ Ibn Sa'd, vol.ii, p.106

Muhammad b. Maslama with ten followers to plunder the vicinity of Dhu al-Qassah of B. Thalabah. It was a night's journey from Medina. B. Thalabah people were already aware of the impending attack; so they lay in wait for the Muslims, and when Muhammad b. Maslama arrived at the site, B. Thalabah, with one hundred men attacked them while the Muslims were making preparation to sleep; and after a brief resistance killed all of Muhammad b. Maslama's men. Muhammad b. Maslama himself was severely wounded in his ankle; he could not move. He was left in the field for dead. A Muslim who happened to pass that way found him and assisted him to return to Medina.

Terror Thirty-six

Second Raid against B. Thalabah at Dhu al-Qassah by Ubayda b. al-Jarrah—August, 627CE

When Muhammad, the messenger of Allah learned of this incident (Terror 35), he immediately dispatched an army of forty well-mounted soldiers under the leadership of Abu Ubayda b. al-Jarrah to punish the offenders. This plundering team arrived there (Dhu al-Qassah) just before dawn. Immediately upon their arrival, they raided the inhabitants who quickly fled to the mountains. The Muslims took their cattle, clothes and captured one man. They brought the booty to Muhammad. After taking his due share, he distributed the booty to his men. The captured man embraced (or forced to) Islam and Muhammad released him.

Terror Thirty-seven

Raid Against B. Asad at al-Ghamr by Ukkash b. Mihsan—August, 627CE

During this period, Muhammad sent out forty Jihadists under the leadership of Ukkash b. Mihsan to plunder the neighborhood of al-Ghamr (towards Syrian frontier), a watering place belonging to B. Asad b. Khuzaymah. When Ukkash arrived at the site of pillage he found that the enemy had already fled. The Jihadists captured their cattle, including two hundred camels (worth around US\$ 70,000) and brought them to Medina. They also captured a spy whom they set free.

Terror Thirty-eight

Second Attack on Banu Lihyan at Ghiran by Muhammad —September, 627CE

Six months after the massacre of B. Qurayza, Muhammad went out to take revenge on the B. Lihyan people for the killing of his men, namely, Khubayb b. Adi and his companion, Zayd b. al-Dathinnah (see Terror 25, CH. 7) at al-Rajii. After the stalemate at the battle of the Trench and after the ethnic cleansing of B. Qurayzah, Muhammad felt he was militarily strong enough to exact retribution to this tribe. He selected two hundred men on camels and twenty horses. To trick and to make a sudden and surprise attack on the enemy, he pretended to be heading north, towards Syria. After proceeding north for a short distance and when he felt secure that neither the Quraysh nor their neighbours were aware of his intentions, he made a sudden turn to the left and followed the direct route to Mecca leading him to the town of Ghiran, the abode of B. Lihyan. The B. Lihyan people were already on alert, and when they

saw the Muslim army, they took up secure positions on mountain tops, taking their cattle with them, in order to confront Muhammad's army. Muhammad sent some people to search for the tribe of Lihyan, but they could not find their trace.

Having failed to attack the B. Lihyan by shock and terror, Muhammad felt frustrated. In order not to waste this trip, he thought of scaring the Meccans by approaching Mecca and showing his newly found military might. So he marched out with two hundred of his men and halted at Usfan. At Usfan, he dispatched two horsemen towards Mecca. They went up to Kuraul Ghamin and then returned back at Usfan. Then he tripped back to Medina. Ibn Sa'd¹⁸⁷ writes that Muhammad sent Abu Bakr with ten horsemen towards Mecca to terrorize them (the Meccans).

Terror Thirty-nine

Raid on Muhammad's Milch Camels at al-Ghabah by Uyanah b. Hisn— September, 627CE

A few days after Muhammad returned Medina from the unsuccessful raid on B. Lihyan, a band of armed men of Ghatafan led by Uyanah b. Hisn raided the outskirts of the city; seized¹⁸⁸ twenty milch camels of Muhammad that were grazing in the area of al-Ghabah. They also killed the shepherd and took his wife as a captive. A Muslim, called Amr ibn al Akwa, saw this plunder and the carrying away of booty. He shot arrows at them and called for help. Muhammad soon heard his call and alerted the people of Medina.

Terror Forty

The Second Raid on Ghatafan at Dhu Qarad by Sa'd b. Zayd/Muhammad— September, 627CE

When Muhammad heard of the raid on his camel herd at al-Gabah by Uyanah b. Hisn, he immediately sent a battery of five hundred cavalymen under the leadership of Sa'd b. Zayd to search and finish off the perpetrators. He told them that he would meet them later. The Muslim soldiers were more in number than the bandits. They marched out and found the bandits resting in a valley at Dhu Qarad. After a day or two, Muhammad went out with further men and halted at the mountain of Dhu Qarad where the rest of the Muslims joined him. The Muslims then attacked the armed B. Ghatafan and slew several of the marauders and recovered half of the plundered camels. In the battle that ensued, Uyanah's son, Abd al-Rahman was killed. The Muslims lost only one man. He was the son of Abu Dhar Ghifari, one of the most trusted lieutenants of Muhammad. Muhammad's army chased the attackers as far as towards Khaybar and rescued the camels and the woman. They also took as booty, the weapons from the bandits.

Later, Muhammad stayed at Dhu Qarad for a day and a night, and then the Muslims returned to Medina with the looted camels.

¹⁸⁷ Ibn Sa'd, vol.ii, p.97

¹⁸⁸ Ibn Sa'd, vol.ii, p.99

Terror Forty-one**Plunder of B. Sulaym at Nakhl by Zayd ibn Haritha—September, 627CE**

Zayd ibn Haritha was the freed slave and the adopted son of Muhammad. Muhammad later married Zayd's wife Zaynab. It was time to reward this adopted son with booty. So Muhammad entrusted Zayd b Haritha to lead a plundering team at Jamum, near Nakhl. He captured a woman who led him to the site of B. Sulaym. Zayd's team then raided this place and captured cattle, sheep, camels and took many B. Sulaym as captives. Among the captives was the husband of the woman who led the Muslims to the plundering site. Zayd brought his booty to Muhammad. When Muhammad heard the entire story he granted the woman her freedom and released her husband, presumably for assisting the Muslims in the pillage.

Terror Forty-two**Plunder of the Quraysh at al-Is by Zayd ibn Haritha—September, 627CE**

After the successful plunder of B. Sulaym by Muhammad's adopted son, Zayd ibn Haritha, Muhammad thought of entrusting him with a far richer looting operation. Muhammad had already received information that a highly rich caravan of the Quraysh was on its return journey from Syria, and he did not want to waste time to plunder it. So, in the autumn of 627 Muhammad dispatched Zayd with an army of one hundred and seventy horsemen towards al-Is, an important trading center to intercept this Quraysh caravan. The journey was four nights march from Medina. The Muslim plunderers seized the caravan and looted it entirely¹⁸⁹. Needless to say, it was a highly successful raid and the Muslim army returned with a large amount of booty including plenty of silver belonging to Safwan b Umayyah as well as plenty of captives.

Among the prisoners was Abu al-As, the son-in-law of Muhammad, the husband of Zaynab, Muhammad's eldest daughter. Abu al-As was the nephew of Khadija (Muhammad's first wife) and a prosperous trader in Mecca. When Muhammad received the prophet hood, Abu al-As declined to embrace Islam. But he also refused to divorce Zaynab at the insistence of the Quraysh, for, his love for Zaynab was great. The love was mutual and Muhammad was quite happy about it. When Muhammad migrated to Medina, Zaynab, with her husband, Abu al-As remained at Mecca. In the battle of Badr II Abu al-As was taken as a prisoner. Zaynab sent a necklace of Khadijah to Muhammad as a ransom for the release of her husband. His story has already been told (see Terror 9, CH. 3).

It was after three or four years that Abu al-As was caught again as a prisoner at al-Is. When the party of prisoners arrived at Medina, Abu al-As was given the permission to meet, at night, with his ex-wife Zaynab for her protection. Then he rejoined the other prisoners. In the morning when the Muslims gathered at the mosque for prayer, Zaynab called out loudly that she had given protection to Abu al-As. Muhammad agreed that she could treat Abu al-As as an honored guest but not as her husband. He appealed to the captors to release Abu al-As along with his property, if they wished. If not, then they could keep Abu al-As as their booty. Abu al-As' captors immediately

¹⁸⁹ Mubarakpuri, p.385

agreed to release him from their captivity. Abu al-As was greatly moved by this generosity; returned to Mecca, completed his affairs there, then returned to Medina and accepted Islam. He then rejoined his wife Zaynab. However, Zaynab died within a year after rejoining her former husband---purportedly due to the illness suffered as a result of her miscarriage.

Muhammad was greatly angered by the acts of the two Quraysh, especially Habbar who manhandled his daughter (Zaynab) during her attempt to escape from Mecca. He gave the order that both of them be burned alive. Later, at night he changed his mind and decided that they should be put to death in the ordinary way, i.e., by beheading. Ali put one of the attackers, Huweirith, to death when the Muslims captured Mecca.

Terror Forty-three

Third Raid on B. Thalabah at al-Taraf By Zayd b. Haritha—October, 627CE

With two successful looting operations by Zayd b. Haritha, Muhammad must have been very pleased with his adopted son. So, he sent Zayd with fifteen men to Al-Taraf, thirty-six miles from Medina to punish and to plunder B. Thalabah once again (see Terror 35, 36 above). When this raid took place, the Bedouin tribe of B. Thalabah fled. Zayd's booty was twenty camels. He spent four nights conducting this raid then returned to Medina with the booty.

Terror Forty-four

Raid Against B. Judham at Hisma By Zayd b Haritha—October, 627CE

In the *Sirah* (biography) of Muhammad we read that after his signing of Hudaibiya peace treaty with the Quraysh in Mecca, Muhammad took himself as the true messenger of Allah. To prove his clout, he sent several emissaries in a few neighboring countries, inviting them to Islam. He sent Dhiyah b. Khalifah al-Kalbi, one of his devoted followers on a mission to the governor of Syria regarding some concession on the commerce with the Roman province. In his epistle to Heraclius, the Byzantine emperor, Muhammad wrote: "In the name of God, the Merciful and compassionate. From Muhammad, the Messenger of God, to Heraclius, the ruler of the Romans. Peace to whoever follows right guidance!

To proceed: submit yourself, and you shall be safe. Submit yourself, and God shall give you your reward twice over. But, if you turn away, the sin of the Husbandmen shall be upon you."¹⁹⁰

Despite Muhammad's threat and insulting remarks, Dhiya was graciously received and was presented with a dress of honor. When, after finishing his trip to Syria, Dhiya was returning to Medina with those expensive gifts from the emperor; a group of bandit belonging to B. Judham robbed him of everything when he reached Hisma, a place on way to Syria and on the west of Tabuk.

Dhiya approached the neighbouring tribe (with whom he was in good terms) for help. They attacked Bani Judham, recovered the spoils and returned them to Dhiya. When

¹⁹⁰ Tabari, vol viii, p.104

the news of this robbery by B. Judham reached Muhammad, he immediately dispatched Zayd ibn Haritha with five hundred men to punish them. The Muslim army fought with B. Judham, killed several of them, including their chief, Al-Hunayd ibn Arid and his son. Zayd also killed another three men from another clan of B. Judham. The Muslims captured their women and children and plundered a great collection of herds and flocks. Another leader of B. Judham who had recently converted to Islam appealed to Muhammad to release the living captives. Muhammad sent Ali to release those captives there.

Terror Forty-five

First raid at Wadi al-Qura by Zayd b. Haritha—November, 627CE

After so many successful terror operations by Zayd b. Haritha, Muhammad rewarded him by appointing him the Amir (ruler) of the area surrounding Wadi al-Qura. This was an important oasis, about seven miles from Medina, lying in the valley of Qura and on the route to Dumat al-Jandal (Duma) and thence to Syria. It was absolutely important that Muhammad established his full military control on this region to secure his position. Zayd set out with twelve men to survey this area and to monitor the movements of enemies of Muhammad, i.e., the unbelieving tribes inhabiting this region.

However, the inhabitants in this area were unfriendly to Zayd and Islam. They attacked the Muslims, killing nine of them; the rest, including Zayd, managed to escape and returned to Medina.

Continued in Chapter 12

Chapter Twelve

'Guns will make us powerful; butter will only make us fat'---Hermann Goering (1893-1946)¹⁹¹

Terror Forty-six

The Raid on Bani al-Mustaliq by Muhammad—December, 627CE

Bani al-Mustaliq was a branch of the Khozaa (Jewish) tribe. Two months after Muhammad returned from Dhu Qarad campaign (see Terror 40, CH. 11), Allah suddenly told him that B. al-Mustaliq, under the leadership of Haritha b. Abi Dirar was mobilizing forces against him. Hitherto, B. al-Mustaliq people were friendly to Muhammad. But, out of the blue, Muhammad spread the rumour that B. al-Mustaliq were now joining with the Quraysh to launch an attack against the Muslims. The Muslims even killed a man from B. al-Mustaliq on suspicion of spying for them.¹⁹² With this pretext Muhammad rallied all the fighting men around him to assail the B. al-Mustaliq. It is not clear why Allah had suddenly changed His mind on B. al-Mustaliq. However, the real reason was that B. al-Mustaliq were a prosperous Jewish clan who had immense wealth and property and Muhammad was eyeing to appropriate their resources through plunder. So far, he was not absolutely certain whether his terror campaign to this peace-loving Jewish clan would be a success or not. But when his ethnic cleaning of the Jews in Medina was a great accomplishment, the Jews all around Medina became fearful of his further attack on them. So B. al-Mustaliq Jews took all precautionary measures to prevent such an invasion on them. Naturally, they sought help from other clans as well. Now, a militarily strong Muhammad was poised to plunder this Jewish community to further enrich his horde of followers. We can infer this conclusion from the fact that Muhammad gave no opportunity to this clan to embrace Islam before facing ethnic cleansing—Islamic style. On previous occasions, he abided by the rule that the infidels be given a three days reprieve to decide whether to accept Islam or face liquidation. In fact, Muhammad was not at all keen on this prosperous clan to take up Islam, as that meant no booty to his ardent Jihadists. It was far better that B. al-Mustaliq did not embrace Islam so that the Muslims could pillage everything that they had through a pre-emptive attack. Here is a passage from *Sahih Muslim* on this raid:

Book 019, Number 4292:

Ibn 'Aun reported: I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before m". ing them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (may peace be upon him) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops.

¹⁹¹ Broadcast, 1936

¹⁹² Mubarakpuri, p.386

Further confirmation of this sudden pillage is referred in *Sahih Bukhari*:

Volume 3, Book 46, Number 717:

Narrated Ibn Aun:

I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

Therefore, with clear plunder in mind, Muhammad rallied all the fighting men around him to attack the B.al- Mustaliq. Many Jihadists joined him to have a share in the loot. Muhammad gave Abu Bakr the flag for this attack. Curiously, Abdullah ibn Ubay, Muhammad's nemesis (and a hypocrite, as per Muhammad) was also made one of the leaders of this strike team. The Muslim forces then started marching with thirty horses. After eight days of marching they encamped at the wells of Muraysi near the seashore, close to Mecca. Muhammad pitched tents for himself, Aisha and Umm Salma, two of his wives who accompanied him. When the B. al-Mustaliq people heard the arrival of Muhammad's soldiers, they were dismayed, but fought gallantly. After exchanging arrows for a brief period, the Muslim forces advanced and quickly surrounded the B. al-Mustaliq, and soon B. al-Mustaliq's ranks fell in disarray and they were vanquished, having lost some of their men. Ali b. Talib killed a few wounded B. al-Mustaliq people; among them were Malik and his son.¹⁹³ Muhammad seized their cattle herd, took many as captives and divided them among the Jihadists. Two hundred families were taken as captives, two thousand camels (US\$700,000) and five thousand sheep and goats (US\$ 175,000), as well as a huge quantity of household goods (say US\$ 100,000) were taken as booty. Juwayriah, the young, beautiful and vivacious daughter of B. al-Mutaliq chief was one of those captives.¹⁹⁴ The household goods were sold in an auction to the highest bidders. During the battle a Muslim was mortally wounded by another Muslim by accident. The Muslim soldiers were hungry for sex and Muhammad allowed them to rape the B. Mustaliq women captives. Here is a *Hadith* from *Sahih Bukhari*:

Volume 5, Book 59, Number 459:

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we

¹⁹³ Tabari, vol.viii, p.56

¹⁹⁴ Muir, vol. iii, p.238

said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'

After having sex (rape) with his captive-girl, Said al-Khudri took this young girl to the nearest slave market for a quick sale. Here is the continuation of the above story, as told by al-Waqidi (vol.i, p.413) and excerpted by Rodinson:¹⁹⁵

“A Jew said to me: ‘Abu Said, no doubt you want to sell her as she has in her belly a baby by you.’ I said: ‘No; I used the ‘azl.’ To which he replied [sarcastically]: ‘Then it was lesser child-murder!’ When I repeated this story to the Prophet he said: ‘The Jews lie. The Jews lie.’”

In this connection it is worthwhile to mention the *Sharia Law* (Islamic Law) on captive women and children:

Law o9.13

Where a child or a woman is taken captive, they become slaves by the fact that of capture, and the woman's previous marriage is immediately annulled.¹⁹⁶

Muhammad's marriage to Juwayriah, his seventh wife

The captives of the B. al-Mustaliq were carried to Medina. Among the captives were two hundred women. Men from B. al-Mustaliq soon arrived to make terms for their release. At first, unknown to Muhammad, the pretty Juwayriah fell in the hands of Jihadist, Thabit b. Qays, an *Ansar* and one of his cousins. Juwayriah was a young woman, the daughter of B. al-Mustaliq chief and married to Musab b. Safwan. As soon as she became a captive, her marriage was immediately cancelled—as per Islamic rule (see above) and she was handed over to those two Jihadists to do with her whatever they liked. It is rather curious to note why a young, beautiful woman captive be allotted to two Jihadists at the same time. I have not found any other reference of a woman captive being shared by two Muslim soldiers. However, a note in Ibn Sa'd's book¹⁹⁷ says: “When a slave girl was allotted to more than one person, none of them could cohabit with her.” Clearly, this is a later invention by Muslim biographers to assert that Muhammad married a Juwayriah who had not been ‘contaminated’ by another Jihadist. Anyway, because of Juwayriah's rank, her captor/s put a ransom of nine ounces of gold (in today's estimate, around US\$ 3,600). She could not raise that large sum of gold. So, she approached Muhammad while he was resting in Aisha's apartment and pleaded for some remission for the heavy price demanded for her release. As soon as Aisha saw Juwayriah she was filled with jealousy. Muhammad gently replied that he would pay her ransom and marry her. Juwayriah agreed on this suggestion. The ransom was paid and Muhammad immediately married her and built a seventh quarter to house her in his ever expanding *harem*. As soon as the news of marriage of Juwayriah reached to the people, they took it as a relationship between them and the B. al-Mustaliq and as such all the prisoners were let loose free. Previously her name was Barra (Pious). After Muhammad married her, he gave her

¹⁹⁵ Rodinson, p.197

¹⁹⁶ Reliance of the Traveller, p.604

¹⁹⁷ Ibn Sa'd, vol.ii, p.77

the Islamic name, *Juwayriah*. She was only twenty (20) and Muhammad fifty-eight (58) when he married her. Aisha was only thirteen (13) at that time! Here is a *Hadith* from *Sunaan Abu Dawud* that describes how Muhammad married Juwayriah:

Book 29, Number 3920:

Narrated Aisha, Ummul Mu'minin:

Juwayriyyah, daughter of al-Harith ibn al-Mustaliq, fell to the lot of Thabit ibn Qays ibn Shammas, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye.

Aisha said: She then came to the Apostle of Allah (peace_be_upon_him) asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realised that the Apostle of Allah (peace_be_upon_him) would look at her in the same way that I had looked.

She said: Apostle of Allah, I am Juwayriyyah, daughter of al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit ibn Qays ibn Shammas, and I have entered into an agreement to purchase of my freedom. I have come to you to seek assistance for the purchase of my freedom.

The Apostle of Allah (peace_be_upon_him) said: Are you inclined to that which is better? She asked: What is that, Apostle of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you.

She said: I shall do this. She (Aisha) said: The people then heard that the Apostle of Allah (peace_be_upon_him) had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Apostle of Allah (peace_be_upon_him) by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her.

There is another version of this story that goes like this:

Harith ibn Abu Dirar, the father of and the chief of B. al-Mustaliq came to Muhammad to ransom his daughter, and after talking to Muhammad, he became a Muslim. It is said that he was astonished at Muhammad's incredible power of fore-knowledge of His (Harith b. Abu Dirar) secret of hidden camels. Then Juwayriyah followed her father and converted to Islam as well. As soon as she became a Muslimah, Muhammad married her and offered her a dowry of four hundred Dirhams.¹⁹⁸

Still another version runs like this:

¹⁹⁸ Haykal, Ch. The Campaign of B. al-Mustaliq

Her (Juwayriah) father was not agreeable to her marriage to Muhammad and that a relative of her intervened and gave her to the prophet against the will of her father.¹⁹⁹

For more details on Muhammad's marriage to his captive woman (Juwayriyah) you may refer to: <http://www.faithfreedom.org/Articles/sina/Juwairiyah.htm>

You may also wish to read the Islamic version on the raid on B. al-Mustaliq at: www.true teachings.com

From this raid we also learn about the internal feud between the *Muhajirs* and the *Ansars*. Islamic history often talks of the existence of exceptionally amicable relationship between the migrant Quraysh (*Muhajir*) and the indigenous residents of Medina (*Ansars*). This is not really true when we read some details as written by several Muslim historians. Here is brief account of the acrimonious relationship that erupted in the open during the plunder of B. al-Mustaliq.

From Tabri's book,²⁰⁰ we learn:

An altercation took place between the *Ansars* and the *Mohajirs* and swords were drawn while they were drawing water from a well. There was widespread dislike for the *Muhajirs* in Medina. Abd Allah ibn Ubayy (a local resident of Medina) was greatly disturbed that the newly arrived Muslim migrants had outnumbered them and were poised to take over the complete authority of Medina. When the verbal fight took place between an *Ansar* and a *Muhajir*, and Abd Allah ibn Ubayy was further agitated at the new found audacity of the *Muhajirs* he said, "Have they really done it? They have tried to outrank us and outnumber us in our own lands. By God, the proverb, 'Fatten your dog and he will eat you up!' fits us and [the wearers of] the *jilbab* (the flowing cloak) of Quraysh to a tree. By God if we go back to Medina, those who are stronger will drive out the weaker from it." Then he turned to his tribesmen who were with him and said: "This is what you have done to yourselves! You allowed them to settle in your lands and divided your wealth with them. Had you kept from them what you had, by God they would have moved to lands other than yours"

Very soon, these utterances of Abd Allah ibn Ubayy reached Muhammad who was then sitting with Umar b. Khattab. Umar was furious and sought Muhammad's permission to kill Abd Allah ibn Ubayy forthwith. But Muhammad refused to permit him to do so, saying that slaying of Abd Allah ibn Ubayy would simply aggravate the situation further by angering the *Ansars*. To placate the situation, and to avoid bloodshed, Muhammad then ordered his entourage to proceed towards Medina without delaying further.

In this episode we also learn about the mindset of an Islamic fundamentalist. Abd Allah ibn Ubayy's son. Abd Allah ibn Abd Allah ibn Ubayy was such a fundamentalist. Ibn Sa'd²⁰¹ writes: 'Abd Allah ibn Abd Allah ibn Ubayy went forward and waited for his father on the way. When he saw him, he made him sit down and said: "I shall not let you go unless you realize that you have been humbled

¹⁹⁹ Ibid

²⁰⁰ Tabari, vol. viii, pp.52-53

²⁰¹ Ibn Sa'd vol.ii, p.79

and Muhammad is honorable.” That meant, for a true Jihadist, nothing, even his father, can be dearer than Muhammad.

When Abd Allah ibn Ubayy came to learn that Muhammad is already aware of his seditious statements, he went straight to him and denied all allegations against him. Muhammad now became accommodative to Abd Allah ibn Ubayy when people told him that he (Muhammad) had dashed the hope of Abd Allah ibn Ubayy who was destined to be the king of Medina.

The Muslims traveled continuously for a day and a night until dawn. Then they halted at a place, and soon they fell asleep. Muhammad did this ruse on purpose to trick the Muslims on a long and exhaustive journey, so that the talk about Abd Allah ibn Ubayy died down. In the evening, when the Muslim army rose fresh from their sleep they marched through the Hijaz and halted at a watering place called Naqa. In the afternoon, while Muhammad was at Naqa a very strong wind blew, hurting the Muslim. They became afraid and assumed that to be a curse from Allah. But Muhammad cleverly told his followers that the strong wind came to Muhammad to announce the death of one of the great men among the unbelievers. When the Jihadists arrived at Medina they heard that Rifaah b. Zayd, a prominent man among the B. Qaynuqa Jews and a great refuge for the polytheists had died. [Note: this story is completely implausible as Muhammad had already expelled from Medina all the Jews of B. Qaynuqa]. During this journey through the desert, the Muslims did not have water to perform ablution; so Allah revealed the verse (4:43) on *Tayammum* (ablution using dirt). On this occasion, a complete Sura (Sura 63) was released by Allah on Abd Allah ibn Ubayy and the hypocrites like him.

When Abd Allah ibn Ubayy's son, Abd Allah b. Abd Allah b. Ubayy heard of what had happened he approached Muhammad and volunteered to kill his father. He said to Muhammad: “Messenger of God, I have been told that you want to kill ‘Abd Allah b. Ubayy because of what has been reported to you concerning him. If you are going to do it, command me to do it and I will bring you his head. By God, al-Khazraj know that there has never been among them a man more dutiful to his father than I. I am afraid that you may order someone else to do it and he may kill him; and then my soul will not allow me to look on the slayer of Abd Allah b. Ubayy walking among the people: I would kill him, killing a believer to avenge an unbeliever, and thereby enter the Fire [of hell].”²⁰² Mubarakpuri²⁰³ calls this type of fanatic Jihadist a ‘righteous’ Muslim.

However, Muhammad diplomatically advised Abd Allah (son of ibn Ubayy) not to commit such an act but to be gentle with his father so long as he (Abd Allah ibn Ubayy) remained a Muslim, albeit a nominal one.

After Muhammad arrived at Medina, a polytheist from Mecca, Miqyas b. Subbah came at Medina and became a Muslim. He came to seek the blood money for his newly convert Muslim brother (Hisham b. Subbah) who was killed by mistake during the raid at B. al-Mustaliq. Muhammad paid his blood money to Miqyas.

²⁰² Tabari, vol. viii, p.55

²⁰³ Mubarakpuri, p.391

After receiving the blood money for his brother, Miqyas stayed at Medina for a short while. Then he killed the slayer of his brother, apostatized and left for Mecca. We need to remember the name of Miqyas, as we shall see very soon that he was one of the persons whom Muhammad targeted for killing during his occupation of Mecca. Miqyas was earmarked for murder not because of his killing of his brother's killer, but because he (Miqyas) apostatized.

During this raid the affair regarding the adulterous relation of Aisha, Muhammad's youngest and the most favorite wife, with an errant Bedouin youth took place. However, since this is not a case of plunder and terror, it will not be discussed here.

Terror Forty-seven

Second Raid at Dumat al-Jandal by Abd al-Rahman b. Awf—December, 627CE

Abd al-Rahman b. Awf was one of the closest companions of Muhammad. Muhammad appointed him to make the second raid on Dumat al-Jandal (Duma). He told Abd al-Rahman, 'Fight everyone in the way of God and kill those who disbelieve in God. Do not be deceitful with spoils, do not be treacherous, nor mutilate, do not kill children. This is God's ordinance and practice of his prophet among you.'²⁰⁴

Abd al-Rahman b. Awf then set out at the behest of seven hundred men on the expedition to Dumat al-Jandal (Duma), that lay on the route to Khaybar, Fadak and then branching out to Syria and Iraq. Duma was a great trading center; the inhabitants were mainly Christians and were ruled by a Christian king. Following the Islamic rule, on reaching Duma, Abd al-Rahman b. Awf summoned the resident tribes to embrace Islam within three days or face execution. People had no choice but to comply with his dreadful ultimatum. During this ultimatum period, Al-Asbagh, a Christian chief of Bani Kalb complied and many of his followers also followed suit. Other tribes also paid tribute (*Jizya*) to Abd al-Rahman. On agreement to pay *Jizya* tax regularly, they were allowed to keep their Christianity. When this good news was communicated to Muhammad, he (Muhammad) instructed Abd al-Rahman to marry Tamadhir, the daughter of the Christian chief, Al-Asbagh. In an epistle to Abd al-Rahman, Muhammad wrote, "If they obey you, marry the daughter of their king."²⁰⁵ So Abd al-Rahman married Tumadhir bt.al-Asbagh, the daughter of their Christian king and brought this lady with him to Medina. She became one of his many wives, as many as sixteen, besides many concubines.²⁰⁶

Terror Forty-eight

Raid at Fadak against B. Sad by Ali ibn Talib—December, 627CE

Muhammad received intelligence information that B. Sa'd b. Bakr, the tribe inhabiting Fadak was planning to help the Khaybar Jews. So he sent Ali b. Abi Talib to punish them. Having traveled by night and concealing by day, Ali arrived at the site and lay in wait for them during the day. The Muslims caught a spy who informed

²⁰⁴ Ibn Ishak, p.672

²⁰⁵ Tabari, vol. viii, p.95

²⁰⁶ Muir, vol. iv, p.12, Waqidi's note

them that B. Sa'd b. Bakr had agreed to aid the Khaybar Jews in exchange for some harvest of Khaybar crop. Ali then returned Medina with the captive.

Terror Forty-nine

Raid against Umm Qirfa of B. Fazarah by Zayd b. Haritha/Abu Bakr—January, 628CE

Readers may recall Zayd b. Haritha's first raid at Wadi al-Qura (see Terror 45, CH. 11). When this raid ended in a failure, Zayd conducted several warlike raids of inferior importance. In one of these operations, he set out for a mercantile trip to Syria to do some border trading there. When he arrived at Wadi al-Qura, he again raided the inhabitants there. However, his caravan was waylaid and was attacked by B. Fazarah tribe. During the fighting B. Fazarah killed a number of Muslims including Ward b. Amr, one of Zayd's dear comrade-in-arms. Zayd himself was wounded.

After Zayd returned to Medina with his wound he vowed to avenge the death of his comrade by raiding B. Fazarah again. After his recovery from the injury Muhammad sent Zayd with an army against the B. Fazarah. He attacked them at Wadi al-Qura and inflicted heavy casualties on them. He took Umm Qirfa (her real name was Fatimah bt. Rabi'ah b. Badr), the wife of Malik b. Hudhayfah, the chief of B. Fazarah, as a prisoner. Umm Qirfa was a very old woman having a young and extremely beautiful daughter. She (Umm Qirfa) was the aunt of Uyeina and was married to her cousin, Malik, the uncle of Uyeina. They formed a branch of Fazarah, Fazarah tribe being a branch of the Ghatafan tribe. Zayd took her daughter as a captive and ordered a Jihadist, Qays b. Mohsin to kill Umm Qirfa. Her old age and sex did not deter her from receiving a barbaric Islamic punishment from the Muslim army (Please note here the hypocrisy of Islamic rule on killing a woman). Qays tied each of her legs with a rope and attached the ropes to two camels. Then he drove the camels in opposite directions thus renting her in two.²⁰⁷ Rodinson writes that Umm Qirfa was torn from limb to limb by four camels.²⁰⁸ Two brothers from the same family were also brutally executed. When told, Muhammad fully approved this ferocious punishment meted out to a grand old lady.²⁰⁹ When Zayd brought Umm Qirfa's daughter to Muhammad, he allocated her to Salamah b. Amr al-Akwa, a Jihadist who captured her. She belonged to a very distinguished Arab family. Then Muhammad found that one of his maternal uncles, Hazn b. Abi Wahb was eyeing on Umm Qirfa's beautiful daughter. So he asked her owner, Salamah b. Amr b. al-Akwa, if he would give her to his (Muhammad's) uncle. Salamah readily agreed to Muhammad's request. This distinguished lady was then passed on to Muhammad's uncle for his private use.

Another version of this story says that the leader of this raid was Abu Bakr b. Abi Quhafah (told by Salamah) and runs like this:

Muhammad appointed Abu Bakr as the leader of this raiding party. When Abu Bakr arrived at Wadi al-Qura, he ordered his troop to rest there; then they prayed. After prayer, Abu Bakr made a raid on B. Fazarah. The Muslims killed a number of B.

²⁰⁷ Ibn Ishak, pp.664-665

²⁰⁸ Rodinson, p.248

²⁰⁹ Muir, vol.iv, p.13

Fazarah people and captured a number of their women and children. Among them was Umm Qirfa, a very old lady, wearing a worn-out piece of leather coat. With her was her young daughter, the fairest of the Arabs. Abu Bakr gave Umm Qirfa's pretty, young and vivacious daughter to, the Jihadist, who had captured her as a booty. After Salamah b. al-Akwa returned to Medina and met Muhammad at the market place, he (Muhammad) asked Salamah to give this pretty young lass to him. Salamah told Muhammad that he liked her but had not had sex with her yet. Then he offered her to Muhammad.

Quoting Salamah, Tabari (Tabari, vol. viii, p.97) writes:²¹⁰

'When I returned to Medina, the messenger of God met me in the market and said, "Salamah—how excellent the father who begot you!—give me the woman." I said, "Messenger of God, I like her, by God, and I have not uncovered her garment." He said nothing to me until the next day, when he met me in the market and said, "Salamah—how excellent a father begot you!—give me the woman." I said: "Messenger of God, I have not touched her garment. She is yours, Messenger of God." The Messenger of God sent her to Mecca, and with her he ransomed some Muslim captives who were in the hands of the polytheists.'

There is a similar *Hadith* from *Sahih Muslim* (Refer to: *Sahih Muslim: Book 19, Hadith number 4345*)

Terror Fifty

Barbarous Execution of Uraynah Robbers By Muhammad—February, 628CE

Eight members B. Uraynah , a Bedouin tribe, came to Muhammad and embraced Islam. The climate of Medina did not suit them. They complained about a stomach problem they were suffering from an epidemic. Muhammad gave them some camels to take with them; instructed them to drink the camel's milk and urine as medicines. They took the camels in the plain south of Quba for grazing. Following Muhammad's prescription, they soon recovered from their stomach problem. Then they escaped with the camels by killing the camel herdsman by cutting off his hands and legs and poking thorny spikes into his tongue and eyes. When this news reached Muhammad, he dispatched twenty horsemen in hot pursuit of the robbers. They caught the robbers and recovered all the camels except one. The eight captives were then brought to Muhammad. On Muhammad's order their arms and legs were cut off and their eyes were put off. The trunks of these wretched victims were then laid side by side in the hot sun in the plain of al-Ghaba until they died.²¹¹ On this occasion the verses on the punishment of waging war against Allah and for theft were released (5:39, 33).

This story is mentioned in *Sahih Bukhari*:

Volume 8, Book 82, Number 796:

Narrated Anas:

²¹⁰ Tabari, vol. viii, p.97

²¹¹ Ibn Ishak, pp.677-678

A group of people from 'Ukl (tribe) came to the Prophet and they were living with the people of As-Suffa, but they became ill as the climate of Medina did not suit them, so they said, "O Allah's Apostle! Provide us with milk." The Prophet said, I see no other way for you than to use the camels of Allah's Apostle." So they went and drank the milk and urine of the camels, (as medicine) and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allah's Apostle, he sent some men in their pursuit, and they were captured and brought before mid day. The Prophet ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al-Harra, and when they asked for water to drink they were not given till they died. (Abu Qilaba said, "Those people committed theft and murder and fought against Allah and His Apostle.")

Terror Fifty-one

Assassination of Al-Yusayr b. Rizam and a party of Khaybar Jews at al-Qarqara—February, 628CE

Even with the assassination of Abu Rafi (also known as Sallam ibn Abul-Huqayq), the chief of Khaybar Jews in December, 624 (see Terror 20, CH. 5) Muhammad did not feel safe from the Jews of Khaybar. The new chief of the Khaybar Jews was Al-Yusayr b. Rizam. He maintained the good relation with the B. Ghatafan, the tribe that Muhammad feared a lot. Muhammad heard that Al-Yusayr b. Rizam was planning a fresh attack against him. So he quickly dispatched Abdallah ibn Rawaha, a leader of the B. Khazraj to Khaybar to gather intelligence to eliminate Al-Yusayr clandestinely. But Abd Allah ibn Rawaha found the Jews to be extremely alert for this type of covert political murder to be a success.

When he returned to Medina with this bad news, Muhammad again sent him openly with thirty men (or thirty selected killers) mounted on camels to persuade al-Yusayr b. Rizam to visit Medina. When the Muslims arrived at Khaybar the Jews treated them well. Abd Allah ibn Rawaha pretended to be friendly with the Jews and invited al-Yusayr b. Rizam to visit Medina with them. He assured al-Yusayr b. Rizam that Muhammad would make him the ruler of Khaybar, giving al-Yusayr b. Rizam a solemn guarantee of his safety. At first, al-Yusayr declined. But due to the persistence of the Muslim delegation he finally relented and went with them with a number of Jews. One of the Muslim delegates, Abd Allah b. Unays mounted al-Yusayr on his beast and rode behind him. When they arrived at al-Qarqarat, about six miles from Khaybar, al-Yusayr suspected the ill-motive of the Muslims and changed his mind about going to meet Muhammad. He dismounted from the beast he was riding with Abd Allah Unays. Abd Allah b. Unays claimed that he perceived al-Yusayr was drawing his sword. So he rushed at him and cut off his leg. Al-Yusayr hit Abd Allah b. Unays with a piece of wood and wounded his head. Ibn Ishak claims that later, God killed al-Yusayr.²¹² The Muslims killed all other Jews except one who escaped on his feet. When Abd Allah b. Unays came to Muhammad, Muhammad spat on his wound

²¹² Ibn Ishak, pp.665-666

in his head and it healed immediately!²¹³ Muhammad praised Allah when he heard the news of assassination of al-Yusayr b. Rizam and the killing of the Jews.

Continued in Chapter 13

²¹³ Ibn Ishak, p.666

Chapter Thirteen

*'Violence is the repartee of the illiterate' ---Alan Brien (1925-)*²¹⁴

Terror Fifty-two

The Raid on Khaybar and Fadak by Muhammad—May, 628CE

In the spring (around March) of 628 Muhammad, along with one thousand and five hundred (1,500) of his devout supporters, went on a mission to perform *Umra* (minor *Hajj*) at Mecca. However, fearing mischief, the Meccans did not allow Muhammad to enter the city, forcing him to encamp at a place called Hudaibiya in the outskirts of Mecca. While there, he negotiated a ten year peace treaty with the Quraysh that permitted him to enter Mecca beginning from the following year and perform *Hajj* with his followers. This is the famous Hudaibiya pact. After signing this treaty, and while returning to Mecca, he heard the murmur of discontent from his followers for entering into a treaty that was heavily in favor of the Quraysh. Besides, the nascent Jihadists also missed an opportunity to plunder further the Meccans. Muhammad was clever enough to realize that he must continue rewarding his Jihadists through ill-gotten wealth otherwise, his Jihadists would waver in their faith in him. This was also a time of severe drought at Medina. So, while he was on his way back (to Medina), he already made up his mind to conduct a fresh raid on the Jews. Since all other Jews around Medina had either been expelled or liquidated through pogrom, Muhammad decided to plunder and loot the remaining Jews at Khaybar. Haykal writes²¹⁵ that the the Jews living at Khaybar were the strongest, the richest and the best equipped for war of all the peoples of Arabia (Hykal, Ch. Khaybar expedition). To assure and to please Muhammad in this plunder, Allah revealed Sura al-Fath (Victory, **Sura 48**) forgiving his past and future sins (**48:2**) and guaranteeing him triumph (**48:21**) through His (Allah's) help. In verses **48:16, 20** Allah promised further booty for joining in Jihad; this was to improve the material life of the Jihadists. Mubarakpuri²¹⁶ insists that this promise of booty meant the loot of Khaybar. Emboldened by such divine promise of succor, Muhammad's followers were now ready for a new pillage, and within a few weeks after their return from Hudaibiya they headed for Khaybar to loot it. We can confirm the truth of this outright, unprovoked plundering operation from the history of al-Tabari:²¹⁷

During the prevailing draught at Medina at that time, a group of B. Aslam who had embraced Islam came to Muhammad for assistance. But Muhammad had nothing to assist them. So he prayed to Allah so that they could plunder the richly laden fortresses of the Khyabar Jews including their luscious green agricultural lands. He said, "O God, Thou knowest their condition—that they have no strength and that I have nothing to give them. Open to them [for conquest] the greatest of the fortresses of Khaybar, the one most abounding in food and fat meat."

The next morning, Muhammad plundered the fortress of al-Sa'b b. Muadh (a Jewish chief) that had the most abundance in food.

²¹⁴ Punch, 1973

²¹⁵ Hykal, Ch. Khaybar expedition

²¹⁶ Mubarakpuri, p.431

²¹⁷ Tabari, vol.viii, p.117

Even *Sahih Bukhari* writes that the major purpose for raiding Khaybar was food:

Volume 5, Book 59, Number 547:

Narrated 'Aisha:

When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

Volume 5, Book 59, Number 548:

Narrated Ibn Umar:

We did not eat our fill except after we had conquered Khaibar.

It is important to review this embezzling operation in detail, as the actions of the Jihadists in this terror operation portray accurately the true mindset of the messenger of Allah.

As stated earlier, after his return from Hudaibiya, Muhammad had promised his followers a great spoil of plunder. About six weeks passed without much happening. His followers became impatient. He was now looking for an excuse to perpetrate such an act of plundering the Jews. But no such opportunity came readily. So, in May, 628 he preemptively made a sudden and unprovoked assault on the Jews of Khaybar.

Muhammad's army started marching against the Khaybar Jews with a force of around one thousand and four hundred (1,400) strong men. He took a big cavalry of between one and two hundred. Many Bedouins and other tribes of Medina, who, hitherto neglected Muhammad also wanted to join in this swag. But Muhammad refused to take them in for their refusal to join in Hudaibiya in the first place. Khaybar booty was meant only for those terrorists who were willing to accompany the messenger of Allah through thick and thin. In verse **48:15** Allah also instructed him not to entrust these hypocrite Arabs. Umm Salama, one of Muhammad's seven wives accompanied the Prophet of mercy. Using lottery (his usual practice) Muhammad chose her amongst his many wives. The Muslim army covered the distance of about one hundred miles from Medina in about four or five days. Ibn Sa'd²¹⁸ writes that it was a fasting month; some Muslims fasted, some did not. Before making this wanton attack on the Khaybar Jews, Muhammad stopped at a valley named al-Rajii; not the al-Rajii near Taif where Muhammad's companions were killed (see Terror 25, CH. 7). He encamped there between the people of Ghatafan and the people of Khaybar. This was a ruse to prevent the people of Ghatafan to come to the aid of the Khaybar Jews when he attacked them.

Nonetheless, when the Ghatafan heard of Muhammad's advance they assembled their men and marched forward to help the Khaybar people. After marching for a day they heard from sources that Muhammad had attacked their (i.e., Ghatafan's) families that they had left behind. So they hastened back to protect their families. This was a clever

²¹⁸ Ibn Sa'd, vol ii, p.133

ploy by the Muslims, because now the way to Khaybar was completely open unhindered to Muhammad. Then Muhammad offered his morning prayer and made an early morning attack on the inhabitants of Khaybar claiming that early morning times were miserable times for the infidels (see *Sahih Bukhari*, vol. 4, book 52, number 195).

The attack was so sudden that the farmers of Khaybar were completely stunned, when early in the morning, when they were about to go to work in their plantations, they found that the Muslim soldiers had surrounded them. This sudden invasion by the Muslim army cut off all the hopes of the Jews to get aid from B. Ghatafan.

Ibn Ishak writes that the war cry of the Muslims at Khaybar was, 'O victorious one slay, slay!'²¹⁹

It is the Islamic custom to raid a place early in the morning invoking the name of Allah (note the timing of 9/11). Here is a *Hadith* from *Sahih Bukhari* to confirm the sudden and unprovoked attack on the Khaybar Jews: (You will find quite a few similar *Ahadith* in *Sahih Bukhari* and *Sahih Muslim*)

Volume 1, Book 11, Number 584:

Narrated Humaid:

Anas bin Malik said, "Whenever the Prophet went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abi Talha and my foot was touching that of the Prophet.

The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet they shouted 'Muhammad! By Allah, Muhammad and his army.' When Allah's Apostle saw them, he said, "Allahu-Akbar! Allahu-Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

Initially shocked, the Khaybar Jews immediately returned to their fortresses and prepared to fight Muhammad's invading army. They had some time to rally around their new leader, Abul Huqayq and posted themselves in front of their citadel, Qamus and resolved to fight a desperate battle. Previously, Muhammad had assassinated Sallam ibn Abul-Huqayq (Abu Rafi) and another Jewish leader, Al-Yusayr b. Rizam just a few months before (see Terror 51, CH. 12). In the beginning, Muhammad made a few unsuccessful attempts to dislodge them from their formidable fortress.

²¹⁹ Ibn Ishak, p.770

Then one of the Jews, Marhab challenged the Muslims in a single combat. So, a Jihadist, Amir, confronted Marhab. Unfortunately, while attacking Marhab, Amir accidentally cut his median vein by himself that cost him his life. Many Muslims thought that Amir had committed suicide and sought Muhammad's clarification about those who commit suicide while fighting the infidels. Muhammad assured them that Amir will receive double reward for his (suicidal) action. Sourcing authentic chain of narrators, Ibn Sa'd writes: ' Salamah ibn Akwa said: " I came across the Companions of the Apostle of Allah, may Allah bless him, who declared: All the good deeds of 'Amir were lost, as he had committed suicide. Salamah said: Then I approached the Apostle of Allah, may Allah bless him weeping and asked : 'Were the deeds of 'Amir vain? He said: And who said this? I said some of your Companions (said this). The Apostle of Allah, may Allah bless him said: He who said this uttered a lie. His reward has been doubled.'"²²⁰

This very first act of Islamic suicide 'attack' is recorded in *Sahih Bukhari* in this way:

Volume 5, Book 59, Number 515:

Narrated Abu Huraira:

We witnessed (the battle of) Khaibar. Allah's Apostle said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide." The Prophet said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man.

After the death (suicide) of Amir, Muhammad b. Maslamah (the professional killer) went to fight with Marhab and in a grueling duel he killed Marhab. Then Marhab's brother, Yasir rushed forward to avenge his brother's death.

The Jihadist al-Zubayr went forward to meet him in a single combat. After a short fighting, al-Zubayr killed Yasir.

In this terror operation we also note the cowardice by Umar b. Khattab, whom the Islamists portray as an incredibly intrepid Jihadist.

When Muhammad encamped at the Khaybar, he gave the banner to Umar b. al-Khattab. Umar went to fight with the Jews but was chased out by them. After returning to Muhammad, his companions complained of Umar's cowardice. So next day, Muhammad gave the banner to Ali who, at that time had an inflamed eye. Muhammad spat on his eyes and Ali's eyes were healed!

²²⁰ Ibn Sa'd, vol.ii, p.138

Another version of killing of Marhab runs like this:

Muhammad often had migraine headache and would not come out from his hideout for a few days. When he attacked Khaybar, he was suffering from such a migraine headache, and so he did not venture out of his lair. At first, Abu Bakr went out and fought vigorously. When he returned, Umar went out and fought with more vigor and then came back to Muhammad.

After learning about the not so successful outcomes from those two lieutenants of him, on the next day, Muhammad sent Ali who arrived in the morning with inflamed eyes. Muhammad spat in his eyes and the pain departed immediately. Then Ali went out to fight. Approaching the fortress of Khyabar, he met Marhab, the commander of the fortress enticing the Jews to fight the invaders. They met in a single combat in which Ali killed Marhab by a heavy blow of sword that split Marhab's head.

A general battle now ensued and the Muslims were able to make a good advance. The situation of the Jews became desperate. Muhammad started appropriating Khaybar property piece by piece, fortress by fortress. He captured the first fortress that belonged to Na'im. Muhammad's comrade Mahmud b Maslama (Muhammad b. Maslama's brother) was killed here when a millstone was hurled at him. The next fortress to fall was Qamus, which belonged to Abul Huqayq. Then Muhammad besieged the last two of the fortresses, the fortress of al-Watih and al-Sulalim for thirteen and nineteen days respectively. The Jewish leader, Sallam ibn Mishkam was killed and al Harith ibn Abu Zaynab took over the leadership of the Jewish forces. Many Jews, after being defeated at other locations had taken sanctuary at these two fortresses that Muhammad found difficult to penetrate. So he, as per Islamic rule, cut off their water supply. The hapless Jews then had no choice but to submit to the invading Muslim army. Muhammad continued with his plunder until he finished capturing all the property that he could lay his hands on. He agreed to spare the lives of the surrendered Jews by expelling them from their ancestral homes on condition that they must hand over all their yellow and white metals (i.e. gold and silver). The Jews were permitted to take with them all their belongings that they could load on their beasts (camels and donkeys) except for gold and silver. Failure to comply with this stipulation meant a certain death—Muhammad warned. There was a severe shortage of provision for the Muslim soldiers and many of them became very hungry. Unable to find provision easily, Muhammad asked them to eat horse meat but forbade them to eat donkey meat. Other prohibitions imposed were: the eating of garlic (raw) and the '*muta*' (contract) marriage. However, the Shia sect of Islam claims that no such ban on '*muta*' marriage was imposed.

Thus, the Muslims had a decisive victory. The Jews lost ninety-three (93) men while the loss on the Muslim side was only nineteen (19) men. Muhammad took some Khaybar Jews as captives, including Safiyyah bt. Huyayy b. Akhtab, an exquisitely pretty young newly married bride of Kinanah b. al-Rabi b. al-Huqayq. She was the daughter of B. Nadir chief, Huayy b. Akhtab who was beheaded by Muhammad in the slaughtering of B. Qurayzah (Muhammad had already expelled B. Nadir Jews from Medina (see Terror 28, CH. 8). Kinanah had recently married Safiyyah, the young, vivacious and pouted daughter of Huyayy and had received a good treasure trove as gift. Muhammad also took two daughters of Safiyyah's paternal uncle. At first Dihyah al-Kalbi, a Muslim Jihadists asked for Safiyyah. But when Muhammad saw the unparalleled beauty of her, he chose her for himself and gave her two cousin sisters to Dihyah.

Tabari writes:²²¹

“After the Messenger of God conquered al-Qamus, the fortress of Ibn Abi al-Huqyaq, Safiyyah bt. Huyayy b. Akhtab was brought to him, and another woman with her. Bilal, who was the one who brought them, led them pat some of the slain Jews. When the woman who was with Safiyyah saw them, she cried out, struck her face, and poured dust on her head. When the Messenger of God saw her, he said, “Take this she-devil away from me!” she commanded that Safiyyah should be kept behind him and that the Messenger of God had chosen her for himself.”

Muslim historians write that Safiyyah’s husband, Kinanah had slapped her on the previous night when she showed her fascination (as if fallen in love) for the king of Hijaz i.e., Muhammad. When Safiyyah was brought to Muhammad she still had the mark of those slaps in her face—it is purportedly claimed. When Muhammad asked her about the traces of blackness in her eyes she told him the story. These lofty claims are, of course complete fabrication, if not total lies, for, nowhere in the biography of Muhammad we note that Safiyyah had ever any loving feeling or attraction towards Muhammad. How is it possible for a teenaged B. Nadir girl to develop loving feeling for an invader of sixty years old, who, just a few years ago had expelled all the B. Nadir Jews from their ancestral abodes at Medina and had beheaded, *a la* Islamic style, her father?

Anyway, Muhammad accused Safiyyah’s husband, Kinanah and his cousin of hiding some of their properties in contravention of the terms of surrender. He was especially angered that Kinanah had hidden the wealth (worth about ten thousand Dinars; i.e, US\$ 500,000, approximately) that he received from his marriage to a B. Nadir girl (i.e. Safiyyah). A renegade Jew divulged the secret of Kinanah’s hidden gold treasures. That Jew went and fetched the hidden treasures. Kinanah and his cousin were promptly arrested by the Muslims.

Then Kinanah b. al-Rabi, Safiyyah’s husband was brought to Muhammad. Muhammad charged him of hiding his wealth in some underground storage. When Kinanah denied this allegation, Muhammad ordered to inflict torture on him. He was tormented by branding his chest with a heated stake and then he was beheaded (recall the recent Islamic style torturing and beheading of Nick Berg).

Sourcing Ibn Ishak, Tabari writes:²²²

‘Kinanah b. al-Rabi b. al-Huqyaq who had the treasure of B. Nadir was brought to the Messenger of God, who questioned him; but he denied knowing where it was. Then the messenger of God was brought a Jew who said to him, “I have seen Kinanah walk around this ruin every morning.” The Messenger of God said to Kinanah: “What do you say? If we find it in your possession, I will kill you.” “All right,” he answered. The Messenger of God commanded that the ruin should be dug up, and some of the treasure was extracted from it. Then he asked him for the rest of it. Kinanah refused to surrender it; so the Messenger of God gave orders concerning him to al-Zubayr b. al-‘Awwam, saying, “torture him until you root out what he has.” Al-Zubayr kept twirling his firestick in his breast until Kinanah almost expired; then the Messenger of

²²¹ Tabari, vol.viii, p.122

²²² Tabari vol. viii. p.123

God gave him to Muhammad b. Maslamah, who beheaded him to avenge his brother Mahmud b. Maslamah.””

Muir²²³ writes that then the heads of the two chiefs (Kinana and his cousin) were severed off.

Because of the so-called treachery by the Jews for allegedly hiding their treasures, Muhammad now allowed the Muslim Jihadists to take possession of the women and children of the Jews of Khaybar

The beheading done, Muhammad sent Bilal to fetch Safiyyah, Kinana’s wife. Her beauty was well known in Medina. Her real name was Zaynab and, as told before she initially fell in the hands of a Jihadist, Dhiya al-Kalbi. However, when Muhammad heard about her extreme beauty he chose her as his *Safi* (i.e, special selection by Muhammad before the *khums* and distribution of booty to the Muslims). So when Zaynab became Muhammad’s *Safi* she became to be known as Safiyyah (Muhammad’s special selection).

Here is a *Hadith* from *Sunan Abu Dawud* narrated by none other than A’isha, Muhammad’s favourite wife, also a teenager at that time:

Sunan Abu Dawud: Kitab al-Kharaj

Book 19; number 2988

‘A’isha said: Safiyyah was called after the word *safi* (a special portion of the Prophet).

From this *Hadith* book we also read

Sunan Abu Dawud: Kitab al-Kharaj

Book 19; number 2992

Anas said: Captives were gathered at Khaibar. Dihyah came and said: Apostle of Allah, give me a slave-girl from the captives. He said : Go and take a slave-girl. He took Safiyyah daughter of Huyayy. A man then came to the Prophet (may peace be upon him) and said: You gave Safiyyah daughter of Huyayy, chief lady of Quraizah and al-Nadir to Dihyah? This is according to the version of Ya’qub. Then the version goes: She is worthy of you. He said: Call him along with her. When the Prophet (may peace be upon him) looked at her, he said to him: Take another slave-girl from the captives. The Prophet (may peace be upon him) then set her free and married her.

(Please note: those two *ahadith* are not available in the internet version of *Sunan Abu Dawud*. You can read those *sunna* in the original *Sunan Abu Dawud*, (vol. ii), translated into English by Prof. Ahmad Hasan and published by Kitab Bhavan, New Delhi, India)

²²³ Muir, vol .iv, p.68

To enjoy this special booty, Muhammad asked Bilal, the Negro crier of prayer to fetch Safiyyah to his (Muhammad's) camp. Bilal brought Safiyyah and her cousin straight across the battlefield strewn with dead and close by the corpses of Kinana and his cousin. The two cousin sisters of Safiyyah shrieked in terror when they witnessed the grotesque scene of the slain dead bodies of their dearest relatives that they had to cross over. They tremulously begged a stone-hearted Bilal for mercy but to no avail. When they were brought to Muhammad, he cursed the panic-stricken cousins as devilish and cast his mantle around Safiyyah indicating that she was to be his own. Muhammad consoled a frustrated Dhiya by giving him Safiyyah's cousin sisters.²²⁴

We learn from Ibn Sa'd that Muhammad purchased Safiyyah from Dhiyah for seven camels (around US\$ 2,450). On the same night that Muhammad took possession of Safiyyah, he hastened to his tent to sleep with her. Here is what Ibn Sa'd writes:²²⁵

: "...when it was night, he entered a tent and she entered with him. Abu Ayyub came there and passed the night by the tent with a sword keeping his head at the tent. When it was morning and the Apostle of Allah, may Allah bless him, perceived (some body) moving, he asked: Who is there? He replied: I am Abu Ayub. He asked: Why are you here? He replied: O Apostle of Allah! There is a young lass newly wedded (to you) with whose late husband you have done what you have done. I was not sure of safety, so I wanted to be close to you. Thereupon the Apostle of Allah, may Allah bless him, said twice: O Abu Ayyub! May Allah show you mercy."

To hide the lascivious character of Muhammad, Muslim biographers often mention that he married Safiyyah before he slept with her. But they forget to mention that Muhammad did not follow the rule of waiting period (three monthly periods) to sleep with Safiyyah.

The Islamic version of Muhammad's possession of Safiyyah runs something like this: Muhammad quickly married Safiyyah with a great wedding feast. After the feast was ended, Muhammad called for a screen to hide Safiyyah from public gaze. This was a clear sign that Muhammad had married Safiyyah and did not take her as a slave girl.

Sahih Bukhari writes:

Volume 5, Book 59, Number 512:

Narrated Anas:

The Prophet offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she

²²⁴ Muir, vol iv, p.69

²²⁵ Ibn Sa'd, vol.ii, p.145

belonged to the Prophet . The Prophet made her manumission as her 'Mahr'.

Muhammad was sixty (60) when he married Safiyyahh, a young girl of seventeen.²²⁶ She became his eighth wife.

During the time of negotiation with the Khaybar Jews, Muhammad sent a message to the Jews of Fadak asking them to surrender their properties and wealth or be attacked. When the people of Fadak had heard of what tragedy had befallen the Khaybar Jews, to spare their lives, they requested Muhammad to take over their property and banish them. Muhammad did exactly that. After the Khaybar Jews surrendered to Muhammad and having lost their only source of livelihood, they requested him to employ them back on their properties for half the share of the crop. Muhammad found it much more convenient to re-employ them, as the Jews were already very experienced with their land, whereas the Muslims (the new occupiers of their land) had no experience with agriculture and cultivation. So Muhammad made some conciliation to the Khaybar Jews by re-engaging them in their lost land, but on condition that he reserved the right to banish them at anytime he wished. The Jews had very little choice but to agree with that. Same terms were applied to the Fadak Jews. Later, when Umar became the Caliph of Islam, he expelled all the Jews from Kahybar and Fadak

Khaybar became the booty of the Muslims, but Fadak became Muhammad's private property (a *Fai*, to use the Islamic parlance), as there was no fighting involved in Fadak. This provision was sanctioned by Allah in verse **17:64, 59:6-7**

After Muhammad had settled the affair of Khaybar, he took a rest. While he was resting, Zaynab bt.al-Harith, a Jewess and the wife of Sallam b. Mishkan (Muhammad had already killed him on charges of hiding the wealth) served him a roast sheep. It is alleged that she poisoned it to kill Muhammad. When she brought the meat to Muhammad and his companions, Muhammad took a bite of the foreleg and chewed it but suspected some foul play and did not swallow it. Two of his companions chewed the meat and then swallowed it and one of them died on the spot. Muhammad suffered from excruciating pain. Zaynab was then summoned and interrogated as to the motive of her offence. She boldly condemned the cold-blooded murder, by Muhammad, of her father, her husband and her uncle. She said, "How you have afflicted my people is not hidden from you. So I said, 'If he is a prophet, he will be informed, but if he is king, I shall be rid of him.'"²²⁷ She was then put to death. Some say that she was set free. It is claimed that the effect of the poison lasted until the dying time of Muhammad.

The plunder from the Khaybar raid was enormous. As usual, a fifth of the booty was set apart for Muhammad. The remaining four-fifths were then divided into one thousand and eight hundred (1,800) shares. One share went for a foot soldier and three for a horseman. Different Islamic rule was applied for land grab. One half of Khaybar land was reserved for Muhammad and his family (i.e. a sort of crown property). The remaining land was divided using the same rule as for the personal booty. Only those

²²⁶ Rodinson, p.254

²²⁷ Tabari, vol.viii, p.124

Jihadists who had previously participated in the Hudaibiya expedition were rewarded, irrespective of whether they joined in the Khaybar plunder or not.

We read in *Sahih Bukhari*:

Volume 3, Book 39, Number 531:

Narrated Ibn 'Umar:

Umar expelled the Jews and the Christians from Hijaz. When Allah's Apostle had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Apostle intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Apostle told them, "We will let you stay on this condition, as long as we wish." So, they (i.e. Jews) kept on living there until 'Umar forced them to go towards Taima' and Ariha'.

Muhammad used the annexed land of the Jews of Khaybar to secure the livelihood of his ever increasing number of wives in his *Harem*. *Sahih Muslim* writes:

Book 010, Number 3759:

Ibn Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) handed over the land of Khaibar (on the condition) of the share of produce of fruits and harvest, and he also gave to his wives every year one hundred wasqs: eighty wasqs of dates and twenty wasqs of barley. When 'Umar became the caliph he distributed the (lands and trees) of Khaibar, and gave option to the wives of Allah's Apostle (may peace be upon him) to earmark for themselves the land and water or stick to the wasqs (that they got) every year. They differed in this matter. Some of them opted for land and water, and some of them opted for wasqs every year. 'A'isha and Hafsa were among those who opted for land and water.

Muhammad's comrade-in arms, Umar ibn al-Khattab became the landlord through the land-grab at Khaybar. Here is *Sahih Muslim* to confirm Umar's appropriation of Jewish land:

Book 013, Number 4006:

Ibn Umar reported: Umar acquired a land at Khaibar. He came to Allah's Apostle (may peace be upon him) and sought his advice in regard to it. He said: Allah's Messenger, I have acquired land in Khaibar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon he (Allah's Apostle) said: If you like, you may keep the corpus intact and give its produce as Sadaqa. So 'Umar gave it as Sadaqa declaring that property must not be sold or inherited or given away as gift. And Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves,

aired in the way of Allah and guests. There is no sin for one, who administers it if he eats something from it in a reasonable manner, or if he feeds his friends and does not hoard up goods (for himself). He (the narrator) said: I narrated this hadith to Muhammad, but as I reached the (words)" without hoarding (for himself) out of it." he (Muhammad' said:" without storing the property with a view to becoming rich." Ibn 'Aun said: He who read this book (pertaining to Waqf) informed me that in it (the words are)" without storing the property with a view to becoming rich."

Book 013, Number 4008:

'Umar reported: I acquired land from the lands of Khaibar. I came to Allah's Messenger (may peace be upon him) and said: I have acquired a piece of land. Never have I acquired land more loved by me and more cherished by me than this. The rest of the hadith is the same, but he made no mention of this:" I narrated it to Muhammad" and what follows.

The Muslims became wealthy and prosperous from the booty of Khaybar. In fact, they were so handsomely rewarded that they cleared all their debts to the *Ansars* (helpers) and stopped becoming a burden to them. Mubarakpuri,²²⁸ sourcing *Sahih Muslim* writes:

“On their return to Medinah, the emigrants were able to return to the helpers of Medinah all the gifts they had received. All of this affluence came after the conquest of Khaiber and the economic benefits that the Muslims began to reap.”

Muhammad himself, became a big land-owner after he annexed the lands of the Jews i.e. B. Nadir, Khaybar and Fadak. Here is a *Hadith* from *Sunaan Abu Dawud on Muhammad's appropriation of Jewish lands:*

Book 19, Number 2961:

Narrated Umar ibn al-Khattab:

Malik ibn Aws al-Hadthan said: One of the arguments put forward by Umar was that he said that the Apostle of Allah (peace_be_upon_him) received three things exclusively to himself: Banu an-Nadir, Khaybar and Fadak. The Banu an-Nadir property was kept wholly for his emergent needs, Fadak for travellers, and Khaybar was divided by the Apostle of Allah (peace_be_upon_him) into three sections: two for Muslims, and one as a contribution for his family. If anything remained after making the contribution of his family, he divided it among the poor Emigrants.

In this manner, by using terror and plunder, the Muslims found a large and a permanent source of wherewithal for their survival. In this way, Muhammad rewarded

²²⁸ Mubarakpuri, p.440

those faithfuls who showed their loyalty to him by accompanying him to Hudaibiya. The captive-women of Khaybar were distributed amongst the Jihadists. Many Jihadists wanted to copulate with these hapless women even when some of them were pregnant. So Muhammad had to promulgate the rules on co-habitation with booty-women. Quoting sources, Ibn Sa'd writes²²⁹ that Muhammad said:

“He who believes in Allah and the last day, should not irrigate the crop of other (i.e. should not cohabit with a pregnant hand-maid before delivery). He who believes in Allah and the last day, should not cohabit with an enslaved woman till she is cleared (i.e. two periods have passed). He who believes in Allah and the last day should not sell the booty till it is divided. He, who believes in Allah and the last day, should not ride the beast of the booty of the Muslims in a way that it becomes lean and then return it to the booty of the Muslims; or wear a cloth and he return it to the booty of the Muslims when it is worn out.”

On the plunder of Khaybar *Sahih Bukhari* writes:

Volume 2, Book 14, Number 68:

Narrated Anas bin Malik:

Allah's Apostle (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned.' The people came out into the streets saying, "Muhammad and his army." Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle who married her and her Mahr was her manumission.

It is reported that some women Jihadists did participate in the expedition of Khyabar. These *Muslimahs* did not receive any share of booty. Muhammad gave them small gifts from the loot (i.e., they were given from the one-fifth share of the plunder, especially reserved for Muhammad) but he did not assign any share to them.²³⁰

During this time, some of the exiles from Abyssinia returned to Medina. Among them was Muhammad's cousin, Jafar, Ali's brother. These newly arrived migrants shared in the booty of Khaybar.

While at Khaybar, Muhammad received, as a gift a black slave-boy, Midam, who later, was killed by an arrow. Muhammad claimed that Allah killed him for stealing booty from Khaybar spoils. Here is a *Hadith* from *Malik's Muwatta* on this:

Book 21, Number 21.13.25:

²²⁹ Ibn Sa'd, vol.ii, p.143

²³⁰ Tabari, vol.viii, p.126

Yahya related to me from Malik from Thawr ibn Zayd ad-Dili from Abu'l-Ghayth Salim, the mawla of ibn Muti that Abu Hurayra said, "We went out with the Messenger of Allah, may Allah bless him and grant him peace, in the year of Khaybar. We did not capture any gold or silver except for personal effects, clothes, and baggage. Rifaa ibn Zayd presented a black slave boy to the Messenger of Allah, may Allah bless him and grant him peace, whose name was Midam. The Messenger of Allah, may Allah bless him and grant him peace, made for Wadi'l-Qura, and when he arrived there, Midam was unsaddling the camel of the Messenger of Allah, may Allah bless him and grant him peace, when a stray arrow struck and killed him. The people said, 'Good luck to him! The Garden!' The Messenger of Allah said, 'No! By He in whose hand my self is! The cloak which he took from the spoils on the Day of Khaybar before they were distributed will blaze with fire on him.' When the people heard that, a man brought a sandal-strap or two sandal-straps to the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, said, 'A sandal-strap or two sandal-straps of fire!'"

After Muhammad finished plundering Khaybar he besieged the Jews of Wadi al-Qura for some nights then returned to Medina (see Terror 53, CH. 14 for details).

Continued in Chapter 14

Chapter Fourteen

'The enemy is stupid and Allah does protect the mujahideen....'---Ramzi Binalshibh²³¹

Terror Fifty-three

Second Raid Against the Jews at Wadi al-Qura by Muhammad—June, 628CE

After Muhammad finished the affairs of Khaybar, while returning to Medina, without any warning, he laid a siege on the Jewish settlement at Wadi al-Qura, The site was a Jewish colony. He arrived at Wadi al-Qura in a late afternoon and besieged the Jews. Sa'd b. Ubada, the Muslim leader invited the Jews to Islam without any success So the Muslims attacked the Jews. The Jews resisted for two days then they surrendered on similar terms like the Jews of Khaybar and Fadak. Eleven Jews were slain in this skirmish. A large amount booty fell in the hands of the Muslims.

With Muhammad was a slave-boy (Midam) who was presented to him by one of his companions. While the Muslims were preparing to halt, an arrow hit the slave-boy killing him. The Muslims hailed his death as a reward in Paradise, but Muhammad objected saying that the boy had pilfered a cloak from the booty of Khaybar and his death was the punishment for stealing booty. Hearing his words, another Jihadist came forward and confessed that he too had stolen two sandals from the loot of Khaybar. Muhammad promised him the fire of hell.

After the surrender of the Jews at Wadi al-Qura, Muhammad established his full authority on all the Jewish tribes of Medina.

While at Wadi al-Qura, Muhammad and his companions overslept and missed the morning prayer at its appointed time. He performed ablution and then prayed and people followed him. He told the congregation that if one forgets to pray at its appointed time, he could perform the same prayer when he remembers Him (Allah).

The Muslim army stayed at Wadi al-Qura for four days then they returned to Medina.

Terror Fifty-four

First Raid Against B. Hawazin at Turbah By Umar b. al-Khattab—July, 628CE

After returning to Medina from Wadi al-Qura, Muhammad sent Umar b. al-Khattab with thirty men against a branch of the tribes of B. Hawazin at Turbah, a distance of four nights march from Medina. Turbah was on the way to Sana and Najjran, a Christian enclave. Umar's troop travelled by night and hid by day. By the time the Muslim army arrived at Turbah, B. Hawazin already got wind of the impending Muslim attack and they fled. Umar returned to Medina without a fight. As far as booty was concerned it was a failed robbery.

Terror Fifty-five

²³¹ Masterminds of Terror, p.143; Ramzi Binalshibh was an Al-Qaeda planner of 9/11

Raid on B. Kilab at Nejd by Abu Bakr—July, 628CE

Details on this raid are not available, although it has been learned that Abu Bakr headed a party against the Bani Kilab in Nejd. Many were killed and taken as prisoners. A *Hadith* from *Sunaan Abu Dawud*, that possibly relates to this raid by Abu Bakr, demonstrates clearly the viciousness of killing by the Muslims:

Sunaan Abu Dawud: Book 14, Number 2632:

Narrated Salamah ibn al-Akwa':

The Apostle of Allah (peace_be_upon_him) appointed AbuBakr our commander and we fought with some people who were polytheists, and we attacked them at night, killing them. Our war-cry that night was "put to death; put to death." Salamah said: I killed that night with my hand polytheists belonging to seven houses.

Terror Fifty-six**First Raid on B. Murrah at Fadak by Bashir Ibn Sa'd—July, 628CE**

Thirty men were sent at the behest of Bashir ibn Sa'd against the B. Murra in the vicinity of Fadak. These Bedouins were in the desert when the Muslims attacked their homesteads. Bashir drove off their camels and flocks. When the Bedouins returned they pursued the Muslim invaders, exchanged arrows with the raiders and rescued their booty. Bashir's companions were killed. He suffered injury in his ankle and returned to Medina.

Terror Fifty-seven**Fourth Raid on B. Thalabah at Mayfah by Ghalib b. Abd Allah—January, 629CE**

Mayfah is ninety-six (96) miles from Medina, towards Nejd. Muhammad sent Ghalib b. Abd Allah at the behest of one hundred and thirty (130) men to plunder the tribes of B. Uwal and B. Thalabah inhabiting this site. Usmah b. Zayd (the son of Zayd b. Haritha, Muhammad's adopted son) joined this team. The attack was sudden and the Muslims killed mercilessly whomever they found and drove their camels and goats to Medina.

Usama and one of his companions killed a man, an ally of B. Murrah who uttered 'La ilah illa Allah' i.e., embraced Islam at the point of sword.²³² When Usama returned to Medina and told this story to Muhammad, Muhammad was displeased and said, "Usamah, who will [say] to you 'There is no god but God'?"²³³

²³² Ibn Sa'd, vol ii, p.149

²³³ Tabari, vol.viii, p.132

Terror Fifty-eight**Second Raid on B. Murrah at Fadak by Ghalib b. Abd Allah—January, 629CE**

After the mishap of Bashir ibn Sa'd (see Terror 55) during the attempt to rob the B. Murrah, Muhammad entrusted Ghalib b. Abd Allah, a fierce killer, to mop up the B. Murrah at Fadak. Muhammad said to al-Zubayr, another leader of this two hundred men strong team: "If Allah makes you victorious do not show leniency to them."²³⁴ Usama b. Zayd also joined in this pillage. The Muslims attacked the B. Murrah in the morning; mercilessly killed many of them; seized their camels, and drove the herd to Medina.

Terror Fifty-nine**Raid on Ghatafan at al-Jinab in Yaman by Bahir b. Sa'd—February, 629CE**

During the siege of Khaybar (see Terror 52, CH. 13) Muhammad heard from his guide at Khaybar, Husayl b. Nuwayrah that a party of Ghatafan, under the leadership of Uyanah b. Hisn had assembled at al-Jinab, on the opposite of Khaybar and Wadi al-Qura. So he despatched Bashir b. Sa'd with three hundred (300) men along with the guide, Husayl b. Nuwayrah to subdue the Ghatafan. Bashir's army travelled by night, concealed by day till they arrived close to the enemy site. The Muslims terrorized the tribe; seized a large number of camels and dispersed the herdsman. Seeing the marauding Muslim army, the Ghatafan took shelter on mountain tops and highlands. The Muslims took booty and killed a slave of Uyanah b. Hisn. They captured two men and brought the camels and the prisoners to Medina.

Terror Sixty**Third Raid on B. Sulaym at Fadak by Ibn al-Awja al-Sulami—April, 629CE**

B. Sulaym were a sister tribe of B. Hawazin and inhabited the area of Najran and Turbah.

Immediately upon returning to Medina after performing the *Umrah*, Muhammad sent Ibn al-Awja al-Sulami with fifty men to attack B. Sulaym. When Ibn Awja arrived in the B. Sulaym area, he called them to convert to Islam. When the infidels refused, the Muslims attacked them. B. Sulaym fought back, showered the Muslims with arrows and killed many of them. Ibn Awja was wounded and escaped to Medina with great difficulty. However, a year later, the B. Sulaym embraced Islam after finding that Muhammad was becoming stronger everyday.

Terror Sixty-one**Raid on B. al-Mulawwih at al-Kadid by Ghalib b. Abd Allah--May, 629CE**

Muhammad sent Ghalib b. Abdallah al-Laythi, with between thirteen and nineteen men to raid the B. al-Mulawwih at al-Kadid.

²³⁴ Ibn Sa'd, vol.ii, p.156

When the Muslims arrived at al-Kadid they met a man, al-Harith b. Malik and took him as a prisoner. He informed Ghalib that he had come to embrace Islam. Despite this confession, for safety reasons Ghalib bound him over and secured him with a rope. Then Ghalib appointed a Negro slave to guard the prisoner, issuing strict orders to cut off al-Harith's head should he make any trouble. Ghalib then sent a Muslim who set out and found a settlement. In the afternoon he lay hidden by lying face down in the ground.

Very soon, a Bedouin man from the settlement came and spotted him as a suspected intruder and shot two arrows. Being a clever spy, the Muslim man pulled out both the arrows and remained motionless. The man thought it to be an object and left the place. The spy then waited in ambush until the cattle herd of the settlement returned in the evening from the pasture. Then, at night, when the settlement was quiet and everyone was resting, the Muslims made a sudden attack on the inhabitants. They killed some of them and drove away their herd of camels. Meanwhile, the besieged people raised an alarm and cried out for help.

Fearing reprisal from the aiding party, the marauding Muslims hurried to leave the place. While exiting, they also took the prisoner, al-Harith b. Malik, whom they had left bound and guarded by a sentry. Soon, the aid party attacked the Muslims. At this hour, a torrential rain came and nearly flooded the valley which made an attack difficult by the aiding party of the settlement. This gave the Muslims time for a quick exit. They took all the camels with them and brought them back at Medina; a great deal of booty also fell on them.

The battle cry of the Muslims on that night was “Kill! Kill!”²³⁵

Terror Sixty-two

Raid on B. Laith at al-Kadid—May, 629CE

A few weeks later, the Muslims conducted a raid against the B. Leith. They were seized near al-Kadid on the road to Mecca. The Muslims made a surprise attack on this tribe and took away their camels. Further details are not available.

Terror Sixty-three

Forced Jizya on Zoroastrians—case 1—June, 629CE

After robbing B. al-Mulawwih Muhammad sent the Jihadist, al-Ala b. al-Hadrami with a threatening letter to Mundhir b. Sawa al-Abdi, a Zoroastrian and the chief of B. Tamim, to exact *Jizya* tax from him. He wrote: “In the name of God, the Merciful and Compassionate. From Muhammad the Prophet, Messenger of God, to al-Mundhir b. Sawa: Peace be upon you! I praise to you God, save Whom there is no god. To proceed: I have received your letter and your messengers. Whoever prays our prayer, eats of our sacrifice, and turns to our *Qiblah* is a Muslim: permitted to him is what is permitted to Muslims, and incumbent on whoever refuses is [the payment of]

²³⁵ Tabari, vol.viii, p.142

tax.”²³⁶ A Hadith in *Sunaan Abu Dawud*, probably related to this affair, confirms Muhammad’s doctrine, ‘pay Jizya or die’ (please note here that Magian means Zoroastrian):

Book 19, Number 3038:

Narrated Abdullah ibn Abbas:

A man belonging to Usbadhiyin of the people of Bahrayn, who were the Magians of Hajar, came to the Apostle of Allah (peace_be_upon_him) and remained with him (for some time), and then came out. I asked him: What have Allah and His Apostle of Allah decided for you? He replied: Evil. I said: Silent. He said: Islam or killing. AbdurRahman ibn Awf said: He accepted jizyah from them. Ibn Abbas said: The people followed the statement of AbdurRahman ibn Awf, and they left that which I heard from the Usbadhi.

Having found no alternative, these Zoroastrians agreed to pay this ‘protection’ tax to Muhammad. Muhammad stipulated that the Muslims cannot eat the Zoroastrian’s sacrificial meat nor the Muslims could marry their women.

Terror Sixty-four

Forced Jizya on Zoroastrians—case 2—June, 629CE

Muhammad sent Amr b. al-As to Jayfar and Abbad. They were two Zoroastrian brothers in Uman. They told Amr that they believed in the ascendancy of Muhammad as a Prophet and in what he had brought. Being not satisfied with it, and finding that no booty was forthcoming, Muhammad imposed *Zakat* on them and forced them to pay *Jizya* tax. On the matter of *Zakat*, it is worthwhile to mention that Abu Bakr stipulated that this Islamic tax must be collected ruthlessly. Here is a *Hadith* from *Malik’s Muwatta* (from the section on Collecting *Zakat* and Being Firm In Doing So) on collection of *Zakat*:

Book 17, Number 17.18.31:

Yahya related to me from Malik that he had heard that Abu Bakr as-Siddiq said, "If they withhold even a hobbling cord I will fight them over it."

Terror Sixty-five

Raid on B. Amir at al-Siyii by Shuja ibn Wahb al-Asadi—July, 629CE

Then Muhammad sent Shuja b. Wahb with a party of twenty-four (24) men to plunder B. Amir (a branch of Hawazin tribe) at al-Siyii. Al-Siyii was five nights journey from Medina. After arriving at the enemy site, Shuja made a sudden morning-attack on B. Tamim. After terrorizing and plundering for fifteen days, the Muslims drove away their camels and sheep as booty. During this plunder, ten goats were equated to a

²³⁶ Tabari, vol.viii, p.142

sheep for booty distribution. In this plunder each Jihadist received as his share fifteen camels

Terror Sixty-six

Raid on B. Qudah at Dhat Atlah by Amr b Ka’b al-Ghifari—July, 629CE

During this time, Muhammad despatched Amr b. Ka’b al-Ghifari with fifteen men to raid the people of B. Qudah at Dhat Atlah, on the border of Syria. After arriving there, Amr called the inhabitants to Islam. The infidels refused. So Amr besieged the enemy. However, he faced stiff resistance from his enemy. In this battle the Muslims were routed. The enemy killed all of them except one who managed to escape and returned to Medina. Muhammad was greatly saddened by this calamity and planned to send a forceful army of Jihadists to take revenge. This plan was shelved when Muhammad learnt that the enemy had deserted the place.

Terror Sixty-seven

Raid on Mu’tah by Zayd ibn Haritha—September, 629CE

Mu’tah was a small village near al-Balqa at Damascus in Syria. After the complete routing of the Muslim raiding team at Dhat Atlah led by Amr b. Ka’b al-Ghifari, Muhammad was seeking an opportunity to attack this part of the Byzantine Empire and to teach the mainly Christian inhabitants there a lesson. This was Muhammad’s first penetration into Byzantine Empire.

Another version of the reason for this invasion was that Muhammad sent a messenger with a letter to the Byzantine governor of Busra. This messenger was murdered by Shurahbil, the chief of Ma’ab or Mu’ta. The chief of Mu’ta was called Shurahbil, son of Amr. Muhammad immediately retaliated by assembling three thousand soldiers. He was also emboldened by his return from a successful raid on Khaybar. His victory at Khaybar gave him the confidence that he was powerful enough to make an onslaught on the mighty Byzantine Empire in Syria.

He appointed Zayd b. Haritha to lead this expedition, instructing him to march to the spot where Muhammad’s messenger was slain; summon the inhabitants to embrace Islam, and to kill them if they refused to become Muslims. He gave directive that if Zayd was killed then Jafar b. Abi Talib (Ali’s brother, and Muhammad’s cousin brother) would be the commander; if Jafar is killed then Abd Allah b. Rawaha would be in command. So three thousand Jihadists marched out, equipped with swords and horses. Khalid b. Walid also joined this expedition, but as a common fighter; he was not given a senior rank at this stage, presumably because of his recent conversion to Islam. When they were ready for the march, Muhammad came out and bade them farewell. Some Jihadists recalled verse **19:71**, decreeing the fate of a human being. Muhammad escorted this Jihad team up to Thaniyat, in the outskirts of Medina and amidst a band of crying Jihadists said, “May Allah defend you and may you come back pious and bring booty.”²³⁷

²³⁷ Ibn Sa’d, vol.ii, p.159

The Muslim army went forward and encamped at Mu'an, a village in Syria. While there, Zayd received the startling intelligence of the preparation of Surahbil's alliance. He got the information that the enemy was encamped at Ma'ab in the territory of al-Balqa. The Muslim army also heard the rumour that Surahbil, together with Theodora, the brother of Heraclius was in the field with one hundred thousand soldiers. Another one hundred thousand Roman soldiers were readying themselves to join in the fight. However, the Syrian army was composed of Romans and, partly of the semi-Christian tribe of the desert.

Many Arab tribes like Lakham, Judham, Balqayn, Bahran and Bali had also joined Heraclius' party—Zayd heard.

After learning the news of assemblage of such a formidable Roman army and its accessory parties, the Muslims were nervous but stayed at Mu'an for two nights, contemplating about their course of action. Some of them wanted to send an urgent message to Muhammad for a reinforcement to meet the alarming army of a hundred thousand men of the Byzantine emperor. However, Abd Allah b. Rawaha invigorated his men with extreme Jihadi zeal and imbued them not to be cowed by the numerical superiority of the enemy. This was the best opportunity for a martyr—he exhorted. His men fully agreed with Abd Allah b. Rawaha and decided to engage the enemy in a fight.

The Jihadists then marched on and when they were within the boundary of Ma'ab they met the army of Heraclius at a village called Masharif. When the enemy came close to the Muslim army, the Muslims took shelter in the village of Mu'tah. A vicious battle took place there. Zayd b. Haritha fought gallantly but soon was killed by a javelin from the enemy. It is said that his body was cut into two pieces. Following the instruction of Muhammad, Jafar b. Abi Talib took up the fight. He too fought valiantly until he was also killed in the combat. After the demise of Jafar b. Abi Talib, Abd Allah b. Rawaha took up the banner and went forward to continue the battle.

Abd Allah b. Rawaha pressed ahead but soon was killed. Then Thabit b. Arqam hoisted the banner and urged the Muslims to select a leader from amongst themselves. The Muslims chose Khalid b. Walid as their new commander. However, the Muslim ranks were already broken with twelve Jihadists killed; the Byzantine casualties being unknown. However, through a series of ingenious and rapid movements Khalid was able to bring back discipline in the Muslim army ranks. He then played a trick by deluding the Romans that a great army of Muslim soldiers was expected at any time. The trick worked. The Muslims retreated and so did the Byzantine army. Thus Khalid started marching towards Medina, saving further losses to the Muslim army. A messenger ran ahead of the Muslim army to Medina to inform an anxious Muhammad the terrible news of the Muslim defeat.

In the pulpit of his mosque, Muhammad informed his congregation that he had a premonition that Zayd had attained martyrdom. Then he also testified the martyrdoms of Jafar and Abdallah b. Rawaha as well as the eventual ascent of Khalid b. Walid as the commander of the Muslims. He told the congregation:²³⁸ "Now I have seen them in heaven sitting in thrones facing each other like brothers. In some of them I

²³⁸ Ibn Sa'd, vol.ii, pp.161-1612

observed an aversion for using sword. And I saw Jafar like an angel with two wings smeared with blood feet dyed (in blood).” The Muslims were amazed at the predictive power of their Prophet. He gave the title ‘Sword of God’ to Khalid b. Walid. Then he exhorted his followers to hasten and join in to reinforce the Muslim army. So they came out and went forward in extreme heat to join their Jihadi compatriots. But it was too late. The Muslims were already in retreat.

When the Muslim army was in the vicinity of Medina, people started to throw dust at them, condemning them for withdrawing from the battle. Muhammad pacified this enraged crowd by shouting that the returning Muslims did not flee from fighting but that they would return to fight again.

Even with such passionate pleading, the crowd was not satisfied; they chased Muhammad and forced him to take shelter in the room of Umm Salamah, one of his wives. When people asked for the reason why she did not attend prayer with Muhammad, she replied:²³⁹

“By God, he cannot leave the house! Every time he goes out, people shout, ‘Did you flee in the way of God?’ So he stayed in his house and does not go out.”

Continued in Chapter 15

²³⁹ Tabari, vol viii, p.160

Chapter Fifteen

'The broad mass of a nationwill more easily fall victim to a big lie than to a small one'---Adolf Hitler (1889-1945)²⁴⁰

Terror Sixty-seven

Raid on B. Qudah at Dhat al-Salasil by Amr b. al-As—September, 629CE

Having suffered a terrible defeat in the hands of B. Qudah at Dhat Atlah, coupled with the ignoble retreat of the Muslim army from Mu'tah, Muhammad's prestige was greatly affected. It is said that he also received intelligence that a number of tribes, including B. Qudah were now preparing to attack Medina. To salvage his reputation he now empowered Amr b. al-As, the new convert of Islam, to push for a decisive raid on the stubborn B. Qudah tribe. Amr b. al-As was very furious that some of these tribes had taken the side of the Byzantine party during the Mu'tah battle. It was time to punish them—Muhammad determined.

So with three hundred (300) men and thirty horses, Amr b. al-As set out to decimate the rebellious B. Qudah who were settled at Dhat al-Salasil. It was at a distance of ten days march from Medina. Amr b. al-As' grandmother (i.e., the mother of al-As b. Wail, the father of Amr b. al-As) was a woman from Qudah or Bali tribe and Muhammad sent Amr b. al-As to convert her and her people to Islam by force. When Amr arrived at Dhat al-Salasil he found that the enemy had heavily outnumbered the Muslims.

Because of the feeble Islamic forces at his disposal Amr b. al-As sought reinforcement from Muhammad. The messenger of Allah quickly sent Abu Bakr b. Quhafa with an additional two hundred (200) men to assist Amr b. al-As. Thus, the total number of men now numbered five hundred (500).

Another version of this raid runs like this:

Muhammad sent Amr b. al-As to the territory of Bali (Bali is a branch of Qudah tribe) and Udhrah to gain their assistance for an expedition to Syria that he had been planning for some time. Amr b. al-As' grandmother (i.e., the mother of al-As b. Wali, Amr b. al-As' father) lived in Bali. So Muhammad sent Amr b. al-As to her people to invite them to Islam and to earn their goodwill. After ten days of marching, while on his way to Bali, Amr b. al-As came across with B. Judham, another tribe at Dhat al-Salasil and he was frightened at their huge number. He sent an emergency message to Muhammad for additional men that Muhammad quickly complied with.

Muhammad sent this reinforcement, along with Abu Ubaydah b. al-Jarrah, Abu Bakr and Umar. Abu Ubaydah was made the leader, and Muhammad instructed them not to fight over the leadership when they had arrived at Dhat al-Salasil. Nonetheless, despite such instruction, when Abu Ubaydah arrived at Dhat al-Salasil a dispute arose regarding the leadership; Amr b. al-As insisted that Abu Ubaydah was only a reinforcement but the leadership still rested on Amr b. al-As. Abu Ubaydah agreed with Amr b. al-As, and Amr led the worship.

²⁴⁰ Main Kampf (1925)

With this increased number of Muslim army, Amr b. al-As charged his enemy with much vigor and ferocity. The B. Qudah fighters went in panic and dispersed. After subduing the enemy the Muslims returned to Medina. No historian gives any detail about the booty the Muslims gained in this raid.

Terror Sixty-eight

Raid on B. Juhayna at al-Khabat (the expedition of fish) by Abu Ubaydah ibn Jarrah—October, 629CE

In the next month, Muhammad sent Abu Ubaydah b. Jarrah along with three hundred (300) men to attack and punish the tribe of Juhaynah at al-Khabat, on the seacoast, five nights journey from Medina. This was a very difficult expedition and the Muslims suffered from intense hunger—so much so, that they had to divide the dates by number. They even ate the leaves of trees for a month. However, there was no fighting as the enemy had fled when they heard of the arrival of the Muslims.

In the end, the Muslims caught a dead-sea creature (a whale) that came ashore and ate it for half a month (or twenty days, according to Ibn Ishak). This is why this raid is also known as the ‘expedition of fish.’ They brought some of that stale meat to Muhammad and he ate it too.

Sahih Bukhari records that the Muslims ate the mountain like fish for eighteen days. Here is the *Hadith*:

Volume 3, Book 44, Number 663:

Narrated Jabir bin 'Abdullah:

"Allah's Apostle sent an army towards the east coast and appointed Abu 'Ubaida bin Al-Jarrah as their chief, and the army consisted of three-hundred men including myself. We marched on till we reached a place where our food was about to finish. Abu- 'Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abu 'Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only." I said, "How could one date benefit you?" Jabir replied, "We came to know its value when even that too finished." Jabir added, "When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the two ribs (forming an arch) without touching them."

Terror Sixty-nine

Beheading the leader of B. Jusham at al Ghabah by Abd Allah ibn Hadrad – November, 629CE

Abd Allah b. Abi Hadrad al-Aslami, a Jihadist, went to Muhammad asking him for two hundred (200) Dirhams (about US\$ 1,000) for the dowry he had to pay for his

new bride, since he could not consummate his marriage as he was unable to pay this dowry. Muhammad claimed that he had no money to help Hadrad. A few days later, a group of B. Jusham, led by Qays b. Rifaah encamped at Ghabah, a nearby pastureland. It is alleged that they arrived there to gather their tribe to fight Muhammad. Muhammad called Abd Allah b. Abi Hadrad and two other Muslims and instructed them either to capture and bring Qays b. Rifaah or to bring further information about their movement.

The trio proceeded, armed with arrows and swords and riding a weak camel. When they approached the encampment in the evening, Abd Allah hid himself from the enemy camp and asked his two companions to conceal themselves somewhere else. He then told two of his Jihadi comrades that he was going on an assassination mission and if they happen to hear the cry of “Allahu Akbar” from afar then they should also shout “Allahu Akbar,” rush out and attack the enemy simultaneously with him (Abd Allah b. abi Hadrad al-Aslami).

They waited until the darkness of night fell. During this time Qays b. Rifaa ventured outside his camp to look for one of their herdsmen who were late in returning to the camp. Qays came out of his camp defying his companions warning to not to venture out during the darkness of night. When he was within the attacking range, Abd Allah b. abi-Hadrad shot an arrow that hit Qays in his heart killing him instantly. Abd Allah then ran forward with his sword and cut off Qays’ head and shouted “Allahu Akbar.” His two companions responded immediately with “Allahu Akbar.” The enemy was now in panic and terror and they took to the heel, taking away their wives and children. Abd Allah and his companions drove away their herd of camels, goats and sheep and brought them to Muhammad. Abd Allah presented Muhammad with the bloody head of Qays b. Rifaa. Muhammad was extremely pleased beholding the severed head of Qays b. Rifaa and rewarded Abd Allah with thirteen camels (worth about US\$ 4,550) from the booty. With this booty Abd Allah paid his bride-money and consummated his marriage.

It is reported by al-Waqidi that the Jihadists also took four women, including one very beautiful and sexy girl. Muhammad gave her to Abu Qatadah, another Jihadist. When one of Muhammad’s good friends, Mahmiyah b. al-Juz, informed him about her extreme beauty, Muhammad wanted her back from Abu Qatadah. But Abu Qatadah objected, saying:²⁴¹ “I purchased her from the spoils.” The Messenger of God said, “Give her to me.” So he had no choice but to hand her over to Muhammad. Muhammad gave her as a present to Mahimiyah b. al-Jaz al-Zubaydi.

Terror Seventy

Raid on a passing caravan at Batn al-Idam by Abd Allah b. Abi Hadrad— November, 629CE

Muhammad was so pleased with the success of the terrorist, Abd Allah b. Abi Hadrad al-Aslami (see Terror 69 above), that soon after the gory and senseless beheading of Qays b. Rifaa, he despatched this extremely fanatic, fierce Jihadist, along with Abu Qatadah al-Harith b. Ribī and a group of eight terrorists to make a raid on a passing

²⁴¹ Tabari, vol.viii, p.151

caravan at Idam, north of Medina. This raiding party arrived at Idam and waylaid for the passing caravan. A Bedouin caravan passed by and they greeted the Muslims with “Assalamu Alaikum.” But the Jihadists/terrorists attacked this caravan anyway because of past enmity, killed the leader of the caravan, and made off with their camel and food. They returned to Muhammad and told him the story. Allah promptly released verse **4:94** asking the raiding party to be discriminating while committing a plunder. Historians like Ibn Sa’d describes this raid as a prelude to attack on Mecca as Muhammad wanted to divert people’s attention from his ‘real’ intention, while covertly preparing to occupy Mecca.

Terror Seventy-one

Raid on B. Khudra at Suria by Abu Qatadah—December, 629CE

This was a petty expedition against the tribe of Khudra a sub-clan of B. Ghatafan that yielded a large plunder. Abu Qatadah led this raid in which he seized all the property of B. Khudra.

In this way Muhammad exacted his revenge on the tribes who dared to side with the Christians of Byzantine Empire. He became a very fearsome and powerful war monger and many smaller tribes decided to join the Muslim ranks to save themselves from Muhammad’s unbound wrath; if you cannot beat them then join them—they thought. They also found a good opportunity to enrich themselves with the plunder, if they joined the Islamic Jihadists—they thought correctly.

Besides the above reasons, many tribes were also forced to pledge their allegiance to him. Among them were: Bani Dzobian, B. Fazara, with their chief, Uyana. B. Hisn, Bani Sulaym, a powerful tribe in the Hejaz was also forced to join in Islam (see Terror 60, CH. 14).

The Prophet Muhammad, truly, had now become a ferocious warlord.

Continued in Chapter 16

Chapter Sixteen

'God knows, if we did possess (a chemical bomb), we wouldn't hesitate one second to use it'---Abu Musab al-Zarqawi²⁴²

Terror Seventy-two

The Occupation of Mecca by Muhammad—January, 630CE

After the debacle at Mu'tah, Muhammad remained in Mecca for about two months without significant raids or plunder, except for those described in CH.15. Then he received the news that a person, belonging to B. Bakr, a confederate of the Quraysh had killed a man from B. Khuzaa'h at a watering place at Mecca. The Khuzaa'h tribe was in alliance with Muhammad and it was reported that the person killed was a Muslim. This attack on Khuzaa'h was in retaliation for a long drawn blood feud between these two warring tribes. This cycle of revenge and counter revenge had started a long time before Muhammad was born. However, during the Hudaibiyah treaty, it was hoped that peace would finally be established between them by granting them freedom to choose whatever party they thought was friendly to them.

Some Quraysh men also joined in this melee. Muhammad considered this minor skirmish as breaking the Hudaibiyah pact that was drawn between the Quraysh and Muhammad. A representative of Khuzaa'h, Amr b. Salim al-Khuzai hastened to Medina to inform Muhammad of this incident and to seek his help. Muhammad was not at all interested in peacemaking. He made no attempt to mediate the matter with the Quraysh; instead, using this trivial incidence as an alibi he found a golden opportunity to attack the Meccans. In fact, after the great plunder at Khaybar Allah had revealed to him in verse **48:27** about his conquest of the Sacred Mosque--that is, the Ka'ba in Mecca. This new development made Muhammad confirm absolutely that it was a great opportunity sent by Allah.

Having heard what the envoy from the Khuzaa'h had to say, Muhammad promised his steadfast help for them. At that time, a large cloud engulfed the sky, and a superstitious Muhammad used that as proof of his promise to B. Khuzaa'h.

Very soon, another delegation headed by Budayl b. Warqa, a Khuzaa'h met Muhammad at Medina. Muhammad reiterated his assurance towards them. Having been re-assured by Muhammad, Budayl departed for Mecca.

Meanwhile, the Quraysh, realising the gravity of the situation, wanted to have a dialogue with Muhammad to come to a peaceful settlement without bloodshed as well as to extend the term of the treaty. They sent Abu Sufyan b Harb to have a discussion with Muhammad to bring calm. On his way to Medina, Abu Sufyan met Budyal b. Warqa at Usfan and enquired whether Budayl had a dialogue with Muhammad or not.

²⁴² Abu Musab al-Zarqawi was the Islamic terrorist who beheaded Nicholas Berg amidst the chanting of Qur'anic verses as shown in a video tape; reported by Robert Leiken and Steven Brooke (The Australian, Worldwide section, p12, May 24, 2004)

Budayl told a blatant lie to Abu Sufyan that he had not met Muhammad. But Abu Sufyan, at hindsight, examined the camel droppings of Budayl and correctly concluded that Budayl, had indeed met Muhammad; for, Budayl's camel droppings had the distinctive Medina pits of dates that the camel had been fed. Abu Sufyan was now quite apprehensive that Muhammad was planning for some retaliatory action. He was determined to prevent further bloodshed over such a small incidence.

Upon his arrival at Medina, Abu Sufyan first met his daughter, Umm Habibah bt. Abu Sufyan. Having recently returned from Ethiopia, she had become Muhammad's ninth wife when her husband died in Ethiopia. When Abu Sufyan entered her room and was about to sit on the bed of Muhammad, she did not allow him to rest there. She berated Abu Sufyan and told her father that as a polytheist he was an unclean person, and was not entitled to sit on Muhammad's hallowed bed. Abu Sufyan was utterly displeased at her own daughter's ungracious behaviour towards him and told her that evil had betaken her since she had left him and had accepted Islam.

Then Abu Sufyan came to Muhammad and spoke with him about this matter, but Muhammad kept silent and showed no intention of mitigating the issue through dialogue. Abu Sufyan approached Abu Bakr to speak to Muhammad about the case; Abu Bakr refused. Then he met Umar b. Khattab, but Umar threatened him with war. In desperation, Abu Sufyan went to meet Ali while Ali was with Fatima, the daughter of Muhammad. Her little son, al-Hasan b. Ali was also with her. Abu Sufyan implored Ali for the sake of kinship to intercede on his behalf to avoid the fighting. Ali utterly disappointed Abu Sufyan by saying that Muhammad's mind had already been made up, no intercession would work. Then, as a last resort, Abu Sufyan turned to Muhammad's daughter Fatima saying,²⁴³ "Daughter of Muhammad, don't you want to command your little son here to make peace among the people, so that he will be lord of the Arabs forever?"

Fatima replied, "By God, my little son is not old enough to make peace among the people, and no one can do so against the will of the Messenger of God."²⁴⁴ When Abu Sufyan realised that his case was hopeless, he sought the advice of Ali as to the appropriate course of action for a peaceful settlement of the matter. Ali further let down Abu Sufyan by saying that nothing could be done to change the mind of Messenger of Allah. A frustrated Abu Sufyan went to the congregation in the mosque and said, "People, I hereby make peace among the people."²⁴⁵ Having implored the Muslims for peace, Abu Sufyan mounted his camel and departed for Mecca.

When Abu Sufyan arrived at Mecca, the Quraysh asked him about the outcome of his peace mission. They heard the full story of how inflexible and belligerent Muhammad was. The Meccans chided Abu Sufyan that he had, indeed, been played out by Muhammad.

Meanwhile, after Abu Sufyan had left, Muhammad asked his people to prepare themselves for a raid, but kept the precise destination a closely guarded secret. Even Aisha, the child bride of Muhammad, was kept in the dark. To make sure that no one knew what was in his mind, he sent a contingent of Jihadists under the joint leadership

²⁴³ Tabari, vol. viii, p.164

²⁴⁴ Tabari, vol .viii, p.165

²⁴⁵ Tabari, vol. viii, p.165

of Abd Allah b. Abi Hadrad al-Aslami and Abu Qatadah al-Harith b. Ribī, to Batn. Idam, in the north of Medina to raid a passing Meccan caravan there (see Terror 70, CH. 15). He played this ruse so that people thought his mission was directed towards north; while, in secret, Muhammad was preparing a sudden attack on Mecca when the Quraysh were least prepared for it. It was indeed a great ploy and undoubtedly reflects on Muhammad's great acumen and sapiency in the conduct of terror, plunder and warfare. He was absolutely cagey in his meticulous plan for the raid on Mecca.

When everything was fully ready, Muhammad summoned his people and told them of his intention of making a surprise attack on Mecca. He also invited many other neighbouring tribes to join him in the occupation of Mecca. Fierce verses, eloquent speeches and invigorating sermons were spread out to rouse the Jihadists for this assault on Mecca.

While this readiness for the impending war was going on, a Muslim, Hatib b. Abi Baltaah wrote a letter to the Quraysh, informing them of the readiness of Muhammad to attack Mecca. An unlettered woman-slave carried the letter on her head-covering by hiding it inside her hair and proceeded to deliver it to the Quraysh. Muhammad received the news of undercover work of Hatib from heaven and sent out Ali and another Muslim to arrest the woman. They moved fast and caught up with the woman and searched her saddle but found nothing. When Ali threatened to strip her, she took out the letter from the hidden place and handed it over to Ali b. Abi Talib. Ali brought the letter to Muhammad. Having been informed of the content of the letter, Muhammad summoned Hatib b. Abi Baltaah and asked for an explanation for what he had done. Hatib said that, as he had all the members of his family still at Mecca, he simply wanted to warn them to save them. At this, an irate Umar sought Muhammad's permission to cut off the head of Hatib. But Muhammad forgave Hatib, because Hatib was a fierce fighter for the Muslims at Badr. Allah promptly sent down verse **60:1-4** on forgiving Hatib b. Abi Baltah.²⁴⁶

With full preparation to lay a siege on Mecca, Muhammad left Medina on January 1, 630, but he kept his exact destination a secret to his followers. Some thought he was going to invade the Hawazin tribe, some thought he was going to plunder the Thaqif people, some said he was going to fight the Quraysh. Although he was carrying arms, he appointed no military commander and displayed no banner, thus making his purpose of marching a real enigma to all. There were between eight and ten thousand of men under the command of Muhammad who left Mecca with full alacrity. Two of his wives, Zaynab bt. Jahsh and Umm Salamah, accompanied him on this occasion.

It was the month of Ramadan; Muhammad fasted and so did his followers who trailed him to Mecca. When he halted at al-Kadid, the B. Sulaym leader Uyanah b. Hisn joined him. As he proceeded, many other smaller tribes residing within the vicinity also joined with Muhammad. When they asked Muhammad about his purpose of advance, Muhammad maintained his reticence. He broke his fast at al-Kadid and told his followers that they could observe the remaining fasts or discontinue if they wished; then he proceeded ahead and put up his camp at Marr al-Zahran after eight days of marching. Another one thousand-seven hundred (1,700) members from various nearby tribes also joined him in the rush for Mecca. Up to this point, the news

²⁴⁶ Ibn Ishak, p.545

of Muhammad's advance to Mecca was not known to the Quraysh. On the night Muhammad encamped at Marr al-Zahran, he ordered his Jihadists to light individual fires. So, ten thousand fires were kindled giving the impression of a massive mobilization of troops. Abu Sufyan b. Harb along with Hakim b. Hizam and Budayl b. Warqa went out to gather information about Muhammad's intention.

When Muhammad halted at Marr al-Zahran, al-Abbas b. Abd al-Muttalib met him. As written in a previous part of this series, al-Abbas was actually a secret agent of Muhammad, feeding him with sensitive information about the movement of the Quraysh army. Being a top-notch businessman and a banker,²⁴⁷ al-Abbas was a smart, astutely worldly person. When he found, beyond a shadow of doubt, that his nephew (Muhammad) was strong enough, he joined him, but kept that a closely guarded secret from the Quraysh. He was warmly welcomed with favor and affection by Muhammad.

The reason of al-Abbas' visit to Muhammad was to secure a pledge of safety for the Meccans; for, he feared that an onslaught by so many Muslim Jihadists would completely decimate the Quraysh forever, ruining his flourishing business. He told Muhammad that once he got a pledge of safety from him, he would inform whoever he ventures to meet in the street so that the message of security would be passed to all in Mecca.

Muhammad marched forward and when he halted at Niq al-Uqh, a place between Mecca and Medina, Abu Sufyan b. al-Harith b. Abd al-Muttalib (not Abu Sufyan b. Harb; Abu Sufyan b. al-Harith was the paternal cousin of Muhammad and a poet) and another Quraysh sought an audience with Muhammad. At first, Muhammad declined to meet them, as he (Muhammad) claimed that this duo had previously tormented him while he was in Mecca. When these two Quraysh told Muhammad's wife, Umm Salamah, that they would go on a hunger strike if Muhammad did not meet them, Muhammad's stony heart was slightly softened. The duo met Muhammad and became Muslims. Ibn Ishak²⁴⁸ reports that an irate Muhammad punched Abu Sufyan b. al-Harith in the chest for his past action of hitting Muhammad. Abu Sufyan b. al-Harith then requested Muhammad to implore Allah to exonerate his (Abu Sufyan al-Harith) past sins.

After meeting Muhammad and securing his pledge of safety, al-Abbas set out to return to Mecca. While he reached al-Arak, he met Abu Sufyan b. Harb and Hakim b. Hizam and another Quraysh who were on their way to investigate what was going on. When they saw the huge fire that Muhammad's followers had lit they were greatly overwhelmed. They had never seen such a massive show of military power before.

When Abu Sufyan asked al-Abbas about the situation, the latter informed him that Muhammad had marched with ten thousand Muslims to invade Mecca and that if Abu Sufyan would dare to visit Muhammad, the latter would cut off his head. Having had made no preparation to meet such a menacing attack from the Muslims, a nervous and distressed Abu Sufyan sought the advice of al-Abbas. Al-Abbas took Abu Sufyan behind the mule he (al-Abbas) was riding. The other two mates of Abu Sufyan

²⁴⁷ Rodinson, p.259

²⁴⁸ Ibn Ishak, p.546

followed on foot. The duo then passed by the groupings of Muslim soldiers and came to the camp of Umar b. Khattab. Umar rushed out with naked sword to kill Abu Sufyan. So, al-Abbas moved fast to escape Umar. Then both the party (i.e., Umar and Abu Sufyan with al-Abbas) arrived at the camp of Muhammad. First, Umar entered at the camp of Muhammad and sought his permission to cut off the head Abu Sufyan. Al-Abbas then pleaded with Muhammad that he had given the pledge of protection to Abu Sufyan. On the passionate plea of al-Abbas Muhammad sent the message that he would like to meet Abu Sufyan in the morning, next day. Abu Sufyan was now in tenterhook and passed an agonizing night at Umar's camp.

In the morning, next day, Umar took Abu Sufyan to meet Muhammad. When a vaunted Muhammad extolled that he was the Messenger of Allah, Abu Sufyan expressed his doubt on his claim. Al-Abbas quickly warned Abu Sufyan that he should immediately submit to Islam, lest Muhammad cut off his head. This is what al-Abbas said, "Woe to you! Recite the testimony of truth before, by God, your head is cut off."²⁴⁹ So, a frightened Abu Sufyan, to save his life, had no choice but to become a Muslim on the spot.

There were a few other compelling reasons for Abu Sufyan b. Harb to surrender so easily to Muhammad. Previously, he had lost his trusted and able military general, Khalid b. Walid to Muhammad when he (Khalid) became a Muslim and joined Muhammad in the business of plunder. Moreover, the marauding Jihadists had blocked the northern and southern trade routes of the Quraysh on which their livelihood was totally dependent. To add more to their misfortune, a severe famine gripped the Meccans. It is apprehended that this famine was also the creation of Muhammad. Sourcing ibn Hisham, Hamidullah quotes, "When Thumamah ibn Uthal, a chieftain of Yamamah, stopped at the instance of the Prophet, exports of grain historians record that a famine in Mecca was the result."²⁵⁰ Needless to say, all these unfortunate circumstances made Abu Sufyan a desperate person and forced him to run to Muhammad just to save the lives of the Meccans from a blood-thirsty army that was ready to pounce on Mecca.

Then al-Abbas implored Muhammad to grant Abu Sufyan some glory as a token for his conversion to Islam. So Muhammad said, "Yes, whoever enters the house of Abu Sufyan shall be safe; anyone who enters the sanctuary shall be safe; and anyone who locks his door behind him will be safe."²⁵¹ In this pledge of safety, sanctuary meant the area around Ka'ba.

Nonetheless, *Sahih Muslim* records that despite this immunity, Muhammad instructed that whoever is found at the top of mount Safa is to be killed. Here is the *Hadith*:

Sahih Muslim: Book 019, Number 4396:

It has been narrated on the authority of Abdullah b. Rabah who said: We came to Mu'awiya b. Abu Sufyan as a deputation and Abu Huraira was among us. Each of us would prepare food for his companions turn by turn for a day. (Accordingly) when it was my turn I said: Abu Huraira, it is my turn today. So

²⁴⁹ Tabari, vol. viii, p.173

²⁵⁰ Hamidullah, p.80

²⁵¹ Tabari, vol. viii, p.173

they came to my place. The food was not yet ready, so I said to Abu Huraira: I wish you could narrate to us a tradition from the Messenger of Allah (may peace be upon him) until the food was ready. (Complying with my request) Abu Huraira said: We were with the Messenger of Allah (may peace be upon him) on the day of the Conquest of Mecca. He appointed Khalid b. Walid as commander of the right flank, Zubair as commander of the left flank, and Abu 'Ubaida as commander of the foot-soldiers (who were to advance) to the interior of the valley. He (then) said: Abu Huraira, call the Ansar to me. So I called out to them and they came hurriedly. He said: O ye Assembly of the Ansar, do you see the ruffians of the Quraish? They said: Yes. He said: See, when you meet them tomorrow, wipe them out. He hinted at this with his hand, placing his right hand on his left and said: You will meet us at as-Safa'. (Abu Huraira continued): Whoever was seen by them that day was put to death. The Messenger of Allah (may peace be upon him) ascended the mount of as-Safa'. The Ansar also came there and surrounded the mount. Then came Abu Sufyan and said: Messenger of Allah, the Quraish have perished. No member of the Quraish tribe will survive this day. The Messenger of Allah (may peace be upon him) said: Who enters the house of Abu Safyin will be safe, who lays down arms will be safe, who locks his door will be safe. (some of) the Ansar said: (After all) the man has been swayed by tenderness towards his family and love for his city. At this, Divine inspiration descended upon the Messenger of Allah (may peace be upon him). He said: You were saying that the man has been swayed by tenderness towards his family and love for his city. Do you know what my name is? I am Muhammad, the bondman of God and His Messenger. (He repeated this thrice.) I left my native place for the take of Allah and joined you. So I will live with you and die with you. Now the Ansar said: By God, we said (that) only out of our greed for Allah and His Messenger. He said: Allah and His Apostle testify to you and accept your apology.

After his conversion to Islam and having secured the pledge of safety from Muhammad, Abu Sufyan hurriedly went ahead of the Muslim army's entry to Mecca and announced the guarantee of safety for all Meccans by Muhammad. The utterly terrorised Meccans dispersed and hurried to their homes, or headed to the sacred sanctuary – the Ka'ba. Many of them also proceeded towards Abu Sufyan's house to save their lives from the imminent attack by the Muslims.

Meanwhile, after the departure of Abu Sufyan and Hakim b. Hizam, Muhammad sent al-Zubayr giving him his banner and commanded him to plant the banner in the upper part of Mecca (i.e., the northern mountain pass) and instructed him not to depart from where he was posted. Muhammad entered Mecca from this site.

Muhammad commanded Khalid b. Walid and the recent converts like, B. Sulaym, Qudaah etc. to enter Mecca through the lower part of Mecca (i.e., the southern highway to Yemen). This was the site where the B. Bakr was. Despite the surrender by Abu Sufyan, the Quraysh leader some diehard Quraysh, under the command of Ikrimah b. Abi Jahl would not let the Muslims walk through Mecca unchallenged. So they mobilized a B. al-Harith b. Abd Manat and the Ahabish and other minor tribes in this part Mecca to fight Muhammad's army. Khalid was appointed to fight these people there. Muhammad gave instruction to Khalid to fight only those who fight with

them. The army of Ikrimah resisted Khalid's aggression, so he fought back but lost the battle and took to flight. Ikrimah b. Abi Jahl was one of those who fled. Twenty-four (or twenty-eight as per Muir) of the polytheists were killed. This was the only fight in Mecca. However, a section of al-Zubayr's soldiers took a separate path than the one stipulated by Muhammad. They blocked the western route to the seacoast known as Kada road. The eastern and the northern routes were blocked by Muhammad's party. Thus, there was a four-pronged attack on Mecca, from which the Quraysh found very difficult to escape. Despite this siege all around, al-Zubayr's army met with some Quraysh soldiers on the slope of Kada and the Quraysh killed a few of them. Then Muhammad entered Mecca where al-Zubayr had planted his banner. It was January 11, 630, ten days after Muhammad had left Medina. Many Meccan people swarmed him to embrace Islam. Muhammad stayed among them for half a month.

When Muhammad entered Mecca he granted a general amnesty to the Meccans except for eight people (or ten people, according to Ibn Sa'd²⁵²). He ordered that those were to be killed even if they were found under the curtains of Ka'ba. Hitherto, shedding of blood in the holy precinct was strictly forbidden by the polytheists. Muhammad wanted to maintain that old tradition, but to quench his extreme thirst for revenge he proclaimed that Allah had permitted only him to cause bloodshed in the holy sanctuary, just for a few hours. Here is a *Sahi Hadith* from *Sahi Bukhari* on Muhammad's exclusive right to shed blood at the holy sanctuary:

Volume 3, Book 34, Number 303:

Narrated Ibn 'Abbas:

Allah's Apostle said, "Allah made Mecca a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its Luqata (fallen things) except by a person who would announce it publicly." 'Abbas bin 'Abdul-Muttlib requested the Prophet, "Except Al-Idhkhir, for our goldsmiths and for the roofs of our houses." The Prophet said, "Except Al-Idhkhir." 'Ikrima said, "Do you know what is meant by chasing its game? It is to drive it out of the shade and sit in its place." Khalid said, "(Abbas said: Al-Idhkhir) for our goldsmiths and our graves."

Muhammad's unbound wrath was especially reserved for those who apostatised from Islam. Among them was 1. Abd Allah b. Sa'd. His crime was that he became an apostate after embracing Islam. He was a scribe of Muhammad, but soon found out the trickery of Muhammad's claim of divine revelation, left Islam and returned to Mecca. When Muhammad wanted Abd Allah b. Sa'd killed, he fled to Uthman, his foster brother.

When the din and bustle of Mecca invasion had subsided, Uthman took Abd Allah ibn Sa'd for an audience with Muhammad and to seek his mercy upon him. When Uthman implored Muhammad to show mercy on Abd Allah ibn Sa'd, he (Muhammad) kept silence for a long time before saying, 'yes.' When Abd Allah ibn

²⁵² Ibn Sa'd, vol. ii, p.165

Sa'd and Uthman left, Muhammad's companions asked him about his long silence. Muhammad said that his long hush was meant for someone to stand up and kill Abd Allah ibn Sa'd. Then one *Ansar* asked Muhammad as to why the latter did not give a signal to kill Abd Allah ibn Sa'd. Muhammad replied, "A prophet does not kill by making signs."²⁵³

Among the others who were targeted for killing were: **2.** Abd al-Uzza b. Khatal or Abd Allah ibn. Khatal. His offence was that he killed his slave when the slave did not cook his food (Note: killing one's slave was not a serious crime during that time). Then Abd Allah ibn. Khatal fled to Mecca and renounced Islam. He had two singing girls who used to sing satires about Muhammad. Muhammad ordered that they too are to be killed along with Abd Allah ibn Khatal. When it was discovered that Abdallah ibn Khatal was hiding inside Ka'ba hanging the curtain of Ka'ba, two Jihadists, Said b. Hurayth al-Makhzumi and Abu Barzah killed Abd Allah by ripping open his Belly.²⁵⁴ **3.** One of the singing girls named Fartana was also killed. **4.** The other girl fled. **5.** Another Meccan killed was al-Huwayrith; Muhammad charged that he maltreated his daughter Zaynab during her escape bid from Mecca. On Muhammad's order Ali b. Talib killed him.

On the killing of the singing girl, *Sunaan Abu Dawud* records:

Sunaan Abu Dawud: Book 14, Number 2678:

Narrated Sa'id ibn Yarbu' al-Makhzumi:

The Prophet (peace_be_upon_him) said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam.

Muhammad also killed: **6.** Miqyas b. Subabah who had previously killed the killer of his brother and then fled to Mecca and apostatised (see Terror 46, CH. 12). Muhammad ordered his killing for his apostasy. Numaylah b. Abd Allah killed him.

Also in the hit list were: **7.** Ikrimah b. Abi Jahl and **8.** Sarah. Sarah was the freed slave-girl of one of the sons of Abd al Muttalib. Muhammad claimed that she used to molest him while he was in Mecca. It is reported that Muhammad eventually forgave Sarah. Ikrimah b. Abi Jahl fled to Yemen. Later, Ikrimah's wife pleaded for Muhammad's mercy on her husband. Muhammad forgave Ikrimah on condition that he returned to Mecca and submit to Islam. Ikramah's wife set out to find her husband when he was about to set sail for Ethiopia. She brought him back to Muhammad and both she and Ikrimah accepted Islam and saved their lives.

Besides those eight Meccans, Ibn Sa'd lists two more people whom Muhammad earmarked for killing. They were:

²⁵³ Tabari, vol. viii, p.179

²⁵⁴ Ibn Sa'd, vol.ii, p174

9. Habbar b. al-Aswad—for tormenting Muhammad’s daughter Zaynab during her escape bid from Mecca. He concealed himself but was caught after a few months, repented, converted to Islam and was forgiven.

10. Hind bt. Utbah, the wife of Abu Sufyan b. Harb. She chewed the liver of slain Hamzah at Badr II. She accepted Islam and Muhammad pardoned her.

Later, Umar killed Sarah by causing his horse to trample her at al-Abtah. On the day of occupation of Mecca, Muhammad commanded that six men and four women be killed. The women were: 1. Hind bt. Utbah b. Rabiah, 2. Sarah, the freed slave girl of Amr b. Hashim b. Abd al-Muttalib; she was killed (waqidi) on the day of invasion. 3. Quraybah; killed on the day of invasion, 4. Fartana escaped death and lived until the Caliphate of Uthman.

Those killings of the Meccan women smacks in the face of Islam’s claim that the religion forbids the killing of women in a war. In fact, we can cite *Sahih* (authentic) *Ahadith* to demonstrate that the killings of polytheist women and children and old men are definitely sanctioned by Muhammad. Here are a few samples:

Sahih Muslim: Book 019, Number 4321:

It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (may peace be upon him), when asked about the women and children of the polytheists being killed during the night raid, said: They are from them.

Sunaan Abu Dawud: Book 14, Number 2664:

Narrated Samurah ibn Jundub:
The Prophet (peace_be_upon_him) said: Kill the old men who are polytheists, but spare their children.

The fate of those condemned persons had already been enumerated above.

All those killings done, Muhammad then descended into a valley, at a spot close to the tombs of Abu Talib, his uncle, and Khadija, his first wife. He pitched his tent there. When his followers asked him if he would like to visit his old home, he said, “No”. The great banner was planted at the door of his tent. He was now the lord of Mecca.

After a while, he mounted on al-Qaswa, his camel, proceeded to Ka’ba and made seven circuits of the holy sanctuary. Then he pointed his staff to the idols and commanded that they be destroyed. The great idol of Hubal in front of Ka’ba was demolished. Tradition says that there were three hundred and sixty (360) idols in Ka’ba. All those idols were then destroyed in front of the bewildered Quraysh, who just a few moments ago were their idols ardent worshippers. On the destruction of the idols, and on the religious tolerance preached by Muhammad, Allah promptly sent an oracle (17:81) decreeing the banishment of falsehood and the arrival of the truth.

Having conquered Mecca with extreme ease and without much bloodshed, Muhammad halted at the door of Ka'ba and exalted Allah and thanked Him for the victory. With him were Usama b. Zayd, Uthman b. Talhah and Bilal, as recorded in *Sahih Bukhari*:

Volume 1, Book 9, Number 483:

Narrated Ibn 'Umar:

The Prophet entered the Ka'ba along with Usama bin Zaid, 'Uthman bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka'ba. I asked Bilal "Where did the Prophet pray?" Bilal replied, "Between the two front Pillars."

Allah also speedily sent down verse **49:13** proclaiming that mankind was created as male and female and that He had created many nations and tribes.

Then he went to the house of Abraham, twenty or thirty steps from Ka'ba, and took the key of Ka'ba and gave that to Uthman ibn Talha to keep Ka'ba's custody for posterity. Al-Abbas was appointed to serve drinks to the pilgrims. Muhammad then obliterated the pictures of Abraham and the angels that covered the walls of Ka'ba. He broke, with his own hands, a dove made of wood and threw that away. Allah hurriedly released the verse on Abraham (**3:67**) justifying Muhammad's obliteration of idols and images. In this verse Allah proclaimed that Abraham was neither a Jew nor a Christian but a *Hanif* (a Muslim?) and Muhammad was the nearest to Abraham.

Sahih Bukhari records Muhammad's destruction of the idols at Ka'ba in this *Hadith*

Volume 3, Book 43, Number 658:

Narrated 'Abdullah bin Masud:

The Prophet entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."

Then Muhammad proclaimed that whoever believes in Allah must not keep any image in his/her house and should break all idols at home. He delivered a passionate speech declaring his attachment to the hallowed city. Muslim historians claim that this won the hearts and minds of the Meccans. The residents of Medina were now apprehensive that Muhammad might stay in Mecca permanently. But Muhammad consoled them that he would never quit Medina. Then he returned to his tent. Abu Bakr brought his aged and blind father Abu Quahafa to Muhammad and he converted to Islam in front of Muhammad.

The destruction and the removal of all the idols from Ka'ba done, Muhammad ordered Bilal to mount its top and offer *Adhaan*—the Muslims prayer call. Then the Muslims gathered and offered prayer led by Muhammad.

Then Muhammad announced the general amnesty for the Meccans. He sat at al-Safa and Umar b. Khattab administered the oath of allegiance of the Meccans to Islam. First, the men swore allegiance, then the females. Among the females was Hind bt.

Utbah, the wife of Abu Sufyan b. Harb. She was fully veiled to hide herself and she was apprehensive that Muhammad would punish her. When she met Muhammad she implored forgiveness from him. Muhammad forgave her and bound her on the pledge that she should neither commit adultery nor kill children.

Since Muhammad never shook hands with women except with those whom he was permitted, the mode of allegiance of women was that Muhammad dropped his hand in water and then she did the same.

Safwan b. Umayyah, a Quraysh and an implacable enemy of Muhammad, set out for Jeddah to leave for Yemen. When he heard the news of victory of Muhammad he was about to commit suicide by throwing himself at sea. The people approached Muhammad and told him of this. He pardoned Umayyah and gave Umayyah his turban as a symbol of his pardon. Umayr went to Safwan, showed the turban to Safwan and he was brought to Muhammad and the latter gave him four months to decide whether he should convert to Islam or die. In the end, Safwan decided to become a Muslim. His wife, Fakhitah bt. Al-Walid also became a Muslim.

Ibn Sa'd²⁵⁵ writes that Muhammad also visited the house of Umm Hani (also known as Hind bt. Abu Talib), his cousin and offered the victory prayer there. She became a Muslim and her husband also joined her. Two polytheist brothers-in-law of her who were against Muhammad took shelter in her house. Ali wanted to kill them. She pleaded with Muhammad for mercy on them. It is reported that Muhammad granted amnesty to them after they embraced Islam.

Wahsi, the Abyssinian slave who slew Hamza, fled to Taif and eventually obtained a pardon.

Muhammad was quite forgiving and magnanimous after conquering Mecca. He did this for his own interest. He did what every astute politician would have done in this situation, grant a general amnesty. His forgiveness gave him wide support in Mecca. Within two weeks, two thousand Meccans embraced Islam.

Muhammad then married Mulaykah bt Dawud al-Laythiyaah. Previously, Muhammad had killed her father. This was told to her by Muhammad's wives. One of the Prophet's wives came to Mulaykah and said to her, "Are you not ashamed to marry a man who killed your father?"²⁵⁶ So, a beautiful and young Mulaykah left Muhammad. It is reported that Muhammad had killed her father on the day of the conquest of Mecca.

Muslim historians often extol Muhammad's great 'compassion' in offering a general amnesty to the Meccans. They also praise the bloodless nature of this occupation. Nonetheless, a little thought clearly demonstrates that it was in the interest of Muhammad that he should take up Mecca with the least possible bloodshed. A general genocide and an unhindered plunder would be of no advantage to him-- Muhammad knew this truth very well, and therefore, he cleverly avoided unnecessary killing of his nearest kith and kin. After all, Muhammad belonged to the tribe of

²⁵⁵ Ibn Sa'd, vol.ii, p.179

²⁵⁶ Tabari, vol. viii, p.187

Quraysh. He had blood relations with many of them, and he proved once again the old adage, 'blood is thicker than water.'

We can also refute the dubious claim that this occupation was relatively bloodless. We have already seen how a few polytheists did put up some resistance, however feeble it was, and that a number of them and a few Muslims died. Besides these, we shall also witness in the next few episodes the 'true' vengeance of Muhammad, when he dispatched troops after troops to annihilate any resemblance of religious tolerance in and around Mecca, and to mop up ruthlessly any possible future resistance against him.

Furthermore, less than two years after Muhammad granted general amnesty to the citizens of Mecca, he revoked this official pardon when he sent his agents, Abu Bakr and Ali to announce to the polytheists of Mecca that they face execution if they did not convert to Islam (verse 9:5, known as the verse of the sword nullified any amnesty/mercy granted to the polytheists of Mecca).

Nevertheless, one must appreciate the cleverness, the skillfulness, and the agility of Muhammad in occupying the greatest citadel of Islam, Mecca. One indeed needs the steadfastness, firmness, mercilessness, shrewdness and cunningness and above all the adherence to absolute fascism demonstrated by Muhammad to become a celebrated terrorist/warlord.

Many Jihadists were unhappy that no exquisite Meccan booty fell on them. They were grumbling and Muhammad had to borrow large sums from the wealthiest Quraysh to give fifty Dirhams (about US\$ 250) each to two thousand such 'needy' Jihadists.²⁵⁷

Finally, on the day Muhammad invaded Mecca, he made it compulsory for Muslims to wage *Jihad* (religious war) on non-Muslims whenever they are called to do so.

Here are a few *Ahadith* on the compulsory nature of *Jihad* :

Sahih Muslims: Book 020, Number 4597:

It has been narrated on the authority of Ibn 'Abbas that the Messenger of Allah (may peace be upon him) said on the day of the Conquest of Mecca: There is no Hijra now, but (only) Jihad (fighting for the cause of Islam) and sincerity of purpose (have great reward) ; when you are asked to set out (on an expedition undertaken for the cause of Islam) you should (readily) do so.

Sahih Bukhari: Volume 4, Book 52, Number 42:

Narrated Ibn 'Abbas:

Allah's Apostle said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

Sahih Bukhari: Volume 4, Book 52, Number 311:

²⁵⁷ Rodinson, p.262

Narrated Ibn 'Abbas:

The Prophet said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call."

Continued in Chapter 17

Chapter Seventeen

'Violence is the last refuge of the incompetent'---Isaac Asimov (1920-1992)²⁵⁸

Terror Seventy-three

The Destruction of al-Uzza at Nakhla by Khalid b. al-Walid—January, 630CE

During the next two weeks after Muhammad's occupation of Mecca (see Terror 72, CH.16), Muhammad's true notion on religious freedom and tolerance was revealed. Immediately after he seized control of Mecca, he dispatched troops all around Mecca to destroy the pagan idols and to force people to Islam. The first such 'religious cleansing,' just five nights before the end of Ramadan, was the destruction of al-Uzza by the fearsome general Khalid b. al-Walid. Al-Uzza was the biggest female idol (goddess) at Nakhla, more recent than al-Lat and was worshipped and venerated by B. Shayban, a sub-tribe of B. Sulaym, Quraysh, Kinanah and al-Mudar, inhabiting in and around Mecca.

Ibn Kalbi contends that Muhammad had once given an offering to al-Uzza. He writes:

'We have been told that the Apostle of God once mentioned al-Uzza saying, "I have offered a white sheep to al-'Uzza, while I was a follower of the religion of my people.'" (Ibn al-Kalbi, p.16)

Upon Muhammad's order, Khalid raided the temple and demolished the idol. He raided this temple twice. In his first incursion, he cut down a tree in the temple, broke the idol and killed its attendant and returned to Medina. Not satisfied with this, Muhammad sent him again. This time, Khalid went out with full fury, ransacked the temple while the custodian of al-Uzza, Dubayyah al-Sulami started to cry. Khalid killed him and cut down another tree in the temple compound. Then, while Khalid was rampaging through the shrine, a wailing, naked Ethiopian woman rushed towards Khalid. He beheaded her, took her Jewellery and brought it back to Muhammad. Muhammad was extremely pleased and claimed that that naked black woman was the real al-Uzza.

Terror Sevent-four

The Destruction of Suwa at Ruhat by Amr b. al-As—January, 630CE

Almost at the same time Muhammad sent Khalid to destroy al-Uzza, he also sent Amr b. al-As to destroy the stone idol of Suwa at Ruhat, a mere three kms from Mecca. Suwa was a stone in the shape of a woman to represent mutability and beauty²⁵⁹ and was worshipped by the tribe of Hudhayl. Its custodian was a man from B. Liyyan.²⁶⁰ Amr b. al-As broke the stone idol in pieces and, forced its keeper under sword to accept Islam. To his disappointment Amr did not find much valuable treasure in this temple.

²⁵⁸ Foundation (1951)

²⁵⁹ Yusuf Ali, The Holy Qur'an, Appendix xiii, p.1619

²⁶⁰ Ibn al-Kalbi, p.8

Terror Seventy-five**The Destruction of al-Manat at al-Kadid by Sa'd b. Zayd al-Ashhali—January, 630CE**

Then Sa'd b. Zayd went out to al-Kadid with twenty horsemen and destroyed the female idol (goddess) of Manat that the people of al-Aws al-Khazraj, and Ghassan used to worship. Manat was the most ancient of all idols around Mecca and its vicinity. When the Muslims arrived at the temple, they found there a black woman with unkempt hair. Sa'd struck her with his sword and killed her. Then Sa'd ransacked the area for valuables but found none. Some say that Manat was destroyed by Ali. Ali found two swords under the foundation of Manat and Muhammad gave those two swords to Ali.²⁶¹

Terror Seventy-six**Plunder of B. Jadhimah at Tihamah by Khalid b. al-Walid—January, 630CE**

Pleased with Khalid's service, Muhammad sent him with a detachment of three hundred and fifty (350) men to deal with the Banu Jodhimah who inhabited the low lands of Tihamah. They were not really pagans or polytheists, but Sabeans. The Sabeans claimed to be the descendants of Seth, a son of Adam. They used to worship the Sun, the Moon and the Stars, claiming their faith to be the religion of Noah.²⁶² Muhammad instructed Khalid to call them to Islam without fighting. However, when Khalid arrived at the site, he brought up old issue of enmity and mistreated them. B. Jadhima refused to surrender and took up arms against Khalid.

Nonetheless, after pleading from several other senior members of the tribe, they surrendered. Even then, Khalid b. Walid killed some of them. Haykal²⁶³ writes that those who surrendered but did not accept Islam were to be killed. When Muhammad received the news of the atrocity by Khalid, he was very displeased and asked Allah to absolve him from the act of violence by Khalid, the peccant. He said, "Slay the people as long as you do not hear a Muadhhdin (cryer for Islamic prayers) or see a mosque."²⁶⁴

Here is *Sahi Hadith* from *Sahih Bukhari* on the level of atrocity and cruelty perpetrated on B. Jadhimah by the Muslims:

Volume 5, Book 59, Number 628:

Narrated Salim's father:

The Prophet sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every

²⁶¹ Ibn al-Kalbi, p.14

²⁶² Hughes Dictionary of Islam, p.551

²⁶³ Haykal, Ch. The Conquest of Mecca

²⁶⁴ Ibn Sa'd, vol. ii, p.182

one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

Then Muhammad asked Ali to go to B. Jadhimah to pay the compensation for the killing by Khalid. Ali paid the B. Jadhimah the blood money and the compensation for the property that Khalid had destroyed.

As per Ibn Ishaq²⁶⁵ Muhammad had commanded Khalid to kill the B. Jadhimah for their refusal to accept Islam.

Here is a pitiable tale of cruelty by the Muslim army as narrated by a Jihadist²⁶⁶ when Khalid invaded B. Jadhimah,:

According to Sa'id b Yahya al-Umawi.....Abdallah b. Abi Hadrad, who said: I was among Khalid's horsemen that day. One of their young men—he was among the prisoners, his hands were tied to his neck with a rope, and some women were gathered not far from him—said to me, "Young man!" "Yes," I said. He said: "Will you take hold of this rope and lead me by it to these women, so that I can entrust them with a needful matter of business? Then you can bring me back to do as you all please with me." I said, "By God, what you have asked me is a small thing." I took hold of his rope and led him by it until I had brought him to stand near them. He said, Farewell, Hubayshah, as life runs out!"

After the condemned man met his sweetheart, he recited a poem for her and the woman replied, "And you—may you be made to live ten and seven years uninterrupted and eight right after them!"

Then the Jihadist took him away and cut off his head. The distraught woman ran to her beheaded lover, threw herself down on him and she kept kissing him until she died beside him.

Terror Seventy-seven

Second Raid on B. Hawazin or the Battle of Hunayn by Muhammad—January, 630CE

B. Hawazin were a large group of north Arabian tribes who were bitterly opposed to the Quraysh. This hostility was due to the trade rivalry between Mecca and Taif. The place where this battle took place was a valley, called Hunayn and was about three days march from Mecca. This battle is mentioned in the Qur'an in verse **9:25-26**

Muhammad stayed in Mecca for a fortnight after conquering it; sending his troops around Mecca to remove the last vestiges of polytheism and to force the non-Quraysh

²⁶⁵ Tabari, vol.viii, p.190

²⁶⁶ Tabari, vol.viii, p.191

people, living in the vicinity of Mecca to Islam. He did this religious persecution with ease, as most of the polytheists could not anticipate such a sudden ferocious attack on them, and were completely unprepared for this atrocity. The Hawazin and the Thaqif tribes were particularly disturbed and enraged by the destruction of pagan idols in Mecca and within its vicinity. They decided not to let this inhuman torment and barbarity of Muhammad's army go unchallenged

It is reported that when Malik b. Awf from B. Nasri (a branch of Hawazin tribe), a tribal leader of thirty, heard of the conquest of Mecca by Muhammad, he gathered a force, consisting of B. Thaqif, B. Nasr and B. Jusham and other minor tribes residing in the locality. Excepting a few minor sub-clans from the Hawazin, all other tribes inhabiting the area joined in this battle to resist the aggression of Muhammad. Towards the last few days during his stay, Muhammad received information that the Hawazin and Thaqif groups of tribes had marched out against Mecca and had already assembled at Hunayn to confront him.

The Hawazin tribe, with twenty thousand men,²⁶⁷ under the leadership of Malik b. Awf marched against Muhammad with their women, children and cattle, meaning that this was a fight to death. As soon as Muhammad received the news of mobilisation of B. Hawazin and Thaqif, he sent Abd Allah b. Abi Hadrad al-Aslami to spy on them and collect information on their plan. This Muslim spy infiltrated the Hawazin and Thaqif people and brought the news that they had decided to fight Muhammad. It is reported by Tabari that when the Muslim spy, Abd Allah b. Abi Hadrad brought the information of the B. Hawazin, Umar b. Khattab did not believe him and called the Muslim spy a liar. On this accusation, the Muslim spy revealed the secret that Umar had, on some occasions, called Muhammad a liar too. This is what Abd Allah said, "O, Umar, if you accuse me of lying, then many a time you have denied the truth. You have accused the one who is better than me [i.e, the Prophet] of lying."²⁶⁸

Tabari²⁶⁹ further reports that the Hawazin and the other Meccan tribes considered Muhammad an apostate of his time because he parted from the religion of the Quraysh.

Malik had vowed that either he will win against the apostate (i.e., Muhammad) or he would commit suicide. Malik's people readily agreed with him, i.e., to win or to die.

Having secured the unqualified support from his people, Malik gave order to his people that when they saw their enemy they would attack them as one body, thus maintaining the solid unity among his people.

Then the spies of Malik went out to gather information on the movement of Muhammad's army. An apocryphal account says that they saw the white men (angels?) on black and white horses they were blinded and returned quickly.²⁷⁰

After Muhammad heard from the Muslim spy the news of B. Hawazin and their confederates, he decided to march to face his new enemy. Since, he, at that time had

²⁶⁷ Rodinson, p.263

²⁶⁸ Tabari, vol. ix, p.6, footnote 45

²⁶⁹ Tabari, vol ix, p.5, footnote 38

²⁷⁰ Tabari, vol. ix, p.6

very little money, he approached Safwan b. Umayyah (Safwan was under suspended death sentence by Muhammad—see Terror 72, CH.16), an arms manufacturer, who was still a polytheist, to lend the Muslims the weapons necessary for the war. Safwan readily accepted Muhammad's arms deal and supplied (on loan) and transported all the weapons the Muslims required for their battle.

Having procured the arms from an infidel, Muhammad now marched with ten thousand (10,000) of his Medinaan followers along with two thousand (2,000) of his new converts of Mecca, i.e., altogether twelve thousand (12,000) Muslim Jihadists against B. Hawazin and B. Thaqif. This was the second raid on B. Hawazin by the Muslims (for the first raid, see Terror 54, CH.14). He kept Attab b. Asid, a recent convert to Islam in charge of Mecca to look after the men left in Mecca. Foremost in the minds of these Muslim fighters was the exquisite booty that they could have from the B. Hawazin and their confederates. Here is a *Hadith* from *Sunaan Abu Dawud* about how Muhammad motivated his fighters with booty. This is a lengthy *Hadith*; I have quoted only the relevant part):

Book 14, Number 2495:

Narrated Sahl ibn al-Hanzaliyyah:

On the day of Hunayn we travelled with the Apostle of Allah (peace_be_upon_him) and we journeyed for a long time until the evening came. I attended the prayer along with the Apostle of Allah (peace_be_upon_him).

A horseman came and said: Apostle of Allah, I went before you and climbed a certain mountain where saw Hawazin all together with their women, cattle, and sheep, having gathered at Hunayn.

The Apostle of Allah (peace_be_upon_him) smiled and said: That will be the booty of the Muslims tomorrow if Allah wills. He then asked: Who will be on guard tonight?

Muhammad arrived at Hunayn in the evening or at night and encamped there. Ibn Ishak²⁷¹ (Ibn Ishak, p.565) writes that while at a halt on their journey the Muslims asked Muhammad to make a tree for them to hang their swords, per the Meccan tradition whereby they would hang their swords and sacrifice their animals in such a tree. He compared this request by his followers to that of the request to Moses to make a heifer for worship during Moses' exodus across the Red sea. Allah revealed verse **7:138** in this connection. In the very early morning, before sunrise, (Muhammad's usual time to conduct terror raids) he rode Duldul (his white mule) towards the rear of the forces. In front was B. Sulaym, led by Khalid b Walid.

When the Muslims approached the valley of Hunayn and were passing through its canyon, the Hawazins, in the darkness of the dawn, suddenly attacked them like one man. The Muslims were extremely frightened and took to flight. It was each for himself as they fled. No Jihadist cared for another Jihadist. The defeat was so severe that no one even listened to Muhammad when he cried out to the fleeing Jihadists to return to fight. He said, "Where are you, O men? Come to me! I am the Messenger of

²⁷¹ Ibn Ishak, p.565

God! I am Muhammad the son of Abd Allah!” But all his desperate calls fell into deaf ears (Tabari, vol. ix, p.8).²⁷²

Except for a few core group of Jihadists, all the Muslim fighters ran away from the battlefield. Those who remained with Muhammad were some *Muhajirs*, a few *Ansars* and the nearest of his family members like: Abu Bakr, Umar, Ali, al-Abbas and his son al-Fadl, Abu Sufyan b.al-Harith and Usamah b. Zayd b. Haritha.

When the stampede of the Muslims became quite uncontrollable, Abu Sufyan b. Harb remarked, “Their stampede will not stop until they reach the ocean!” Abu Sufyan was about to use some kind of sorcery but his half-brother Safwan b. Umayyah b.Khalaf said that sorcery was useless on that day. Safwan was still a polytheist at that time of grace period Muhammad gave him (see Terror 72, CH.16) to convert to Islam. But Abu Sufyan b. Harb was very panicky as he preferred to be ruled by a man from the Quraysh than by the Hawazin. A rumour also spread that Muhammad had been killed, creating more panic and terror among the Muslims.

However, soon the message went out that the attempt to kill Muhammad during this panicky stage of the battle was thwarted by divine intervention—it is claimed.

During this time, Muhammad met a pregnant woman, Umm Sulaym bt Milhan the wife of Abu Talhah. She advised Muhammad to kill those Jihadists who flee the battlefield just in the same manner as Muhammad kills his enemy combatants. But Muhammad was not very enthusiastic over this and said that Allah was enough for him. On that day she and her husband had come fully armed to kill as many polytheists as they could and to take their booty. Her husband, Abu Talhah, took the spoils of twenty men he had killed himself.

When Muhammad found that his call for Jihad was in vain, he summoned his uncle al-Abbas (who had a very thunderous voice), to cry out very loudly for the Muslims to return and resume fighting. Al-Abbas did the same, and, at last, one-hundred Muslims gathered around Muhammad. They started to fight the enemy with new vigour and Muhammad watched the fighting standing on his stirrup.

While this was going on, Ali b. Abi Talib attacked from behind a leading man from Hawazin, who was fighting fiercely with his lance. Ali hamstrung this man’s camel. The Muslims jumped over him and cut off his foot and half of his shank. This brave Hawazin man still kept on fighting and finally died.

When the battle became very intense, Muhammad got down from his mule, Duldul, picked up some pebbles from the ground, threw them towards the enemy (remember Badr II?) and started reciting verses from Sura Ha-Mim (**Sura 41**); the enemy started retreating—so it is claimed. Then a black striped garment descended from the sky; it was a mass of black ants! Those were the angels descended from heaven to help the Muslims, Muhammad exhorted. The truth is that the colony of black ants was a probably a dark cloud in the sky, as Ibn Sa’d²⁷³ writes that it rained on the day of Hunayn (Ibn Sa’d, vol. ii, p194). With the help of those angels disguised as black

²⁷² Tabari, vol. ix, p.8

²⁷³ Ibn Sa’d, vol. ii, p194

ants, the Muslims finally defeated the B. Hawazin—Muslim historians assert. Some even claim that the angels wore red turbans on the day of Hunayn!

After the defeat of the B. Hawazin, there was widespread killing of them; seventy of them were slaughtered where their banner fell. Ibn Ishak²⁷⁴ (Ibn Ishak, p.566-576) writes that the fierce general, Khalid b. Walid, killed some women and children of the polytheists. Muhammad reprimanded Khalid for resorting to such act.

Malik tried his best but could not rescue the women and children. So he ran away. The women and children fell in the hands of Muhammad, including their property, camp and flock. Six thousand prisoners were taken. Ibn Ishak²⁷⁵ (Ibn Ishak, p.837) writes that a handcuffed man was beheaded for offending the Muslims. The Jihadist soldiers then engaged in stripping of the armours, coats of mail, and personal valuables from the corpses of enemy soldiers that they had killed with their own hands. One Jihadist bought his first real estate from the proceeds of such booty. Here is a *Hadith* from *Malik's Muwatta* to confirm this:

Book 21, Number 21.10.19:

Yahya related to me from Malik from Ibn Shihab that al-Qasim ibn Muhammad said that he had heard a man asking ibn Abbas about booty. Ibn Abbas said, "Horses are part of the booty and personal effects are as well." Then the man repeated his question, and Ibn Abbas repeated his answer. Then the man said, "What are the spoils which He, the Blessed, the Exalted, mentioned in His Book?" He kept on asking until Ibn Abbas was on the verge of being annoyed, then Ibn Abbas said, "Do you know who this man is like? Ibn Sabigh, who was beaten by Umar ibn al-Khattab because he was notorious for asking foolish questions."

Yahya said that Malik was asked whether someone who killed one of the enemy could keep the man's effects without the permission of the Imam. He said, "No one can do that without the permission of the Imam. Only the Imam can make *ijtihad*. I have not heard that the Messenger of Allah, may Allah bless him and grant him peace, ever said, 'Whoever kills someone can have his effects,' on any other day than the day of Hunayn."

The loss on the Muslim side was minimal; some say the loss was quite heavy—two tribes were completely annihilated for whom Muhammad offered special prayer. Muhammad lost his maid servant, Umm Ayman in this battle.

The remaining polytheists, along with their leader Malik, fled to Taif. Some went to Nakhla, still some went to Awtas. The Awtas group then took shelter in their camp. Later, they were eventually defeated in a severe fight.

Muhammad's army followed those who fled to Nakhla but returned after a short chase. While pursuing them, the Muslim soldiers caught Durayd b. Simmah, the old man who did not fight at all in the battle. He was riding a camel litter hiding there as a woman. When Durayd asked the young Jihadist, Rabiah b. Rufay, what he intended to

²⁷⁴ Ibn Ishak, p.566-576

²⁷⁵ Ibn Ishak, p.837

do with an old man like him, Rabiah said that he wanted to kill him. When Rabiah struck his sword on Durayd it did not kill him. Durayd laughed at the poor mastery of weapon by the young Jihadist. He gave his own sword to Rabiah and instructed him how to perform a slaughter. Then Durayd told Rabiah that after killing him he should go back to his mother (Rabiah) and inform her about the slaying; for he (Durayd) had previously saved many of their women.

After slaying Durayd, Rabiah returned to his mother and told her about what he had done. His mother said, "By God, he set free three mothers of yours."²⁷⁶ (Tabari, vol. ix, p.17)

That was how Muhammad's fanatic Jihadists treated enemy's old men during war. In fact, we read in an authentic *Hadith* that in a Jihad, it is permissible to kill old infidel men, sparing their children. Read the following *Hadith*:

Sunaan Abu Dawud: Book 14, Number 2664:

Narrated Samurah ibn Jundub:

The Prophet (peace_be_upon_him) said: Kill the old men who are polytheists, but spare their children.

[Note: *Sharia* law (Islamic law) permits unrestrained killing of old infidel men in a Jihad. I have quoted the relevant *Sharia* rule on this in a previous episode (see rule o9.10, p.603, Reliance of the Traveller)]

However, in another *Sahi Hadith* we learn that during a night raid, Muhammad permitted the killing of the children of infidel. Here is a *Hadith* from *Sahih* Muslim on this matter:

Book 019, Number 4322:

It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet):

Messenger of Allah, we kill the children of the polytheists during the night raids. He said: They are from them.

As told before, having suffered the defeat at Hunayn, Malik b. Awf fled with many of his compatriots. One B. Hawazin man, Bijad was one of them. Muhammad's intense irk fell on him as he claimed that Bijad had previously dismembered a Muslim's body and then burnt it. Muhammad gave directive that anyone who caught Bijad should not let him escape.

The Muslims hunted down Bijad along with his sister, Shayma bt. al-Harith, while they were trying to flee. The Muslims caught them, bound them like cattle, manhandled them in their captivity, and then brought them to Muhammad. It turned out that Shayma bt. al-Harith was the foster sister of Muhammad (i.e., Shyama was the daughter of Halima, Muhammad's milk mother) but the Muslims did not believe her claim.

²⁷⁶ Tabari, vol. ix, p.17

When she was brought to Muhammad, he wanted proof that she was indeed his foster sister. So Shayma showed Muhammad the bite on her back that Muhammad did when she carried him on her hip. This convinced Muhammad and he offered her the choice between living with him or to return to her people. She preferred the latter choice. Muhammad gave her a slave-man called Mukhul and a slave-girl. After she left Muhammad, she had these two slaves marry. Another version of this story says that Shayma embraced Islam and Muhammad gave her three slaves. It is not known what happened to Bijad.

The victory at Hunayn brought more captives and booty than the Muslims had ever seen before. The spoil was huge: twenty-two thousand (22,000) camels, forty thousand (40,000) goats and four thousand (4,000) ounces of silver. The Muslims seized all of them. This booty (worth around US\$ 9 million), along with six thousand (6,000) captives (worth around US\$ 12 million), mainly women and children were transported under Muslim protection to the valley of Jirana and stored in a warehouse there. The Muslims were overwhelmed with greed; they celebrated their victory and waited for the distribution of the booty. However, Muhammad commanded his men to march to the city of Taif to capture Malik. The booty had to wait till the mission to capture Malik was accomplished—Muhammad ordered.

The Thaqif who escaped from the battle of Hunayn returned to Taif and shut themselves up inside their formidable fortresses. They were well versed in modern warfare and took preparation for a long-drawn war. To meet them, Muhammad sent Urwah b. Masud and Ghaylan b. Salamah to Jurash to learn the techniques of warfare with the use of catapult and Testudo—a sort of primitive tank made from wood. These two Muslims were not present either at Hunayn or at Taif because of their duty to acquire modern warfare techniques.

Continued in Chapter 18

Chapter Eighteen

*'A thing is not necessarily true because a man dies for it'--- Oscar Wilde (1854-1900)*²⁷⁷ Sebastian Melmoth (1904)

Terror Seventy-eight

The Destruction of the idol Yaghuth at Dhu al-Kaffyan by Tufayl ibn 'Amr al-Dawsi—January, 630

When Muhammad sent Urwah b. Masud and Ghaylan b. Salamah (see Terror 77, CH. 17) to Jurash to learn the techniques of warfare with the use of catapult and Testudo, he also despatched al-Tufayl ibn 'Amr al-Dawsi to destroy the idol of Yaghuth at Dhu al-Kaffyan. This idol was in the shape of a lion (or bull), signifying brute strength²⁷⁸ (Yusuf Ali, The holy Quran, appendix xiii, p.1619) belonged to the people of Amr ibn Humamamh al-Dawasi (Tufayl's own people). Muhammad instructed Tufayl to gather his (Tufayl's) people in this demolition and, having finished this carnage, Tufayl was to join him (Muhamad) at Taif. With the assistance of four hundred (400) of his people, Tufayl destroyed the said idol by igniting its face and setting it on fire. Then Tufayl, along with the four hundred rioters marched ahead to join Muhammad at Taif. They also brought with them the catapult and the Testudo (delivered to Tufayl by Urwah at Taif).

Terror Seventy-nine

The Siege of Taif by Muhammad—January, 630CE

As written previously (Terror 77, CH. 17), the fugitives from Thaqif and B. Hawazin, and from other tribes, after fleeing the battle of Hunayn exiled in Taif. The city of Taif was famous for its luscious vineyard and was surrounded by many strong fortresses. Ali Dashti²⁷⁹ writes that Taif was a tourist resort for the Meccans and the B. Thaqif did not want to antagonise the Meccans by supporting Muhammad (Dashti, p.77). These fugitives took shelter in those fortified fortresses, shut their doors and made preparations for a war. The city was capable to withstand a siege for many months, as there was plentiful supply of water. The fugitives stocked up their sanctuary with enough provision to last them a year or so. Amongst the fugitive leaders was Malik from B. Hawazin, and Adiy, the son of famous philanthropist, Hatim of B.Tayii.

In the mean time, after the victory at Hunayn, Muhammad proceeded straight to Taif and on arriving there discovered that the Thaqif and the run-away B. Hawazin had already sheltered themselves inside those formidable fortresses. So Muhammad laid siege on them that lasted for fifteen (or twenty) days. While moving towards Taif, he left behind a trail of terror, blood and destruction. At first, he halted at Bahrat al-Rugha and built a mosque there and prayed there. Here, Muhammad ordered the

²⁷⁷ Sebastian Melmoth (1904)

²⁷⁸ Yusuf Ali, The holy Quran, appendix xiii, p.1619

²⁷⁹ Dashti, p.77

killing of a Hudhayl man who had previously killed a B. Layth (Muslim) man. Then he introduced the regulation of a life for a life, or the rule on retaliation for homicide. In verse **2:178**, Allah approved Muhammad's nature of justice.

Then he halted at Liyyah and ordered the destruction of the castle of Hawazin leader, Malik. As written before, Malik had already fled to Taif and put himself up in one of the fortresses of Thaqif. From Liyyah Muhammad went to Nakhb. On his way, he changed the name of some places, simply because he did not like their existing names. While at Nakhb, Muhammad ordered the destruction of the walled garden of a man because the man had refused to come out of his residence when he ordered him to do so.

Proceeding further, Muhammad halted at Taif and pitched his tent near to the main fortress where the Thaqif people had taken shelter. The people inhabiting the vicinity of the fort had to surrender to him. The Thaqif showered Muhammad's troop with arrows and killed a few of his companions. So Muhammad moved further away and put up his tent on a higher ground; built a mosque there and sheltered his two wives, Umm Salamah and Zaynab bt. Jahsh in two red tents. He continued with the siege on the Taif fortresses, prayed in the newly constructed mosque and stayed in the two tents of his two wives.

During this time, Tufayl ibn Amr al-Dawsi, along with four hundred (400) men joined Muhammad. Previously they were at Dhu al-Kaffayn destroying an idol (see Terror 78, CH. 17). They also brought the catapult and the Testudo at Taif. The Thaqif continued with their strike on the Muslims, mainly with arrows and flames from behind their fort, never coming out of it. The Muslims could not get through the wall of the fort.

Then Muhammad decided to fight bitterly the Thaqif by using his new war machines, the catapult and Testudo. The Taif citizens were fully prepared for this type of attack. The newly arrived army used the catapult and attacked the wall of a fortress, creating a hole there. Then some Muslim soldiers were ported through this hole inside the new Testudo. When the Muslim soldiers came out of their Testudo, the Thaqif poured molten iron on them and showered them with arrows, killing some of them and wounding many. It is reported that Abu Bakr's son, Abd Allah, was gravely injured in this fight. He never recovered from his wound and eventually succumbed to his injury. The Muslims fled in alarm. Muhammad blocked the road that stopped the supply of food to the Thaqif. But the Thaqif were not alarmed. They had enough provisions to last for a very long siege. Then Muhammad ordered the famed vines of the Thaqif be cut and burned. He had already resorted to this type of slash and burn approach during the siege of B. Nadir, and recalled its supreme effectiveness. His new order was carried out with merciless vigour. The Thaqif people were terrified and they began communicating with Muhammad. On the pledge of safety by the Thaqif, Muhammad then sent Abu Sufyan b. Harb and al-Mughira b. Shuba to negotiate a deal with the besieged Thaqif. Abu Sufyan's daughter, Amina was married to the Thaqif man, Urwa b. Masud and had a son by him. Besides them, there were also a number of Quraysh and B. Kinanah women in the fort. Abu Sufyan wanted to evacuate these women and their children for, he was afraid that these women would become captives of the Muslim army. The Thaqif leader asked Muhammad to stop cutting down their valuable orchards; in exchange for that, Muhammad was free to

take possession of them (i.e., the Quraysh and B. Kinanah women and children residing in their fortresses). Muhammad stopped the destruction of the orchards. Abu Sufyan asked the Quraysh women to leave the fort, but they refused to come out, preferring to remain with the Thaqif people. So Abu Sufyan's peace mission returned without any success. The siege by Muhammad continued. Soon, Muhammad enticed the Thaqif slaves with freedom if they deserted their Thaqif masters and embraced Islam. Most slaves did not respond to Muhammad's call; only a handful (numbering between 13 to 23) of them came out and embraced Islam. Muhammad set them free

During this time, a Muslim woman approached Muhammad and requested of him that if Allah granted victory to the Muslims he should give her the jewellery of two Thaqif women, for those two women had the most expensive jewellery among the Thaqif women. Such was the cupidity of Muslims engaged in Jihad!

After a siege of fifteen days or so, Muhammad grew impatient. His followers were eagerly waiting for the distribution of booty from the plunder of B. Hawazin that they had stored at Jirana. They started pestering a demurred Muhammad. He did not know what to do.

Then, suddenly, he had a bizarre dream and Abu Bakr interpreted that dream as a negative result from this lengthy siege. Muhammad agreed with Abu Bakr's interpretation of his dream, ordered to break up the Muslim camp and proceed towards Jirana. The truth was: an expert on warfare advised Muhammad that the beleaguered Thaqif could easily be confronted at a later date as they were like foxes in their holes. A shrewd Muhammad understood the implication of such wise advice and decided to end the siege, vowing to chastise the Thaqif after he had settled the booty issue. Some of his minions were grumbling that they might miss out the rich booty and pretty women of the Thaqif. Muhammad consoled them to have patience for a later victory. He was not in a hurry.

Twelve Muslims died in the siege of Taif, seven from the Quraysh, four from the *Ansars* and one from B. Layth.²⁸⁰

From the account of this siege we learn quite a bit about the major motives of the Jihadists to join Muhammad. One such motive, obviously, was the greed for booty as was illustrated in the example of a Muslim woman cited above; another motive was women.

Here is an interesting anecdote:

Jihadist's only desire was women!

When the besieged Thaqif people saw the departure of Muhammad's Jihadists, they cried out in joy. Having heard their victory signal, the newly converted Muslim, Uyaynah b. Hisn expressed his solidarity with the Thaqif people by admitting that the Thaqif, indeed had the victory. Another Muslim soldier admonished him; but Uyaynah answered this Muslim Jihadist by claiming that he only came to this battle to enjoy Thaqif women. He said, "By God, I did not come to fight Thaqif with you, but I wished Muhammad to be victorious over al-Taif, so that I might obtain a slave-girl

²⁸⁰ Ibn Ishak, p.591

from Thaqif whom I might make pregnant so that she might bear me a son, for Thaqif are clever people.” When Umar told Muhammad what Uyyaynah had said, Muhammad said, “[This man exhibits] an acceptable foolishness.”²⁸¹

In the next few passages we shall witness the insatiable greed of the Jihadits for booty.

The division of spoils of B. Hawazin

After aborting the siege of Taif, Muhammad trudged straight to Jirana where all the booty of Hunayn battle was gathered (see Terror 77, CH. 17). This was one of the largest booty that the Jihadists ever had. As noted previously, the spoil consisted of six thousand (6,000) captives of women and children, twenty-four thousand (24,000) camels, forty thousand (40,000) sheep and four thousand (4,000) ounces of silver. The Muslims were extremely impatient to take hold of their respective share of the loot, and Muhammad had to abandon Taif so-soon to please them.

When Muhammad arrived at Jirana, the deputation of Hawazin came to meet him about the release of their women and children. First, they had to embrace Islam before they could even start a negotiation with Muhammad. One of them, B. Sa’d b. Bakr appealed on the ground of blood relations. They could have either their women and children or the goods, not both—Muhammad stipulated. The B. Hawazin wanted their family back, instead of their cattle and other properties. It is reported that B. Sa’d b. Bakr belonged to the clan who had nursed (by Halima) Muhammad when he was an infant. He pointed out that some of the captives were Muhammad’s kin by suckling. During this distribution of captives, Muhammad met with his milk sister, Shyama, whose story had already been told before (see Terror 77, CH. 17).

This passionate plea, on the ground of kinship melted slightly Muhammad’s heart. He contended that he would release his share (i.e., one-fifth, or one thousand and two women and children) of the captives and would also request other Muslims to release their captives too. It was a voluntary offer; some Muslims readily agreed on this but many refused. When Muhammad found out that there was a sense of deprivation on this voluntary surrender of their prized possessions, he set an exchange rate that whoever freed a captive would receive six camels. In this way, most of the women and children captives were finally released. Here is a *Hadith* from *Sahih Bukhari* on the release of the captives of B. Hawazin:

Volume 3, Book 46, Number 716:

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet and they requested him to return their properties and captives. The Prophet stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet was not going to return them

²⁸¹ Tabari, vol.ix, p.25

except one of the two, they said, "We choose our prisoners." The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin. Narrated Anas that 'Abbas said to the Prophet, "I paid for my ransom and Aqil's ransom."

From his share of captive women, Muhammad gave his son-in-law Ali a slave-girl, Raytah bt. Hilal to enjoy her at his will. He also presented, Uthman b. Affan, another of his sons-in-law, another slave-girl, Zaynab bt. Hayyan; bestowed Umar b. Khattab with a freed girl. Umar gave that girl to his son Abd Allah. Abd Allah sent this girl to his maternal aunt to get her ready so that he could enjoy her after he had circumambulated the Ka'ba! Most of Muhammad's other elite companions received slave-girls. It is reported that Abd Allah released her sex-slave when he heard that Muhammad had advised the Muslims to release their captives.²⁸²

Uayanah b. Hisn received an old widow as a captive, hoping to raise good ransom for her. When he heard Muhammad's call to release the captive women, he was very disappointed and refused to release her in exchange for six camels. One of his comrades then told him 'to let her go for her mouth was neither cold nor were her breasts swelling, she could not conceive, her milk was not rich and her husband would not care.' Being saddened with such an 'expired' woman, Uayanah b. Hisn released her in exchange for six camels.

Then Uayanah met his friend al-Aqra and complained to him about his chagrin over Muhammad's call. His friend replied, "By God, you did not take her as virgin in her prime nor even full-figured in her middle age!"²⁸³

Muhammad then offered Malik, the leader of the Hawazin, who was hiding at Taif to come out of his recluse and pledged that if he embraced Islam then he (Muhammad) would return his family and possessions. When this news of conditional amnesty reached Malik, he decided to leave Taif stealthily; he came to Jirana where Muhammad was stationed, embraced Islam and reclaimed his family. After embracing Islam, he aided Muhammad in fighting the Thaqif people.

Apparently, the Muslims were not quite happy with Muhammad's generous gesture towards his erstwhile foes. They were apprehensive that if this 'kindness' by Muhammad continued unabated they might miss out in their fair share of the

²⁸² Tabari, vol. ix, pp.29-30

²⁸³ Tabari, vol. ix, pp.29.30

prisoners and the booty. They felt a sense of deprivation from the huge booty that they had collected after a vigorous fight. So, while Muhammad was riding away after releasing the captives of Hunayn, the Muslims ran after him saying, "O Messenger of God, divide our booty of camels and small cattle among us."²⁸⁴ They were so persistent and forceful that they pushed Muhammad's back against a tree and took out his mantle. The Jihadists were simply enraged that the booty might elude them. A desperate Muhammad cried out, "Give me back my mantle, men, for by God if you had as many sheep as the trees of Tihama, I would distribute them among you; you have not found me niggardly or cowardly or false."²⁸⁵ To appease this unruly bunch of booty-hungry Jihadists, he even promised them to return his personal one-fifth share (*khums*) of the booty. Only then did the Jihadists release a grossly distressed Muhammad.

Muhammad gave special gifts as a bribe to those newly converted Muslims whose hearts were to be won and who were eminent among the Quraysh. To support his action he claimed that the Quraysh were not strong in Islam, so he had to bribe them to buy their heart. Here is a *Hadith* from *Sahih Bukhari* on this action of bribery of Muhammad:

Volume 4, Book 53, Number 374:

Narrated Anas:

The Prophet said, "I give to Quraish people in order to let them adhere to Islam, for they are near to their life of Ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts.)"

Allah quickly approved this form of bribery in verse **9:60**. Even some Quraysh who were still pagan received something.²⁸⁶

He gave one hundred (100) camels to those elite converts like, Abu Sufyan b. Harb, his two sons Muawiyah and Yazid, Safwan b. Umayyah, Suhayl b. Amr, Uyaynah b. Hisn etc. When Abu Sufyan grumbled and asked for more he gave him and each of his sons forty (40) ounces of gold (in today's money it is around US\$ 16,000). Safwan b. Umayyah wanted more, so Muhammad gave him another two hundred (200) camels, i.e., all together, he received three hundred (300) camels.²⁸⁷ They became to be known as "Men of Hundreds." Not only that Muhammad 'bribed' those new converts with money and goods, but he also elevated some of them to important positions. Thus Abu Sufyan's son Yazid was made the governor of Tayma and his other son Muawiya was appointed the secretary of Muhammad.²⁸⁸ Those new converts below in rank of the elite received less than one hundred camels, some of them received only fifty camels. Some new Muslims were not pleased with this type of 'bribery discrimination' and they reproached Muhammad.

²⁸⁴ Tabari, vol. ix, p.31

²⁸⁵ Ibn Ishak, p.594

²⁸⁶ (Rodinson, p.264

²⁸⁷ Mubarakpuri, p.484

²⁸⁸ Rodinson, p.272

To placate the ‘tongues’ of these new converts, Muhammad gave them more camels until they were satisfied and stopped criticising him.

When a devoted Jihadist, Juayl b. Suraqah complained about Muhammad’s unfairness in the distribution of B. Hawazin booty, Muhammad replied, “By Him in whose hand is my soul, Juayl b. Suraqah is better than an entire world full of men like Uyayanah b. Hisn and al-Aqra b. Habis, but I have treated them generously so that they may embrace Islam, and I have entrusted Ju’ayl b. Suraqah to his Islam.”²⁸⁹

All the booty of Hunayn were distributed among the Quraysh and the Bedouin tribes. The *Ansars* received nothing. They were very unhappy and this mood of their discontent reached Muhammad. The *Ansars* were apprehensive that Muhammad was now with his own people (Quraysh). Muhammad gathered the Ansars and told them that the others had booty but they had him as their own; that was better than booty. Then Muhammad shed tears for them and promised that he was one of the *Ansars* and. The *Ansars* expressed their satisfaction with Muhammad’s explanation for ‘booty discrimination.’ See *Sahih Muslim*, book 4, *Hadith* number 2303 for further details.

After this meeting with the *Ansars*, Muhammad left Jirana and went to perform an *Umra*, and ordered that the rest of the spoils be kept back in Majanna, another safe location. After returning from *Umra*, he left for Medina, leaving Muadh b. Jabal at Mecca in charge of teaching Islam to the new Muslims and Attab b. Asid, a new convert, as the Governor of Mecca with an allowance of one Dirham a day. The rest of the loot followed him to Medina. Muhammad arrived in Medina in April, 630.²⁹⁰

From the Jirana booty, every Jihadist got four camels and forty sheep. Every horseman got an additional share for his horse. A horseman received twelve (12) camels and one hundred and twenty (120) sheep. Convert these animals to equivalent US\$ and you will surely comprehend why Jihad was such a great attraction to all those clodhoppers of Muhammad.

After Muhammad returned to Medina he appointed several tax collectors to collect *Jizya* taxes, by force, if necessary from those tribes who refused to accept Islam.

Terror Eighty

The Raid on B. Tamim by Uyana b. Hisn—July, 630CE

When the forced *Jizya* on the infidels became extremely oppressive, many tribes rebelled against Muhammad. B. Tamim, refused to pay *Jizya* and enticed other tribes to follow suit when the Muslim tax collector approached them. So Muhammad sent Uyana b. Hisn, at the behest of fifty horsemen to punish B. Tamim and to exact the *Jizya* from them. Uyana attacked B. Tamim while they were grazing their cattle in the desert. Most of B. Tamim fled in terror. Uyana took the booty of camels and flocks, captured eleven men, twenty-one women, and thirty children and brought the booty to Medina. Muhammad incarcerated the captured men, women and children. Soon, after

²⁸⁹ Tabari, vol. ix, p.34

²⁹⁰ Tabari, vol ix. p.38

learning about their incarceration, B. Tamim sent a ten man delegation to Muhammad to negotiate their release. These Bedouins came to Medina and called out curtly for Muhammad while the latter was resting in his apartment. Allah was displeased with this roughness towards His messenger and quickly sent down verses **49:4** admonishing this unruly bunch of Arab Bedouins and forbade raising of voice volume above that of messenger of Allah. An annoyed Muhammad talked briefly with them and then he went to perform his prayer. Allah also released verse **49:6** warning Muhammad to verify facts before acting on it. Then Muhammad entered into a prolong negotiation with the B. Tamim delegation. A poetry competition was held to judge whose religion was better---Islam or paganism. Of course, Islam won the competition; the B. Tamim converted to Islam and Muhammad released their men, women and children. When they converted to Islam, Muhammad praised them and Bibi Aisha released a slave that belonged to B. Tamim. Here is a *Hadith* on B. Tamim from *Sahih Bukhari*:

Volume 3, Book 46, Number 719:

Narrated Abu Huraira:

I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Apostle said about them. I heard him saying, "These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Apostle said, "These are the Sadaqat (i.e. charitable gifts) of our folk." 'Aisha had a slave-girl from that tribe, and the Prophet said to 'Aisha, "Manumit her as she is a descendant of Ishmael (the Prophet)."

Terror Eighty-one

Terrorising B. al-Mustaliq for *Jizya*—July, 630CE

As per the Islamic rule on subjugated people, a tax collector went to collect *Jizya* tax from the B. al-Mustaliq people. This tribe surrounded the tax collector. Apprehending violence, the tax collectors fled to Medina. Muhammad threatened them with terror and revenge. The frightened B. Mustaliq then received the tax collector with courtesy and paid the *Jizya* due on them.

Terror Eighty-two

Surprise Raid on B. Khatham at Talabah by Qutbah ibn Amir ibn Hadidah—August, 630CE

During this period Muhammad sent Qutbah ibn Amir at the head of twenty men to conduct a surprise raid on B. Khatamah, inhabiting Tabalah near Turbah, apparently for no good reason other than pure pillage. The Muslims killed a man who pretended to be dumb. Then they attacked the infidels while they were asleep. The Muslims slaughtered whomever they could and took a great number of camels, goats and women as booty.

Continued in Chapter 19

Chapter Nineteen

'Generally nobody behaves decently when they have power'-- Kingley Amis (1922-1995)²⁹¹

Terror Eighty-three

Raid Against B. Kilab at al-Zuji by al-Dahak ibn Sufyan al-Kilabi—August, 630CE

Muhammad sent al-Dahak ibn Sufyan to al-Zuji to invite the people of B. Kilab to embrace Islam. When they refused, the Muslims attacked them and forced them to flee in terror. Among the Muslims was a devoted Jihadist, al-Asyad. He found his father, Salamah mounted on his own horse and asked him to accept Islam. The father berated al-Asyad for entering Islam. Al-asyad, became angry and hamstringed his father's horse. When his father fell down, al-Asyad held his father till other Muslims surrounded him and killed the father. To hide this shameful, barbaric and unconscionable murder, Muslim historians, like Ibn S'ad specifically says that al-Asyad did not kill, with his own hands, his father.²⁹²

Terror Eighty-four

Forced Conversion of Poet Ka'b—August, 630CE

Ka'b ibn Zuhayr, a Meccan poet used to construct vicious poetry against Muhammad [Remember? the poets in those days were what journalists are today]. When Muhammad captured Mecca, he forced Ka'b's brother, Bojayr (another poet) to convert to Islam. After becoming a Muslim Bojayr rejected his brother and came to Medina. Then he wrote to Ka'b that the Prophet was executing people who had lampooned him or otherwise offended him, and that every poet who had done such thing now fled Mecca and advised him (Ka'b) to come to Medina and submit to Muhammad or face a certain death. However, Ka'b replied in displeasing verses against his brother's conversion to Islam. Muhammad was highly incensed and threatened Ka'b with terror. Ka'b, in desperation, to escape the wrath of Muhammad, sought asylum elsewhere but was unsuccessful. So with hopelessness, he presented himself before Muhammad and pleaded for a pardon. When he embraced Islam, Muhammad pardoned him.

Terror Eighty-five

Raid Against Abyssinian at Jeddah Coast by Alaqamah b. Mujazziz—September, 630CE

A group of Abyssinian (Ethiopian) people arrived at the coastal port city of Jeddah. The Muslims feared that they were pirates and fled the town. When Muhammad learned about these purported attack by these pirates, he dispatched, Alaqamah b. Mujazziz at the head of three hundred strong Muslim army. He chased the

²⁹¹ Radio Times, 1992

²⁹² Ibn Sa'd, vol. ii p.201

Abyssinians (or al-Habasha) and pursued them to their sanctuary at an island. When the tides rose, these so-called pirates fled fearing an attack from the Muslims.

Terror Eighty-six

Revenge Killing at Dhu Qarad by Alaqamah b. Mujazziz—September, 630CE

After the successful operation on the Abyssinians at the coast of Jeddah by Alaqamah b. Mujazziz, Muhammad sent him to take revenge of the killing of the son of Abu Dhar Ghifari (Terror 40, CH. 11) on the day of Dhu Qarad. Alqama and his companions returned without fighting

Terror Eighty-seven

Destruction of B. Tayii idol Yakut at al-Fuls by Ali b. Talib—September, 630CE

Ali marched out at the head of two hundred horsemen to plunder the worshipping place of the Tayii people. Although many B. Tayii people were polytheists, its leader Adi b. Tayii, the son of the legendary generous Arab philanthropist Hatim Tayii was a Christian. Previously, he entered the fort of the Thaqif people at Nakhla who were mostly polytheists. This clearly indicates that, contrary to what the Muslim historians write about *Jahiliya*, the religious tolerance before the advent of Islam was impeccable in the Arabian Peninsula. When Muhammad attacked the Thaqif, Adi b. Hatim Tayii fled and stayed with his own people at al-Fuls. Ali made an early-morning surprise attack at al-Fuls, the temple where the idol of Yakut was held. Yakut was the idol of a horse representing swiftness.²⁹³ When the Muslim invaders destroyed this idol, Tayii leader, Adi b. Tayii again took to heels to Syria to join his Christian allies. The Muslims burned the al-Fuls temple to ground, plundered it and took plenty of booty, including three famous swords from under the rubble of Yakut. They also took a number of men, women and children as captives.

Among the prisoners was Hatim's daughter (i.e., Adi b. Hatim's sister). Ali brought the sister of Adi and other captives to Muhammad. Hatim's daughter and other Tayii prisoners were incarcerated in a mosque.

She was a very old woman and pleaded mercy from Muhammad and requested his help to track down her brother, Adi. On her pitiful, repeated pleading, Muhammad released her and provided assistance to her to locate her fugitive brother.

She came to her brother Adi in Syria mounted on the camel provided by Ali and pleaded with Adi to embrace Islam as she found Muhammad to be very kind and considerate. Adi followed her advice, came to Muhammad and listened to Muhammad's harangue on Islam. As stated earlier, Adi b. Hatim was a Christian chief. He also used to collect one-fourth from the spoils of war. Muhammad accused him of collecting one-fourth of spoils from his men contravening the teachings of Christianity. (Note: Muhammad's collection of spoils of war was one-fifth of spoils).

²⁹³ Yusuf Ali, The Holy Qur'an, Appendix xiii, p.1619

When Muhammad asked the reasons for his hesitancy to embrace Islam, Adi pointed out to Muhammad that very few people accepted Islam those days. Then Muhammad promised a great wealth to whoever embraced his new faith. He also predicted the capture of Babylon. Hearing Muhammad's promise of great wealth, Adi embraced Islam and Muhammad appointed him again the chief of B. Tayii.

During this time, Muhammad's predicted that the symbol for the last day was that a woman rides a camel without protection.

Terror Eighty-eight

Raid Against al-Jinab and B. Udrah at Bali by Ukkash b. Mihsan—October, 630CE

Muhammad sent a strong army, led by Ukkash b. Mihsan to Bali to subdue the tribe of Udrah and al-Jinab. No details of this terror campaign are available.

Terror Eighty-nine

Killing of Polytheists is Laudable—October, 630CE

When the various tribes of Arabian Peninsula realized the savage power of Muhammad's army, they accepted the fact that it pays to succumb to Islam--at least materially. Many of these tribal leaders made deputations to Muhammad and offered their allegiance to him in return for a share in the plunder and the Islamic tax, viz: *Jizya* and *Zakat*. Some of the kings of Himyar (the rulers of Southern Arabia: Yemen, Hadhramaut, Oman, Bahrain, etc.) did just that. These kings were the vassals of the Persian Emperor. At that time the Persian Empire was on decline and these greedy kings did not mind changing their allegiance to Muhammad in return for good reward and to maintain their status-quo. They sent letters to Muhammad declaring their acceptance of Islam, and their desire to share the plunder and the revenue raised through extortion.

Muhammad expressed his satisfaction over the acceptance of Islam by the Himyar kings. He lauded them for killing the polytheists and instructed them to obey Allah and His messenger, pay *Zakat*, give *Khums* (one-fifth of spoils) to Muhammad, the right of Muhammad of his special selection from the booty (*Safi*) in addition to *Khums*. Muhammad then enumerated details on *Zakat*. If a Jew or a Christian embraces Islam then his rights are the same as that of an ordinary Muslim. Jews and Christians are not to be forced to convert as long as they pay the *Jizya* tax of one Dinar for every adult or its equivalent in cloth. If they refuse to pay the *Jizya* then they become the enemy of Allah and Muhammad and are to be killed.

Then Muhammad instructed the Himyar kings to hand over the *Zakat* and other payments to Muhammad's tax collectors until they are satisfied with the collection. He further wrote thanking the Himyar kings for killing the polytheists. Muhammad wrote, "Malik B. Murrah al-Rahawa has reported to me that you were the first from Himyar to embrace Islam and that you have killed the polytheists, so rejoice at your good fortune. The Messenger of God is the master of [both] your rich and your poor.

Alms are neither lawful to Muhammad nor to his family; it is a purifying tax to be spent on poor Muslims and the wayfarer.....²⁹⁴

Terror Ninety

The Raid on Tabuk by Muhammad—October, 630CE-April, 631CE

After his return from the siege of Taif, Muhammad stayed in Medina for a few months, conducting a few more terror campaigns against the Arab tribes living nearby. Those raids and plunders have been described previously. Then, through grapevine, he received the news that the Byzantines were readying their troops at Tabuk to attack Medina. This was in retaliation against the unprovoked attack by the Muslims at Mu'tah, he surmised. It was also rumoured that the Roman emperor had paid their soldiers one year's salary in advance to buy their loyalty. Muhammad immediately gave an order of general mobilisation for a military confrontation with the Byzantine army.

It was a season of hard times with oppressive heat and a severe dry spell. So, many Muslims were reluctant to join in the Jihad. They were also quite tired of endless wars; they wanted to enjoy in peace, their new found wealth from spoils of wars in peace. Many approached Muhammad with an alibi to be exempt from the forthcoming war. Muhammad accepted the excuses of eighty-two of them, and they were given a reprieve from this Jihad. Breaking his tradition of maintaining secrecy on the destination of Jihad, Muhammad announced that the expedition would be against the Byzantine king at Tabuk. Despite their dislike for further Jihad, thirty-thousand Muslims got ready to take part in this expedition. This was the largest assembly of Muslim army ever put in motion in Arabia. Out of the thirty-thousand men, no less than ten thousand were cavalry. The only problem was the intense heat and the severe shortage of water.

In the narration of this expedition, we gather some interesting insight into the Jihadists' motivation for raid and plunder. Besides booty, enjoying infidel women was one of the prime reasons to join Jihad. Here is one such narration:

A Jihadi, Jadd b. Qays was reluctant to go to Jihad when Muhammad approached him. He was fond of women. He replied, "O Messenger of God, please excuse me from this and do not prompt me. By God, my folk know no better admirer of women than I. I fear that if I see the women of the Banu Asfar (i.e., the Byzantine women) I shall not be able to control myself. Muhammad turned away from him saying, "I excuse you." It was Jadd on whom Allah revealed verse **9:49**, berating those who prefer to stay at home instead of fighting²⁹⁵ Allah also revealed verses **9:42-48** admonishing those who are reluctant to join in Jihad

Another hypocrite incited the people not to join in the Jihad because of the intense heat and also by spreading rumours about Muhammad. To reprimand these hypocrites, Allah released verses **9:81-82**, warning them that the heat of hell is far more intense. Many hypocrites gathered at the house of Suwaylim, the newly

²⁹⁴ Tabari, vol. ix, p.76

²⁹⁵ Tabari, vol ix, p.48

converted Muslim (previously, a Jew) to prevent men from joining Muhammad in the looming war. Muhammad instructed Talha b. Ubaydullah along with a few men to burn down Suwaylims's house with all the people inside. Talha did just that. Most people escaped unharmed. However, one person broke his leg while jumping from the roof of the house.²⁹⁶

Muhammad sought financial help from the well-to-do people and many of them contributed generously towards this adventure. His son-in law Uthman b. Affan donated one thousand (1,000) Dinars, the highest contribution. However, a few Jihadists were turned away because Muhammad could not provide them with the resources to fight the war. They were chagrined. Some Jihadists were provided with only a camel and some dates to join in the expedition.

Despite the odds, having made full preparation for the war, Muhammad set out for Tabuk with full alacrity. Tabuk was about 250 miles from Medina, on the border of the Byzantine Empire. At first, he pitched his tent at Thaniyat al-Wada. Abdullah ibn Ubayy, Muhammad's nemesis joined him but he encamped separately from Muhammad. Then, when Muhammad started to march for Tabuk, Abdallah ibn Ubayy stayed behind with the hypocrites and the doubters.

So Allah revealed verse **9:48** regarding the futility of the machinations of the hypocrites. Abdallah ibn Ubayy died soon after Muhammad returned from Tabuk.

Muhammad left behind Ali b. Abi Talib to look after his family. Some hypocrites angered Ali by spreading the slander that he was a burden to Muhammad. A furious Ali, taking his weapons, set off to meet Muhammad who was already on his way to Tabuk. Ali traveled swiftly and met Muhammad who was camped at al-Jurf. He then expressed his dismay at what the hypocrites were fabricating about him. Muhammad told Ali that hypocrites had lied; Muhammad asked Ali to return to his family and assured him that he Ali was to him as Aaron was to Moses with the exception that there would be no prophet after him (Muhammad). Pleased and satisfied with the answer of Muhammad, Ali went back to his family and Muhammad resumed his journey for Tabuk.

While Muhammad was at al-Hijr, people drew water from a well to drink. After departing al-Hijr, he forbade his people from drinking or making ablution with water from a well in an area inhabited by *Allahless* people. If they used that water to make dough to prepare food then that food should be fed to the camels. He also forbade that none of his people should go out alone at night without a companion. One Jihadi violated this rule. He went alone at night to relieve himself and was choked on his way. Another Jihadist went out alone at night to look after his camel; he was carried away by the violent sandstorm. When Muhammad prayed for the man who was choked, he recovered. The other man was blown away and somehow returned to Medina.

When people complained about no water, Muhammad prayed to Allah and He quickly sent a heavy cloud and it rained very profoundly.

²⁹⁶ Ibn Ishak, pp.782-783

Muhammad moved on. On his way, his camel strayed and his companions went searching for it. One hypocrite then said that even being a prophet, Muhammad did not know where his camel was. Having heard of such an insult on his prophethood, Muhammad predicted where the strayed camel could be located. The searcher of the camel went there and found the lost camel.

A band of hypocrites joining the Tabuk expedition expressed their doubt about winning the battle against the Byzantine and said some words to that effect. When Muhammad showed his displeasure at what they had uttered, these hypocrites told him that they were simply playing with words. On this, Allah revealed **9:65** that foretold of the hypocritical playful words of them.

Terror Ninety-one

Forced Conversion and Forced Jizya on Christians and the Jews—December, 631CE

When the Muslim army was quite near to Tabuk, they found that there was no mobilisation of the Byzantine force whatsoever. The entire expedition was of no use and many of them became frustrated that they missed a great booty. To please his greedy Jihadists, Muhammad planned to raid the nearby tribes and to extort money from them. So, when he reached Tabuk he announced his threat to the nearby rulers. He sent a letter to Yuhanna b. Ru'bah (John), the Christian prince of Ayla asking him to submit to Islam or face being attacked. The prince quickly came with his cross and embraced Islam. He then concluded a treaty with Muhammad that forced him to pay *Jizya* tax of three hundred (300) Dinars (US\$ 15,000) per year (i.e., one Dinar per-head, as there were three hundred inhabitants there) and, in the event of not following Muhammad's injunction, old people are to be slain and the children to be taken as captives. Muhammad also ordered John to pay tributes to his favourite commanders like Zayd, Khalid, Maslama...etc.

Similar treaties were also signed with the Jewish settlements of Makna, Adhruh and Jarba (an ancient fortress on the Roman road from Busra to Red sea). They were required to submit to Islam. To each was given a specified tax to be paid and Muhammad bound them to afford refuge and aid to any Muslim traveler or Muslims merchants who might need their assistance. Muhammad fixed the tax as fourth of whatever they produced.

A few more acts of terror while at Tabuk will be illustrated in the next part of this episode.

Muhammad wandered over the border for ten nights, inviting all to fight or make peace with him. Then he returned to Medina.

The last (or the second last) Sura (**9**) was revealed during this period. A few of the most notorious verses on terror e.g., the verse of 'sword' (**9:5**) was revealed during this time, after Muhammad's return from Tabuk. When he returned to Medina he rebuked those who stayed back in Medina without his permission. Allah approved His messenger's admonition in verses **9:39-51**. The most censured were the Bedouins who stayed away (**9:97**) from the Jihad.

It is claimed by some biographers²⁹⁷ that, while returning from Tabuk an attempt was made by some of Muhammad's soldiers (hypocrites) to kill him by throwing him over a cliff. However, these 'hypocrites' were not successful in their attempt, as Allah cast fear in them. When this attempt on Muhammad's life was unsuccessful, Allah revealed the verse **9:73-74** asking Muhammad to be harsh with the infidels and the hypocrites.

Continued in Chapter Twenty

²⁹⁷ Mubarakpuri, pp.504-505

The Root of Terrorism *a la* Islamic style

Chapter Twenty

'Here is America struck by Almighty Allah.....' --- Osama b. Ladin²⁹⁸

Terror Ninety-two

Third Raid at Dumat al-Jandal: Forced Jizya on Ukaydir by Khalid b. Walid— March-April, 631

After the withdrawal from Tabuk, and after the signing of a peace treaty with a few non-Muslim tribes, Muhammad felt secure. His terror tactics had been immensely successful, and he found no reason to move further. The only one he feared now was Ukaydir ibn Abd al-Malik al-Kindi, the Christian prince of Dumat al-Jandal (Duma). Without any firm evidence, Muhammad spread a rumour that Ukaydir was preparing to launch a treacherous attack on him. So, while readying the Muslim soldiers to return to Medina from Tabuk, he sent Khalid ibn Walid with five hundred cavalymen to deal with this threat. The rest of the Muslim army were to return to Medina.

Khalid seized this opportunity and attacked Duma. He met with very little resistance in the city. Its gates, however, remained tightly closed. When Khalid attacked Ukaydir's fort, the latter was at the roof of his fortress with his wife. Ukaydir's brother, Hasan, hearing some noise from the wild cows, mounted his horse and went out to hunt them. Khalid seized Hassan and killed him as he (Hasan) returned home from the hunting trip. Then he threatened to kill Ukaydir, unless the gates of the city were flung open. Ukaydir yielded. The Muslim army entered the fort and caught Ukaydir. Khalid took the gold-brocaded gown of Hassan and sent that to Muhammad through a courier. On receiving this golden gown, Muhammad slighted these royal outfits by saying, that Sa'd b. Muadh's napkin in paradise was better than that. Then the Muslim army plundered the city of Dumah. They took two thousand camels, eight hundred sheep and four hundred armoury suits and a huge cache of arms. Khalid then returned to Tabuk with the booty, Ukaydir and another of Ukaydir's brothers, Musad. When Khalid brought Ukaydir and his brother to Muhammad, the latter spared their lives on condition of payment of *Jizya* tax. Ukaydir and his brother Musad were released and they returned to their village kingdom. *Sunaan Abu Dawud* records that Muhammad spared Ukaydir's life in exchange of *Jizya*.

Book 19, Number 3031:

Narrated Anas ibn Malik ; Uthman ibn Abu Sulayman:

The Prophet (peace_be_upon_him) sent Khalid ibn al-Walid to Ukaydir of Dumah. He was seized and they brought him to him (i.e. the Prophet). He spared his life and made peace with him on condition that he should pay *jizyah* (poll-tax).

²⁹⁸ Masterminds of Terror, p.168

As recorded in *Sahih Bukhari 1.2.24*, on this occasion Muhammad also declared that he had been ordered to fight the non-Muslims.

Volume 1, Book 2, Number 24:

Narrated Ibn 'Umar:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Terror Ninety-three

The Destruction of Wadd at Dumat al-Jandal by Khalid ibn Walid—April, 631CE

Wadd,²⁹⁹ representing manly power, was the statue of a huge man, covered with two robes, clothed with one and cloaked with the other, carrying a sword on his waist and a bow on his shoulder. It was probably located in one of the palatial buildings of Duma. When Khalid b. Walid was at Duma, Muhammad gave him instructions to destroy this beautiful statue. Khalid proceeded to demolish the statue but faced resistance from B. Abd Wadd and B. Amir al-Ajdar who fought to defend the statue. In the fight that ensued, Khalid defeated them; then he smashed the statute into pieces and demolished the shrine. A man of B. Abd Wadd was killed. His grief stricken mother fell over his body and died.³⁰⁰

Terror Ninety-four

The Destruction of an Opposition Mosque at Dhu Awan by Muhammad--April, 631CE

Proceeding further from Tabuk on his way to Medina, Muhammad halted at Dhu Awan at Quba (about 4 kms. from Medina), an hour's journey from Medina. There, an opposition Muslim group had built a mosque. Previously, while Muhammad was making preparations for the march to Tabuk, this group of Muslims approached Muhammad and said, "O Messenger of God, we have built a mosque for the sick and needy and for rainy and cold nights, and we would like you to visit us and pray for us."³⁰¹ Because Muhammad was too busy with his preparations for Tabuk, he excused himself from visiting this mosque but assured the dissident group that he would call on their mosque while returning to Medina (from Tabuk).

²⁹⁹ Yusuf Ali, *The Holy Quran*, appendix xiii, p.1616

³⁰⁰ Ibn al-Kalbi, p.48

³⁰¹ Tabari, vol. ix, p.61

When Muhammad halted at Dhu Awan, he accused its builders of being unjust and sent a band of Jihadists to burn and destroy the newly constructed mosque. He said to his band of destroyers, “Go to this mosque whose owners are unjust people and destroy and burn it.”³⁰² His band of arsonists entered the mosque and set fire to it when it was filled with people assembled for the evening prayer. The worshippers dispersed in terror. Allah promptly sent down verse **9:107, 110**, justifying the destruction of opposition mosques. To further validate his gutting of this mosque, Muhammad concocted the story that he suspected that the builders of the ‘Mosque of Dissent’ were planning to assassinate him.

Then he extolled the virtue of the first mosque (known as *Masjid Takwa*) that was built by him at Quba when he migrated to Medina and where he had asked his followers to pray. This instruction is written in the Qur’an in verses **9:108-109**.

After the Jihadists returned to Medina, some of them started selling their arms, thinking that Jihad had ended; but Muhammad stopped that saying, “A party of my people will continue fighting for truth till the emergence of Antichrist.”³⁰³ He also claimed that Allah had ordered him to fight the infidels until the entire world is converted to Islam. Here is a *Hadith* from *Sahih Bukhari* on this:

Volume 1, Book 2, Number 24:

Narrated Ibn 'Umar:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Terror Ninety-five

Destruction of al-Lat at Taif by Abu Sufyan b. Harb—April, 631CE

Even after ten months since Muhammad lifted his siege on the Thaqif at Taif, the people there still practiced idolatry. As stated in an earlier part of this series, Urwa b. Masud, a Thaqif and the Quraysh negotiator at Hudaibiya went to Yemen to train on the use of war machines. On his return he found that all Meccans, except the tribes of Taif (i.e., Thaqif) had submitted to Islam. Realising the potential material gain to be had, he went to Medina and embraced Islam in the presence of Muhammad. Then Urwa wanted to return to Taif and invited his people to enter Islam too. Muhammad cautioned him saying that his people would fight him viciously because of his conversion to Islam, but Urwah was very confident that he would prevail.

³⁰² Tabari, vol. ix, p.61

³⁰³ Ibn Sa'd, vol.ii, p.205

After arriving at Taif in the evening, Urwa announced his conversion in public and invited other Taif people to follow suit. Ascending the upper balcony of his palace, he called out the cry for prayer (*Adhaan*) at the top of his voice. The Taif people were greatly angered by his audacity, and showered arrows at him from all sides. He was gravely wounded in the arm and later died of this wound. When the news of his death reached Muhammad, he greatly praised Urwa for his bravery. Muhammad compared him to the prophet Yasin, who was slain by his people.

The Thaqif people were pleased at the killing of Urwa, but their joy was very short-lived. They were now continuously harassed by attack from B. Hawazin under Malik. These ferocious attacks cut off the cattle in the field, and destroyed the wells and pasture lands. Their resources started to dwindle fast and soon they did not have enough strength to fight back the Muslim Arabs surrounding them. So they sent a deputation of six Thaqif chiefs with fifteen or twenty followers to Medina to Muhammad. The leader of this delegation was Abd Yalil b. Amr b. Umayr. They started their journey a fortnight after Muhammad's return to Medina from Tabuk. When the Taif party arrived at Medina, Muhammad gave them a cordial reception and pitched a tent near the mosque for their accommodation. The Thaqif delegates had no choice but to convert to Islam before starting to negotiate with Muhammad.

A treaty was then drafted between the Thaqif people and Muhammad. During this stage they requested Muhammad to not demolish the idol of al-Lat for three years; Muhammad promptly declined their request.

Then they reduced the time to a year but Muhammad refused—then for a month; still, Muhammad rejected their plea. The Thaqif people simply wanted a little time to prepare their women folk to bear the abject sorrow of demolishing al-Lat. The delegation then requested that they be exempted from prayer and from destroying their idols with their own hands. Allah sent down verse **17:73** warning Muhammad not to give any concession on prayers. So, on the question of prayer, Muhammad was stiff; on the matter of using their own hands to destroy the idol, Muhammad agreed that they would be exempt from it. Thus, the Thaqif people were compelled to embrace Islam on Muhammad's terms. Nevertheless, Rodinson writes that Muhammad did make some compromise on observing the fast, i.e., he made fasting less strict for the Thaqif people.³⁰⁴ Even though they were very distraught, they said, "O Muhammad, we will give in to you on this issue even though it is demeaning."³⁰⁵ Curiously, the treaty with the Thaqif people mentions Muhammad as Muhammad ibn Abdallah and not Muhammad the Messenger of Allah.³⁰⁶

After the Thaqif delegation left Muhammad, he sent Abu Sufyan b. Harb and al-Mughirah b. Shubah to destroy al-Lat. Al-Lat, a more recent idol than Manat, stood at Taif. She was a cubic rock.³⁰⁷ (Ibn al-Kalbi, p.15). When they arrived at Taif, al-Mughirah demolished the idol of al-Lat with a pickaxe, then he burnt the temple to the ground. After the obliteration of al-Lat and her temple, al-Mughirah warned that all the Thaqif people will be killed if they retaliated.³⁰⁸ The women of Thaqif came out

³⁰⁴ Rodinson, p.269

³⁰⁵ Tabari, vol ix, p.45

³⁰⁶ Rodinson, p.270

³⁰⁷ Ibn al-Kalbi, p.15

³⁰⁸ Ibid

wailing bitterly and lamenting with their heads uncovered. After the idol of al-Lat was demolished, al-Mughirah took from under its foundation its jewellery and ornaments that were made of gold and onyx and sent them to Abu Sufyan. Muhammad instructed Abu Sufyan to pay off, from this loot, the debts of Urwah b. Masud and Urwa's brother, al-Aswad b. Masud.

With the destruction of al-Lat and the conversion of Tha'qif, the subjugation of Hejaz to Islam was now complete.

Terror Ninety-six

The Genocide at Jurash, Yemen by Surad b. Abd Allah—October, 631CE

Muhammad now envisaged the conquest of entire southern Arabia, especially Yemen. His previous attempts on this part of Arabia were not successful. Now that the entire Hejaz was under the grip of Islam, he commissioned Surad b. Abd Allah to attack Yemen.

Having secured the authority from Muhammad to fight (i.e., to kill) the polytheists and having been provided with an army to do so, Surad b. Abd Allah al-Azdi made an attack at Jurash, a closed city, inhabited by the Yemeni tribes. Surad's old enemy Khatam had taken refuge at this palace/fort. When the Yemenis learnt that the Muslim army was marching to strike, they shut themselves up in their city. The siege lasted for a month but Yemeni tribes would not come out of their sanctuary. So, Surad pretended to retreat. The Jurash inhabitants, thinking that the danger was over, came out from their refuge. The Muslims attacked them from behind with ruthless viciousness and inflicted heavy casualties.

Before this attack came to the Jurash people, they had sent a team of two men to Muhammad for talks on peace. While they were at Medina, they learned that Surad had been despatched to Jurash but the team stayed in Medina while Surad was conducting the genocide there (Jurash). So, while with Muhammad, they enquired him of what was going on with their people at their land. Muhammad told the team that the Jurash people were being slaughtered like camels. Then Abu Bakr or Uthman advised the team of Jurash to implore Muhammad to save their people. They did accordingly, and Muhammad prayed to Allah for their people. When this team returned to Jurash they were astonished at the scale of pogrom by the Muslims.

With fear and terror the delegation of Jurash then returned to Muhammad and embraced Islam.

Terror Ninety-seven

Plunder and Forced Conversion of B. Nakha at Mudhij, Yemen by Ali—October, 631

Then Ali led a campaign with three hundred horsemen to Yemen against the B. Nakha, residing at Mudhij, announcing to them an ultimatum to accept Islam or face death. This was the first terror raid in Yemen with cavalry by Ali. This was also the first army of Hejaz led by Ali ever sent to conquer Yemen. Hitherto, it was always the

Yemen army that was sent to conquer the Hejaz. At first, the tribe refused to accept Islam. A battle ensued and Ali's army killed twenty enemy men. In the end the B. Nakha lost the fight, surrendered to Ali and embraced Islam. Some other tribes of the Mudhaj in Yemen also followed them. The Muslim raiders took hold of anything they could catch---booty, spoils, women, children, camels and goats.³⁰⁹ Ali returned with the booty and on reaching Mecca, joined Muhammad in his last pilgrimage.

During this raid and plunder, Ali (Muhammad's son-in-law) engaged in sex with captive women and Muhammad was quite pleased with his son-in-law's lasciviousness. Here is a *Hadith* from *Sahih Bukhari* on the moral rectitude of Hazrat Ali:

Volume 5, Book 59, Number 637:

Narrated Buraida:

The Prophet sent 'Ali to Khalid to bring the Khumus (of the booty) and I hated Ali, and 'Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. Ali)?" When we reached the Prophet I mentioned that to him. He said, "O Buraida! Do you hate Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumus."

The B. Nakha then surrendered themselves to Muadh, Muhammad's envoy in Yemen. Two hundred of them set out to tender a personal allegiance to Muhammad. They reached Medina at the beginning of the eleventh year of Hijra. This was the last deputation received by Muhammad. When Muhammad sent Muadh as the governor of Yemen he told him not to plunder the Yemeni people if they wilfully surrendered to Islam; otherwise, he was to take the best of their possessions. Here is a *Hadith* from *Sahih Bukhari* containing Muhammad's instruction to Muadh:

Volume 2, Book 24, Number 573:

Narrated Abu Ma'bad,:

(the slave of Ibn Abbas) Allah's Apostle said to Muadh when he sent him to Yemen, "You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Apostle. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah."

Terror Ninety-eight

Forced Conversion of Hamdan People at Yemen by Ali—December, 631CE

³⁰⁹ Ibn Sa'd, p.210

With the successes of wanton genocide at Jurash and the forced conversion at Mudhij in Yemen, Muhammad now wanted to bring under the sword of Islam all the tribes living in Yemen. He, at first, sent Khalid b. Walid to convert all the people of Yemen. Khalid spent six months there inviting them to Islam but with very little success. So, Muhammad asked Khalid to return and sent Ali as his replacement. This was Ali's second venture in Yemen. When Ali arrived in the city of Hamdan in Yemen, he offered his morning prayer there; people gathered around him; Ali lined up his soldiers in a row and read out the letter from Muhammad, commanding the people there to enter Islam or face the sword. Having heard of the scale of genocide at Jurash, all the terrified Hamdan people embraced Islam on the same day. When Muhammad received the news of conversion of Hamdan people through fear and coercion, he offered peace to them. Soon after the conversion of the Hamdan people, the rest of Yemen followed suit.

Terror Ninety-nine

Forced Conversion of Najran at North Yemen by Khalid b. Walid—February, 632CE

This raid took place towards the last days of Muhammad, when there prevailed relative "Islamic peace" in Medina. Muhammad sent Khalid to Najran, in north Yemen against B. al-Harith b. Ka'b to call on the people of Najran (Christians, idolaters and those not in treaty with Muhammad) to embrace Islam or fight the Muslims. Najran was famous for its largely prosperous Christian community. There was also a sizeable number of pagans who lived amicably with their Christian brethren. All the Najran people belonged to the tribe of B. al-Harith. On arriving at Najran, Khalid issued an ultimatum, giving the residents three days notice to submit to Islam or face death.

He proclaimed, "O people, accept Islam, and you will be safe."³¹⁰

The Najran people were now forced to accept Islam. Khalid stayed with them teaching them the Qur'an and *Sunnah* of Muhammad. Then Khalid wrote to Muhammad informing him of the acceptance of Islam by B. al-Harith people under terror.

Muhammad was pleased that B. al-Harith people accepted Islam through intimidation and without fighting. He wrote to Khalid to return to Medina and to bring along a delegation of B. al-Harith. When Khalid arrived with the delegates, Muhammad asked Khalid who those people were because they looked more like Indians. When Khalid informed the messenger of Allah that they were Yemeni Arabs, Muhammad admonished them repeatedly for resorting to fighting on previous occasions. He said, "Had Khalid b. al-Walid not written to me that you had surrendered and had not fought, I would have thrown your heads under your feet."³¹¹

³¹⁰ Tabari, vol.ix, p.82

³¹¹ Tabari, vol.ix, p.84

B. al-Harith people were the sons of slaves and had never committed injustice or fought unjustly. But Muhammad insisted that they did fight back in the pre-Islamic days. On this they replied, “O Messenger of God, we used to overpower those who fought us because we were the sons of slaves and were united, not divided, and never committed an injustice against anyone.” Muhammad agreed on what they said and he appointed Qays b. al-Husayn as their leader.

Muhammad appointed Amr b. Hazm al-Ansari to instruct the B. al-Harith on Islam and to collect Zakat from them. He wrote a few instructions for Amr before he (Amr) set out for Najran: To fulfil contracts (**5:1**), to fear Allah (**16:128**), none but the purified shall touch the Qur’an (**56:79**), be severe with those who are unjust and inform people about the good news on paradise (**11:18**) and warn them of hell-fire, forbid people from praying in one garment unless it be garment whose ends could be doubled over the shoulders, can’t wrap oneself in one garment, can’t appeal to tribes and kinsmen when there is a dispute but appeal only to Allah, those who appeal to tribes and kinsmen should be put to the sword, perform ablution thoroughly with plentiful of water, offer prayers at appointed times, *Ghusl* (bath) is obligatory for prayers in congregation, the tax collector can take one-fifth of booty and *Zakat* from landed property—one-tenth from the land watered by streams and rain, one-twentieth from land watered by a leather bucket; two sheep for every ten camels, a cow for every forty cows and a bull or a cow calf for every thirty cows; one sheep for every forty sheep at pasture.

Another version of this raid says that al-Harith was a Christian Bishop who refused to accept Islam. So, a delegate of them came to Medina to discuss theological matters. It is said that the Muslims were shocked and dazzled by the richness of the bishop of B. al-Harith when he visited Medina. Allah revealed verse **3:61** admonishing those who dispute with His Messenger³¹² In the end, al-Harith and his people decided to pay the *Jizya* tax to escape regular Muslim invasion in their territory. Muhammad accepted their decision and the Christian delegate returned to Najran.³¹³

The *Jizya* tax was set as one dinar(or its substitute in clothes) for every adult, male or female, free or slave. If the Jews and the Christians refuse to pay *Jizya* tax then they become the enemy of Allah (so, liable to be killed).

Terror One-hundred

Destruction of Idol at Dhul Khalasa in Yemen and Forced Conversion of Various Tribes by Jarir ibn Abd Allah—April, 632CE

Having witnessed, through terror, plunder and wanton genocide the ferocious power of Islam, many Yemeni tribes had no choice but to submit themselves to Muhammad and Islam. Amongst the Yemeni tribes who readily surrendered to Islam were the B. Murad, B. Zubaid, inhabiting the sea coast of Yemen and B. Kahlan who lived in Khaulan and B. Bajila. Muhammad sent Jarir ibn Abd Allah to Dhul Khalasa and forced the B. Bajila to destroy, with their own hands their famous idol of there. This idol of B. Bajilah was known as the Ka’ba of Yemen was a white quartz idol that

³¹² Rodwell p.438, note 19

³¹³ Mubarakpuri, p.527

stood between Mecca and Sa'na. The invading Muslims destroyed the temple, set it on fire and killed a hundred B. Bajila men including the custodian of the idol temple. Another two hundred men, belonging to B. Qubafah were also slaughtered. Other tribe of Yemen that was forced to submit to Muhammad was B. Jorsh. *Sahih Bukhari* narrates this genocide and plunder this way:

Volume 5, Book 59, Number 641:

Narrated Jarir:

In the Pre-Islamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. The Prophet said to me, "Won't you relieve me from Dhu-l-Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet and informed him, and he invoked good upon us and Al-Ahmas (tribe).

A similar *Hadith* is narrated in 5.59.642 of *Sahih Bukhari*

After completing the genocide at Dhu Khalasa, while Jarrir was returning to Medina, a messenger brought the news of that **Muhammad had died**. This is recorded in *Sahih Bukhari* in *Hadith* 5.59.645.

CONCLUSION

This authentic compilation of the lengthy history of Islamic propagation has proved beyond a shadow of doubt that the central doctrine behind all the mindless terror, murder, and genocide carried out by the Jihadists of today is deeply rooted in the belief system of Islam. It is foolhardy and rather too simplistic to assume that the war on Islamic terror is not a war with Islam. A good Muslim (i.e. a Muslim by the Book) is a terrorist---it is the main message of the Qur'an, the holiest book of Islamic faith. Read the Qur'an from the beginning to the end, several times, and you will understand why the Islamic terrorists do what they are doing today all over the world. Read all the chapters of this book one more time and you will, for sure, grasp a true picture of the messenger of Allah, his aims, objectives and most importantly, his plans, methods, actions and all the logistics necessary to achieve the goal that he had set for the Muslims to achieve; that is, to make Islam the world religion even at the cost of the death of millions of lives.

A Muslim who does not resort to Jihad (read violence, terror and murder) in order to force Islam on the world population is not a Muslim at all. Most Muslims do not follow Islam Book(Qur'an); and that is why they are not terrorists. Once they come to learn the 'real Islam'-- the Islam preached and practiced by Muhammad -- they get a shock, bewildered and confused—they just search where could they find the 'peaceful, tolerant, non-violent' Islam that they always thought the religion to be. Alas! There is no peace in Islam, there is no tolerance in Islam, there is no compromise or negotiation in Islam. There is only 'submission' in Islam—the submission to the sword of Islam, as Muhammad said so eloquently, 'Paradise is under the shades of swords (*Sahih Bukhari; 4.52.73*).'

Let us not kid ourselves; the politically correct world may not be at war with Islam, but surely, Islam itself is at perpetual with the civilized world. In part one of this treatise it was mentioned that this war of Islam against the entire civilized world had been declared during the second pledge of Aqaba, when the nascent community of the Jihadists declared they were ready to fight and give up their lives for the protection of Muhammad and his Islam. The Islamists will not end this war until all people on earth surrender (read submit) to Islam, and, if necessary, by the sword (read war) and a wide slaughter. Imagine what will happen if the 'true Muslims' are able to stockpile a few nuclear bombs or biological and chemical weapons and their means of delivery. Nothing will stop them from dropping those bombs in the Western capitals, such as New York, Washington, London, Paris, Madrid, Brussels.....and so on.

Please consider the economy of Jihad and Islamic terror. Please think how cheaply the Islamists run their terror operations, how inexpensively they buy the lives of young Jihadists to be sacrificed to commit un-imaginable terror and murder. It costs them virtually next to nothing, save for their training and the logistics, to recruit these live terrorists, and despatch them on terror missions. Please reflect on what motivates these terrorists to do what they do---it is none other than the Qur'an and *ahadith*. Islamic terrorism emanates from the teachings and practices of Muhammad. This book has proved this beyond any doubt by citing episode after episode, and by pointing out many uncanny similarities between the Islamic terrorism of to-day and those of Muhammad's time. The Jihadists of today are following the exact footsteps of Muhammad---make no mistake on this. While the world is spending billions of dollars to fight Islamic terrorism militarily, doesn't it make more sense to spend a fraction of that billion to unmask the fascistic face of Islam and the doctrine of terrorism that is an integral part of it? Let the vast majority of innocent Muslims who are not terrorists and who do not have an iota of what Islam is all about get this shocking message that Islam is not what they always thought it to be---that is, a peaceful religion. The sooner they realise this appalling truth, the sooner they will become a part of the civilised world and be respected. So long as they are in denial, they will, for sure, be a community despised and looked upon with suspicion. Let the Muslims themselves start fighting Islamic terrorism by its root.

T H E E N D