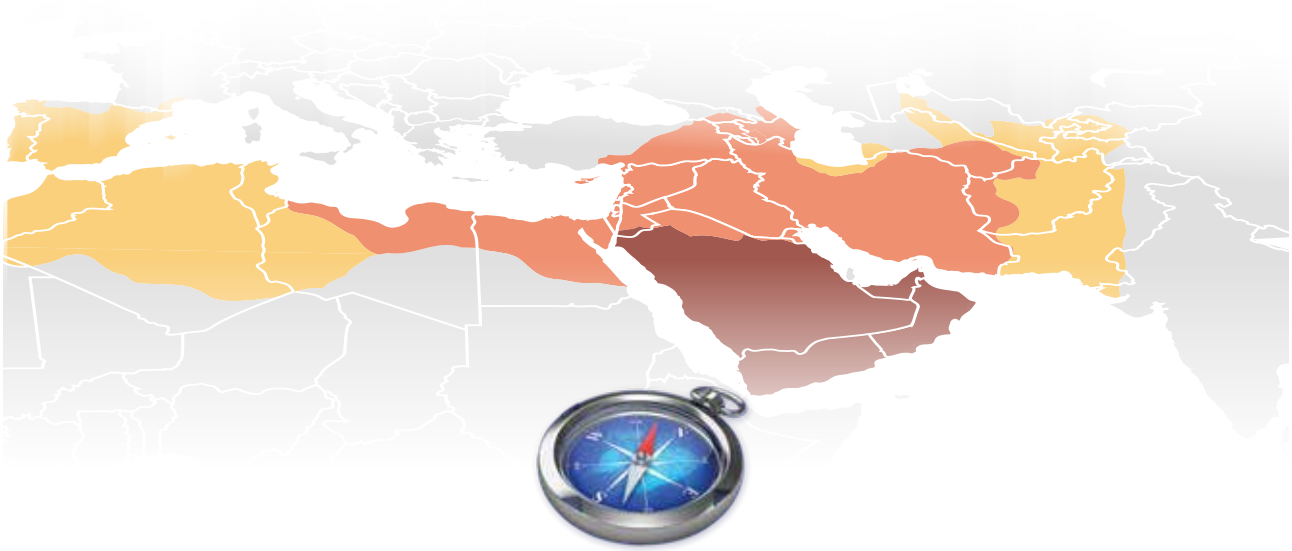


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THROUGHOUT THE AGES



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the Most Gracious, the Most Merciful

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ISLAMIC CONQUEST

THROUGHOUT THE AGES



Prof. Dr. Abdul Aziz Ibraheem Al Omary

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Foreword

Understanding of *Al-Futhooh* (The Conquests)

The linguistic meaning of *al-fath* is the antonym of closure (i.e. opening), but what is meant by it here is the conquest of lands at war with the Muslims and the entry into the lands of the enemy. The plural is *futooh*. The word *fath* can also mean victory and conquest – and the word *al-fath* occurs in numerous Qur`anic verses, including the Words of Allah, The Most High:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾

Verily, We have given you (Oh, Muhammad,) a manifest victory. [Al-Fath 48:]

The Words of Him, the Most High:

﴿ لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴾

Indeed, Allah was pleased with the believers when they gave their bai'ah (pledge) to you (Oh, Muhammad) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquillity) upon them, and He rewarded them with a near victory.[Al-Fath 48:18]

The Words of Him, the Most High:

﴿ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴾

And also (He will give you) another (blessing) which you love, help from Allah (against your enemies) and a near victory. And give glad tidings (Oh, Muhammad,) to the Believers. [As-Saff 61:13]

The Words of Him, the Most High:

﴿ إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴾

When comes the Help of Allah (to you, Oh, Muhammad,) against your enemies) and the conquest (of Makkah). [An-Nasr 110:1]

And The Words of Him, the Most High:

﴿ وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is fully Aware of what you do. [Al-Hadeed 57:10].

The understanding of *al-futooh* is not limited to military victory. It includes different arenas, such as military, ethical and moral. And what caused the people in the lands conquered by military force to embrace Islam willingly and by conviction was the creed of *Tawheed* (professing Allah's Oneness), as

opposed to the *shirk* that had formerly proliferated in those lands.

The word *futooh*, with this general understanding, means the *jihad* which the Muslims undertook, the conquest of the lands, the preparation for the call to Allah and conveying the Religion of Islam to Allah's creatures, and demolishing the power of evil that forbade the Muslims and the people in those different lands (from following Islam).

The military events and the accompanying *da'wah* began during the lifetime of the Messenger of Allah ﷺ and came into prominence during the Caliphate of Abu Bakr *As-Siddeeq* ﷺ and continued throughout the eras of the righteous Caliphs who followed him and the other different Islamic eras that came after them or were contemporaneous with them, such as the Umayyads, the 'Abbasids, the Ayyubids, the Mameluks, the Ottomans and other Islamic states that followed them or were contemporaneous with them. And it is right that the distinguished operations that took place during these eras be included in the events of the conquests and *jihad*. These include the defensive *jihad* operations, whose aim was to repel enemies and protect previous conquests.

Aims of the Conquests:

Allah, the Most Glorified, the Most High sent His Messenger, Muhammad ﷺ to all mankind with the Religion of Islam, as He, the Most High says

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴾

And We have not sent you (Oh, Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Soorah Saba` 34:28).

And Allah promised to help this Religion and to make it prevail, saying:

﴿ هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ﴾

It is He Who has sent His Messenger (Muhammad) with guidance and the Religion of truth (Islam), to make it superior over all religions even though the mushrikoon (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah) hate (it).[At-Tawbah 9:33].

The Messenger of Allah ﷺ exerted himself to the utmost and strove to spread this Religion to all mankind, without coercing them to embrace it, as He, the Most High says:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ ﴾

There is no compulsion in religion. [Al-Baqarah 2:256]

And He, the Most High says:

﴿ مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُۗ وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ ﴾

The Messenger's duty (i.e. Our Messenger Muhammad whom We have sent to you, [Oh, mankind]) is but to convey (the Message). And Allah knows all that you reveal and all that you conceal. [Al-Ma`idah 5:99].

The various forces of polytheism in Makkah and other places sought to prevent him from conveying the Message and preaching and they tried to prevent the people from hearing it. He was therefore forced to migrate from Makkah to Al-Madinah after Quraish attempted to kill him and be rid of him. Then he began to make *jihad* against those who opposed Islam from among the pagan Arabs, the Jews and others. He also began to send letters to the kings of the world during his time, inviting them to Islam. He wrote to Heraclius, the Byzantine Roman Emperor and to Chosroes, the Persian Emperor – the rulers of the two most powerful empires in the world at that time – calling upon them to embrace Islam, but they insisted on their disbelief and opposition (to Islam).

Simultaneously, he waged *jihad* and conquered lands in the Arabian Peninsula, until the whole of it professed the Religion of Islam during his lifetime – though some of them apostatised towards the end of his life.

After his death, under the leadership of Abu Bakr *As-Siddeeq* ﷺ, the Muslims became engaged in another wave of conquests. At the start of it, the *jihad* was against the apostates from among the Arab tribes. And no sooner had the Muslim forces dealing with them than Abu Bakr *As-Siddeeq* directed them to simultaneously wage *jihad* against the two most powerful empires in the world at the time, Persia and Byzantine Roman Empire. The primary purpose of the *jihad* was to convey the teachings of Islam to the people of those lands, whose rulers forbade that. Their laws hid the truth from the people. The Muslim conquerors understood full well the position of Islam with regard to preaching and that there is no compulsion in religion. For this reason, they offered three choices to the enemy before engaging in combat with them: Either (i) they embrace Islam, or (ii) they pay the *jizyah*, or (iii) they fight – and this was the last option. If they embraced Islam, they would be Muslims and they would have all of the rights enjoyed by them and all

of the obligations incumbent upon them. If they agreed to pay the *jizyah*, they would have rights which were fulfilled by the Muslims. The Muslims undertook the obligation of propagating Islam with wisdom and beautiful exhortation. As for people being forced to embrace Islam, this has never been reported, because Allah, the Most High says,

﴿ قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴾

Fight against those who (i) believe not in Allah, (ii) nor in the Last Day, (iii) nor forbid that which has been forbidden by Allah and His Messenger ﷺ and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the jizyah with willing submission and feel themselves subdued. [At-Tawbah 9:29].

Likewise, *jihad* and conquest led to the alleviation of injustice from the oppressed and the weak, who fell under the hands of the *tawagheet* [1] and the friends of the *shayateen* (devils). Allah, the Most High says,

﴿ وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾ ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴾

And what is wrong with you that you fight not in the Cause of Allah, and for the weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of the taghoot (Satan etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan).[An-Nisa` 4:75-76].

Likewise, the disbelievers were trying to eradicate the Religion of Islam whenever they found the opportunity to do so. Allah, the Most High says,

1) *Tawagheet*: (sing.= *taghoot*) Ibn Al-Qayyim said, "The *meaning of taghoot* is someone or something for whose sake a worshipper transgresses limits, such as those who are worshipped, followed or obeyed."

﴿وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟﴾

And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. [Al-Baqarah 2:217].

From this standpoint, (we can see that) the aim of the wars between the Muslims and their enemies was not to kill the people and seize wealth, or to force people to enter the fold of Islam. The aim was to give the people complete freedom to choose and to remove from them any impediment – whether it was an authority or a state – to their acceptance of the true Religion. In addition, Allah, the Most High says,

﴿فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ﴾

Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. [Al-Kahf 18:29].

The result of this freedom was that the people in the liberated lands began to think about Islam with clear minds, free from the pressure exerted on them by the power of the various *tawagheet*. Thus, the propagation of Islam was implemented among them with great success and the people in the liberated lands entered the Religion of Allah in crowds, as Allah had promised and they began to defend it as the first Muslims had done. And the Word of Allah prevailed, which was the most important aim of the conquests that Muslims undertook through their *jihad* throughout the ages.

Preludes to the Conquests:

The call to Islam, since its inception… He, the Most High says:

﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ﴾

He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the mushrikoon (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad) hate (it). [As-Saff 61:9].

The Noble Qur`an taught the Muslims to believe and to perform righteous deeds and Allah, the Most Glorified, the Most High promised them His Help and dominion over the earth, if they fulfilled the obligations imposed on them, as He, the Most High says,

﴿ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴾

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their Religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (Believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the fasiqoon (the rebellious and disobedient to Allah). [An-Noor 24:55].

Allah, the Most High says,

﴿ وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ﴾

And indeed We have written in Zaboor (Psalms) (i.e. all the revealed Holy Books, the Tawrah [Torah], the Injeel [Gospel], the Qur`an) after (We have already written in) Al-Lawh Al-Mahfooz (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise). [ Al-Anbiya` 21:105]

And He, the Most High says,

﴿ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴾

And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. [Al-Qasas 28:5].

Accordingly, the Messenger of Allah ﷺ prepared himself, his Companions ﷺ and the rest of his *Ummah* for the conquest of the world through this new Religion. He used to give his Companions ﷺ in Makkah the glad tidings of that, such as in his saying: "By Allah, Allah will bring this matter to its consummation until a rider will travel from San'aa` to Hadhramawt fearing none except Allah."[1]

When the Messenger of Allah ﷺ was in Makkah, presenting himself to the

1) Narrated by Al-Bukhari (*Fath Al-Bari*, vol. 7/195) and it was narrated by Imam Ahmad inhis '*Musnad*' (vol. 4/89, 110).

tribes during one of the *Hajj* seasons, prior to the migration to Al-Madinah, he presented himself to Banu Bakr Ibn Wa`il and proposed that he migrate to them and that they would help him against the neighbouring Arabs. They excused themselves from helping against the neighbouring Persians however, saying, "We have accepted a covenant granted to us by Kisra." But the Messenger of Allah ﷺ informed them that no one supports the Religion of Allah except that Allah encompasses him from all sides. And the Messenger of Allah ﷺ informed them that before long, Allah would cause them to inherit the land and wealth of the Persians and among the delegation was Al-Muthanna Ibn Harithah Ash-Shaibani ﷺ.[1]

Likewise, Ibn Ishaq narrated on the authority of Jabir Ibn Samurah with his chain of narrators that Messenger of Allah ﷺ said, "Verily, the land of Kisra (Chosroes) will be conquered by the Muslims."[2]

This means that it was confirmed that the Muslims would shortly conquer the land of the Persians and others – including Iraq – and spread their Religion therein. And when the Messenger of Allah ﷺ was on the road of migration from Makkah to Al-Madinah, Suraqah Ibn Malik ﷺ came to him and the Prophet ﷺ informed him that he would wear the bracelets of Kisra and his crown, which meant that the Muslims would conquer the lands of Persia, including the lands under its rule, such as Iraq and others.[3]

And during the digging of the trench before the Battle of the Confederates, in the year 5 A. H., some of Companions ﷺ were confronted by a boulder, so the Messenger of Allah ﷺ went to smash it, and when he struck it, sparks flew from it and he declared, "*Allahu Akbar* (Allah is Greater)!" The Muslims declared it with him, then he struck it a second time and sparks flew from it and he declared again, "*Allahu Akbar* (Allah is Greater)!" And the Muslims repeated it with him. Then he struck it a third time, saying, "*Allahu Akbar* (Allah is Greater)!" And the Muslims repeated it with him. He said immediately after the first strike, "Allah is Greater! I have been given the keys to Ash-Sham and by Allah, I see its red palaces at this moment.! After the second strike, he said, "Allah is Greater! I have been given the keys to Persia and by Allah, I see the White Palace of Al-Mada`in

1) As-Salihi Ash-Shami: '*Subul Al-Huda War-Rashad*' (vol. 7/195) and it was narrated by Imam Ahmad in his '*Musnad*' (vol. 5/110).

2) Ibn Ishaq: '*As-Seerah An-Nabawiyyah*' (p. 271). See also Ahmad Ibn Hanbal: '*Al-Musnad*' (vol. 4/8, 100).

3) Al-Isâ'ba: 2/19

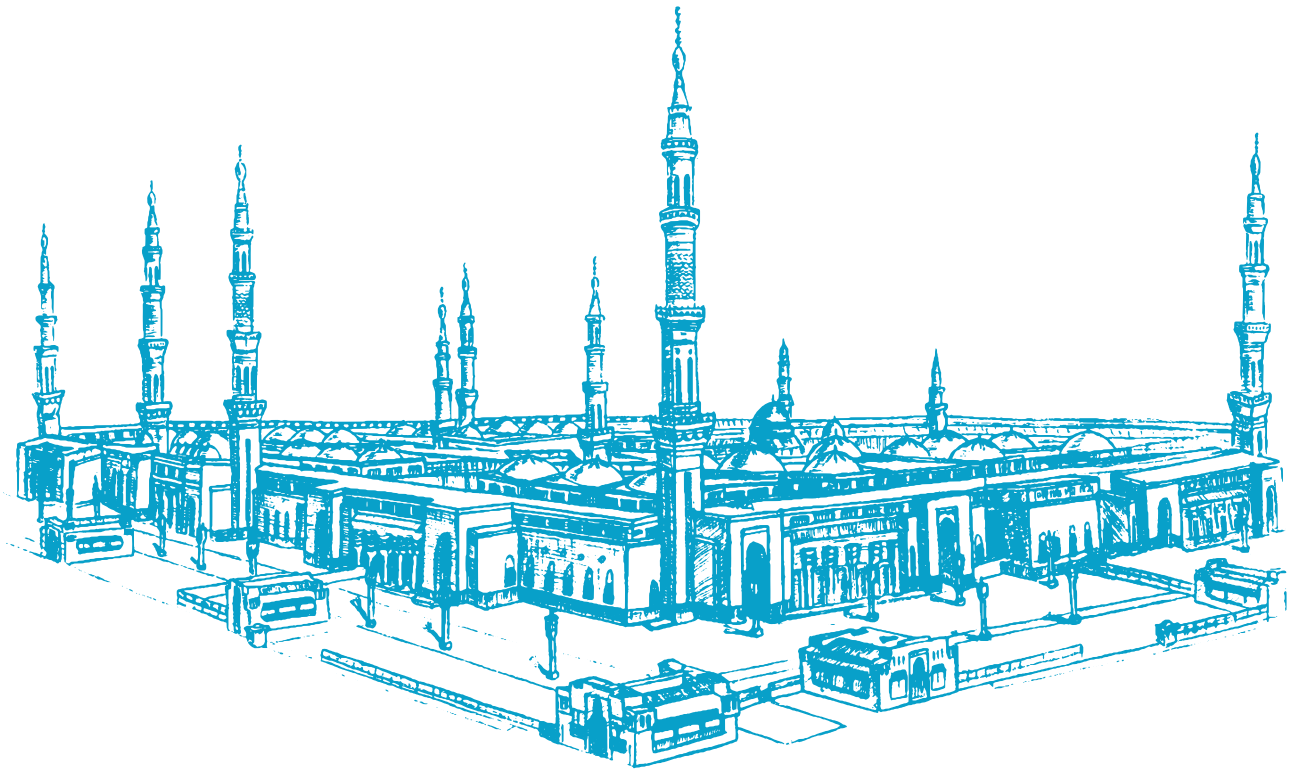
(Ctesiphon)." After the third strike, he said, "Allah is Greater! I have been given the keys to Yemen and verily, I see the gates of San'aa` from my place at this moment."[1] For this reason, the Prophet ﷺ and the Companions ﷺ with him were certain that they would defeat these kingdoms and conquer these lands. These included Al-Heerah and others which were under the rule of the Persians. And they waited for these days and prepared for them. This is why, when the Muslims approached Al-Mada`in (Ctesiphon), before they conquered it, they beheld the White Palace and they cried out, "*Allahu Akbar* (Allah is Greater)! The White Palace of Kisra (Chosroes)! This is what Allah and His Messenger ﷺ promised us."

Before resorting to war and *jihad*, the Messenger of Allah ﷺ had initiated peaceful contacts with these kingdoms by way of letters written to their rulers, in which he called upon them to embrace Islam and expounded its virtues to them, so that he might be absolved from blame before Allah and before the people should it come to war with them.

1) Narrated by Imam Ahmad in his '*Musnad*' (vol. 4/303) and a number of scholars have declared it to be *hasan* (sound), including Ibn Hajr (see: Dr. Akram Diya` Al-'Umri, '*As-Seerah An-Nabawiyyah As-Saheehah*' vol. 2/423 and Dr. Mahdi Rizqullah Ahmad, '*As-Seerah An-Nabawiyyah fee Dhaw' Al-Masadir Al-Asliyyah*', *Dirasah Tahleeliyyah*, p. 449, margin note 42).

SECTION 1

THE ERA OF THE PROPHETIC SEERAH



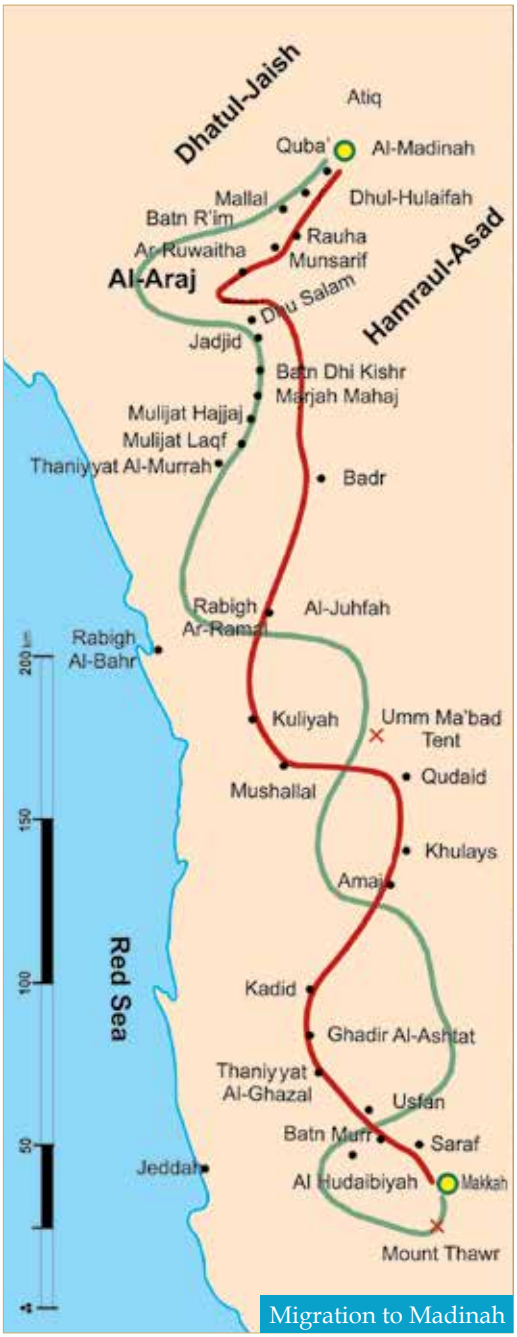
The Era of the Messenger of Allah ﷺ

The Messenger of Allah ﷺ continued preaching Islam, the new Religion, to the people of Makkah in secret for three years after being sent by Allah. Throughout this time, it has not been reported that he faced any harm from the pagans of Makkah or opponents (of Islam). After that, Allah, the Most High revealed His Command for him to begin preaching openly in His Words:

﴿ فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ﴾

Therefore proclaim openly (Allah's Message of Islamic Monotheism) that which you are commanded, and turn away from al-mushrikoon (polytheists, idolaters, and disbelievers, etc. - see V.2:105). [Al-Hijr 15:94]

And a new phase began in the history of Islam, for the Messenger of Allah ﷺ and those who believed with him began to face all kinds of harm and hostility, but they patiently bore the trials and during this phase, they did not strive to oppose the disbelievers of Makkah. Instead, many of them concealed their conversion to Islam and they used to gather in secret, in the house of Arqam Ibn Abil Arqam, in order to meet with the Messenger of Allah ﷺ and the rest of the Believers with him. This phase continued for around ten years and towards the end of it, the Messenger of Allah ﷺ began to search for a dwelling place that would be a refuge for his Companions ﷺ and protect them from the harm of their people. The Messenger of Allah ﷺ had certain conditions in mind when he searched for a place to migrate to. It had to be safe to preach Islam and a place of government for them. It also had to be a place where they could train an army, in anticipation of the time when Allah might permit them to engage in *jihad*.



Migration to Madinah

The Messenger of Allah ﷺ migrated to Al-Madinah after having reached an agreement with the *Ansar* at the Pledge of Al-'Aqabah, in accordance with certain conditions, which gave the Messenger of Allah ﷺ the ability to prepare for *jihad*, should permission be granted for it by Allah, the Most High.


An old picture of Madinah

He ﷺ migrated to Al-Madinah and began to build an Islamic society and state there and to train his Companions ﷺ in *jihad* by sending out various flying columns and general training exercises. But he did not begin *jihad* against the pagans until these Words of Allah were revealed to him:

﴿أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَـٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ﴾

> Permission to fight is given to those (i.e. Believers against disbelievers), who are fighting them, (and) because they (the Believers) have been wronged, and surely, Allah is Able to give them (the Believers) victory. Those who have been expelled from their homes unjustly only because they said, "Our Lord is Allah." - For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.[Al-Hajj 22:39-40].

The permission for the Muslims to fight was given after they had acquired a city and a state and they had become strong to do so. Then the phase of permission (to fight) was followed by the phase of obligation to fight against those who fight the Muslims. This was made clear in the Words of Allah, the Most High:



وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. (This verse is the first one that was revealed in connection with jihad, but it was supplemented by another [V.9:36]).[Al-Baqarah 2:190].

Then fighting against all of the pagans was made obligatory in the Words of Allah, the Most High:

﴿وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾﴾

And fight against the mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqoon (the pious – see V.2:2). [At-Tawbah 9:36].

In this way *jihad* was commanded for the Muslims.[1]

The Messenger of Allah ﷺ took part in numerous battles during his lifetime and they amounted to thirty-seven and the military expeditions he sent out numbered more than forty-seven.[2] We will not discuss all of the battles or military expeditions, but we will select those that we believe had the greatest effect on events during his struggles against the powers of disbelief.

1) See: Salih Ahmad Ash-Shami, p. 178.

2) Ibn Sa'd, '*Ghazawat Ar-Rasool Wa Sarayahu*', p. 6.



The Battle of Badr

(17th of Ramadhan, 2 A. H.)[1]

This battle is held to be, without doubt, the most important conflict in the history of Islam, since Allah, Most Glorified, Most High called it the Day of Criterion in His Words:

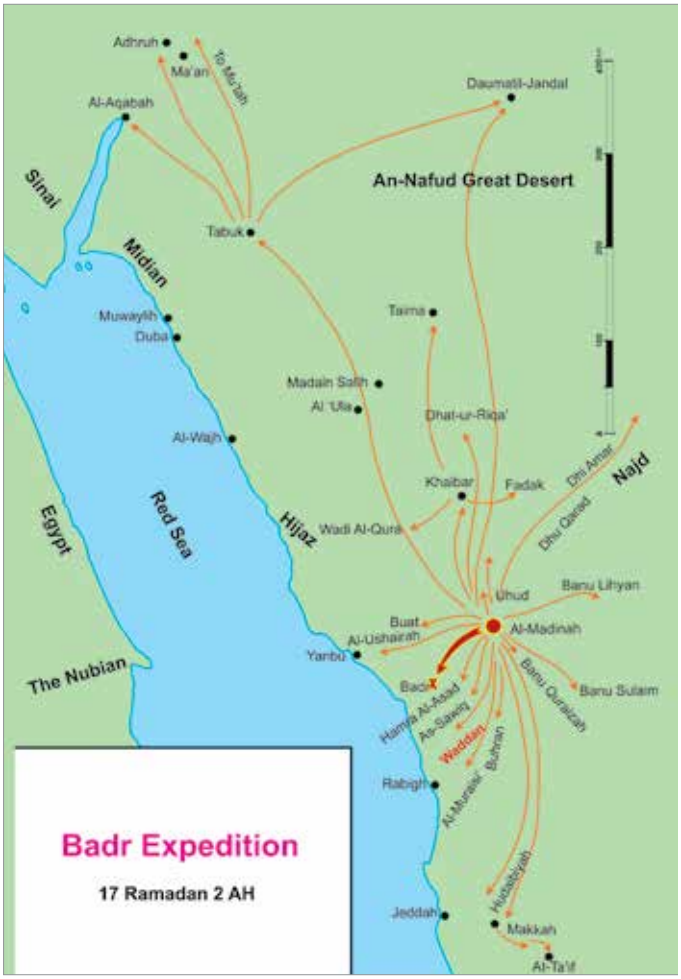
﴿إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

If you have believed in Allah and in that which We sent down to Our slave (Muhammad) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is Able to do all things. [Al-Anfal 8:41].

1) For more information regarding the events of this battle, narrations pertaining to it and the *takhreej* of those narrations, see: Ahmad Muhammad Al-'Aleemi Bawazeer, '*Marwiyat Ghazwah Badr*', 1st edition, Teebah Publishing, Riyadh, 1400 A. H.

Among the causes of it was that the Messenger of Allah ﷺ was following the news from Quraish and lay in ambush for them. They had previously harmed him, expelled him and his Companions ﷺ from their homes, seized their property and imprisoned some of them and tortured them. So when the Messenger of Allah ﷺ came to know that a caravan belonging to Quraish was approaching from Ash-Sham on the road to Makkah – which was close to Al-Madinah – he charged the Companions ﷺ who were with him with the task of accompanying him.[1] They departed in haste, without having made proper preparations and the Prophet ﷺ was accompanied by over three hundred and ten men,[2] most of them on foot. They had only two horses and seventy camels.[3] They thought that they would intercept the caravan and that they would not encounter any fighting. For this reason, they were not completely prepared for battle.

The leader of Quraish's caravan was Abu Sufyan Ibn Harb, who was watchful and fearful for the safety of the wealth in the caravan that was with him. For this reason, he sought information due to fear of the Muslims. He came to know that the Messenger of Allah ﷺ had set out in pursuit of his caravan. Due to this, he changed his route and proceeded by a route close to the desert, a route that would not be anticipated by the Muslims. At the same time, he



1) See the *hadeeth* in '*Saheeh Al-Bukhari*' ('*Fath Al-Bari*') (vol. 15/147) and see also Ibn Hajr's explanation of the *hadeeth*, Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 15/156).
2) From the *hadeeth* of Al-Bukhari (*Fath Al-Bari*) (vol. 15/156).
3) Al-Waqidi, '*Al-Maghazi*' (vol. 1/37, Ibn Sa'd '*At-Tabaqat Al-Kubra*' (vol. 2/12).



sent a message to Quraish in Makkah, calling on them to rescue their caravan from the Muslims. On receiving the message, the forces of Quraish set out in haste, in order to rescue the caravan – according to their claim. It was headed by Abu Jahl Al-Hakam Ibn Hisham. The leading men of Quraish and their bravest warriors set out with him, along with the disbelievers who opposed Allah and His Messenger ﷺ.[1]

Abu Sufyan was successful in saving the caravan from the Muslims and he approached Makkah safely with his caravan. He sent an agent to the army of Makkah, informing them that the caravan was safe and asking them to return to Makkah.

But Abu Jahl, the leader of the pagans of Quraish was determined to oppose (the Muslims) and was filled with arrogance and pride. And he announced that they would not return until they have reached the spring of Badr, slaughtered camels and ate their meat, drank wine and listened to the singing of songstresses. When the Arabs hear that, the fame of Quraish would be established all over Arabia. And indeed, they did achieve their desired aim of reaching Badr.[2]

The Prophet ﷺ heard of the approach of Quraish and he gathered his Companions ﷺ in order to seek their counsel. Although he was protected from error (*ma'soom*) and guided by Allah, he always sought advice from his Companions ﷺ in important matters, including two principal matters:

1) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/618), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/13), Al-Waqidi, '*Al-Maghazi*' (vol. 1/42). The right name of pagan commander was 'Amr ibn Hisham, not Hakam ibn Hisham.

2) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/618), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/13).

The first is: Uniting the ranks of the Muslims and improving their minds. This is an extremely important matter, in particular with regard to the *Ansar* during this phase, when they were the people of the abode (of Al-Madinah).

The second is: Attaining the most correct decision.

He ﷺ submitted (matters) to his Companions ﷺ who were with him, saying, "Advise me, Oh, people!" And a number of the *Muhajiroon* spoke, including Abu Bakr and 'Umar – may Allah be Pleased with them both – and also among those who spoke was Al-Miqdad Ibn 'Amr ﷺ, who said, "Oh, Messenger of Allah! By Allah, we do not say to you as Banu Isra'eel (Israelites) said to Moses: 'Go you with your Lord and fight; we will remain here.'[1] But go you and your Lord and we will certainly go with you and fight. For by Him Who sent you with the truth, if you walked with us to Bark Al-Ghamad (a place in Yemen, presently in Saudi Arabian Province 'Aseer), we would certainly fight with you to whatever extent." The Messenger of Allah ﷺ supplicated Allah on his behalf, then he repeated, "Advise me, Oh, people!" He ﷺ wanted to hear the opinion of the *Ansar*, for they were the people of the abode (of Al-Madinah) and they were the majority, so he ﷺ wished to win their hearts and not to act unless they were satisfied, thus preserving Muslim unity, particularly since it was the first encounter between the Messenger of Allah ﷺ, along with his army of *Mujahidoon* and *Ansar*, and (the forces of) Quraish and the heads of disbelief among them. Thence Sa'd Ibn Mu'az ﷺ came forward and said, "It is as if you want us (to speak), Oh, Messenger of Allah!" He ﷺ replied, "Certainly." So Sa'd ﷺ replied by extolling the Messenger of Allah ﷺ and saying, "Oh, Messenger of Allah! Do whatever you want, for by Him Who sent you with the truth, if you present the sea to us and plung into it, we will plunge into it with you and not a single man from among us will hold back. And we will not dislike for you to encounter our enemy with us on the morrow. And verily, we will patiently persevere in battle and be true. We hope, Allah will reveal to you in us that which will be pleasing to you. So proceed with Allah's Blessing.[2]

The Messenger of Allah ﷺ was pleased at Sa'd's ﷺ words and he supplicated Allah on behalf of him and the *Muhajiroon* and the *Ansar* and he

1) From verse 25 of *Soorah Al-Ma`idah*. With regard to this consultation, see Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/215) and compare it with the *hadeeth* of Al-Bukhari (*Fath Al-Bari*) (vol. 15/151).

2) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/615) and see also the *takhreej* of this incident in detail in the book of Dr. Akram Al-'Umri, '*As-Seerah As-Saheehah*' (vol. 2/359) and that of Dr. Mahdi Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 341).

was reassured with regard to his army's position on war.

So he ﷺ set out with the Companions ﷺ, saying to them, "Go forth and be of good cheer, for verily, Allah has promised me (that we will meet) one of the two parties in the Words of Him, Most High:

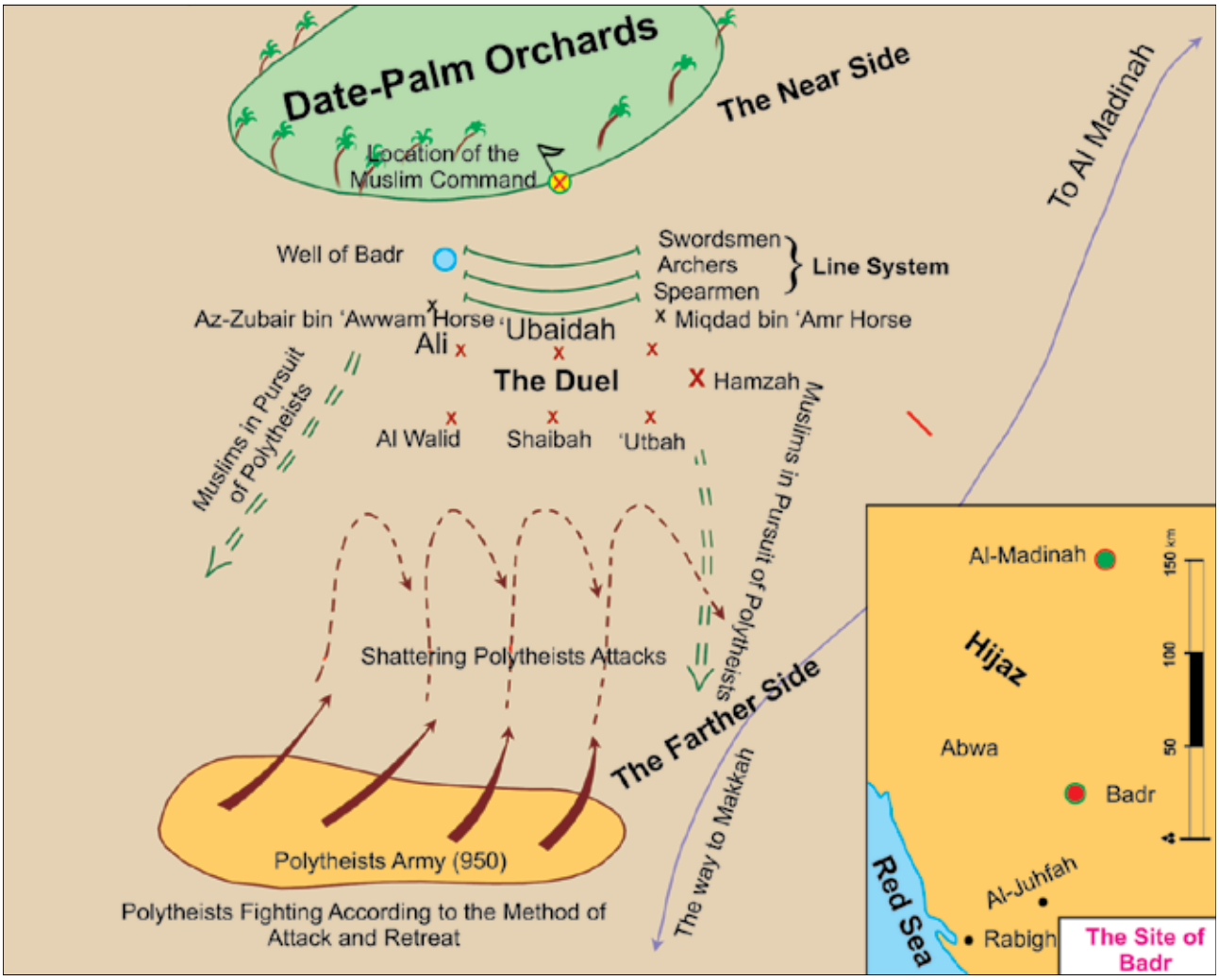
﴿ وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ﴾

> And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).[Al-Anfal 8:7].

So the Messenger of Allah ﷺ was heading with the Companions ﷺ towards Badr and they were certain that they would meet either Quraish's caravan or their army. The Muslims camped near Badr and they made inquiries about the enemy. They learnt that the pagans numbered between nine hundred and a thousand and that among the army were the bravest warriors of Quraish. So he ﷺ said, "This is Quraish and they have sent against you their own blood." The Messenger of Allah ﷺ and his Companions ﷺ ascertained that the encounter would be with the bravest and most valorous men in Makkah and their knights and (they found out) that the caravan had escaped them.

Al-Hubāb Ibn Al-Munzir ﷺ came to the Messenger of Allah ﷺ – and the Muslims had camped near the watering hole of Badr – and he politely offered a good piece of advice to him, saying, "Oh, Messenger of Allah! Has Allah revealed to you that we should camp at this site, or is it your own opinion, and is not true that war is deception?" The Prophet ﷺ replied, "Nay, it is my opinion and (yes,) war is deception." Hubāb then said, "Oh, Messenger of Allah! Then this is not a good place to camp. Move with the people until you reach the nearest water hole to the enemy and camp there. Then we will block off the ones behind it from the source, then construct a pool and fill it with water, so that we will be able to drink, but they will not." On hearing this, the Messenger of Allah ﷺ supplicated Allah on his behalf and he said, "You have given the (best) advice."[1] This stance by the Messenger of Allah ﷺ – who was the commander – is a great lesson regarding the importance

1) From the narration of Ibn Ishaq (Ibn Hisham): '*As-Seerah An-Nabawiyyah*' (vol. 2/620). See also the *takhreej* of this incident in Dr. Rizqullah's book: '*As-Seerah An-Nabawiyyah*'. And it has been adjudged that it is a sound narration, due to other supporting narrations (p. 345).



of the Commander's listening to the opinions of his men in order to achieve the best position, adopting all worldly and material means, while ultimately placing one's trust in Allah (*tawakkul*) – and that was the basic principle in all of his endeavours ﷺ.

The Messenger of Allah ﷺ informed his Companions ﷺ of the coming deaths of a number of the leaders of the pagan Quraishites and he showed them the places at which they would be killed,[1] which increased their certainty that Allah would grant them victory.

1) See: Al-Waqidi, '*Al-Maghazi*' (vol. 1/49), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/615) and see the *takhreej* of this incident in the book of Dr. Akram Al-'Umri, '*As-Seerah As-Saheehah*' (vol. 2/359), Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 344).

The Companions ﷺ erected an arbour for the Messenger of Allah ﷺ [1] in which he could be alone at times, in order to supplicate and pray, and during the battle, he would be also at the forefront of the ranks, for he was the bravest of the brave ﷺ.

Quraish arrived at the place of battle and when they approached, the Prophet ﷺ said, "Oh, Allah! This is Quraish. They have arrived with their pride and their arrogance, opposing You and belying Your Messenger ﷺ, so grant us the victory that You promised me. Oh, Allah! Destroy them this morning."[2]

Some of the gentler souls among Quraish tried to dissuade their people from war and to convince them to return to Makkah, but Abu Jahl and his like among the leaders of disbelief turned Quraish away from that and convinced them to oppose and defy. As a result Allah accomplished a matter already ordained.[3]

The Muslims spent the night at Badr supplicating Allah and entreating Him for victory and success against the enemy. Allah sent down peace and tranquillity upon them, so that they were calm and overcome by drowsiness. Regarding this, Allah, the Most High says,

﴿ إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴾

(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the rijz (whispering, evil-suggestions, etc.) of Shaitan (Satan), and to strengthen your hearts and make your feet firm thereby. [Soorah Al-Anfal 8:11].

That night, the Messenger of Allah ﷺ prayed and wept, beseeching Allah to grant victory to the Believers. Among the things that he ﷺ said in the arbour in his supplication on that night, or on the following morning, was this: "Oh, Allah! I implore You to fulfil Your Covenant and Your Promise. Oh, Allah! If you will (and the Muslims are defeated) You will never be worshipped after this day." Then Abu Bakr ﷺ took his hand and said, "That is sufficient for you,

1) From the *hadeeth* of Al-Bukhari (*Fath Al-Bari*) (vol. 18/254), Al-Waqidi, '*Al-Maghazi*' (vol. 1/49). See also the takhreej of this incident in the book of Dr. Akram Al-'Umri '*As-Seerah An-Nabawiyyah*' (p. 346).

2) Al-Waqidi, '*Al-Maghazi*' (vol. 1/59).

3) Al-Waqidi, '*Al-Maghazi*' (vol. 1/63).

Oh, Messenger of Allah! You have implored your Lord." Then he emerged wearing his chain mail and he said,

﴿ سَيُهۡزَمُ ٱلۡجَمۡعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ بَلِ ٱلسَّاعَةُ مَوۡعِدُهُمۡ وَٱلسَّاعَةُ أَدۡهَىٰ وَأَمَرُّ ﴾

> Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. [Al-Qamar 54:45-46].

As for the pagans of Quraish, they spent the night eating and drinking wine, while songstresses sang to them, and they were boasting of their strength and the material things they possessed. They were determined to remain upon their disbelief and pagan association of partners with Allah and their opposition to Allah and His Messenger ﷺ.

On the morning of the day of the battle, the Muslims prayed behind the Messenger of Allah ﷺ and after the prayer, he delivered a sermon to them and incited them to fight and remain steadfast.

Then the Messenger of Allah ﷺ personally undertook the task of arranging the Muslim ranks and of directing them – and among the things he said to them was this: "When they come near you, shoot arrows at them, but use your arrows sparingly."[1] He ﷺ was impressed by archery and he encouraged his men to do it. And while the Messenger of Allah ﷺ was ordering the ranks, he came upon Sawad Ibn Ghuzayyah ﷺ, who was standing a little ahead of the row. The Messenger of Allah ﷺ pushed him back with an arrow that he held in his hand and he said, "Stand straight, Oh, Sawad!" Sawad ﷺ said, "You hurt me, Oh, Messenger of Allah! So allow me to retaliate against you." On this, the Messenger of Allah ﷺ bared his noble belly to him in order that he might retaliate against him. But he kissed the belly of the Messenger of Allah ﷺ. The Prophet ﷺ said to him, "What made you do this, Oh, Sawad?" He replied, "Oh, Messenger of Allah! What you see has come to pass (i.e. the imminent outbreak of battle) and I wanted my last contact with you to be my skin touching yours." On hearing this, the Messenger of Allah ﷺ supplicated Allah on his behalf.[2]

The Muslims awaited the command of the Messenger of Allah ﷺ to commence the fighting and the Messenger of Allah ﷺ returned to the arbour and began to supplicate his Lord, saying, "O, Allah! If this band

1) From the *hadeeth* of Al-Bukhari (*Fath Al-Bari*) (vol. 18/254).

2) Al-Waqidi, '*Al-Maghazi*' (vol. 1/56-57).



is destroyed today, You will not be worshipped. O, Allah! Fulfil what You Promised me."[1] He ﷺ continued to invoke Allah, while Abu Bakr ﷺ stood beside him and felt compassion for him. He said, "O, Prophet of Allah! (I heard) some of your invocations and He will fulfil for you that which He promised you." Then he ﷺ dozed for a while, after which he said, "Be of good cheer, Oh, Abu Bakr! Allah's Help has come to you. This is Gabriel and he has taken the bridle of his horse and he is leading it." The Muslims rejoiced when he ﷺ came out to them and he was reciting the Words of Allah, the Most High:

﴿ سَيُهۡزَمُ ٱلۡجَمۡعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ بَلِ ٱلسَّاعَةُ مَوۡعِدُهُمۡ وَٱلسَّاعَةُ أَدۡهَىٰ وَأَمَرُّ ﴾

> Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. [Al-Qamar 54:45-46]. [2]

He ﷺ began to encourage the people and to remind them of Paradise, giving them the glad tidings of the descent of the angels to them; and it was they who were referred to in the Words of Allah, the Most High:

1) See the aforementioned *hadeeth* (*Fath Al-Bari*) (vol. 18/254).
2) See the *hadeeth* of Al-Bukhari which we cited previously (vol. 16/254).



﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾

(Remember) when you sought help of your Lord and He answered you (saying), "I will help you with a thousand of the angels each behind the other (following one another) in succession. [Al-Anfal 8:9]

and in the Words of Allah, the Most High:

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾﴾

(Remember) when your Lord inspired the angels (saying), "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks and smite over all their fingers and toes." [Soorah Al-Anfal 8:12].

At the same time, Quraish prepared its ranks and they readied themselves for battle.

One of the Quraishites attempted to drink from the water by breaking through the lines of the Muslims, but Hamzah Ibn 'Abdil Muttalib resisted him and killed him.[1]

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/624), Al-Waqidi, '*Al-Maghazi*' (vol. 1/68).


Masjid Al- Areesh

Then the first single combats in the battle took place between – on the pagan side – 'Utbah Ibn Rabee'ah, his brother Shaibah and his son, Al-Waleed Ibn 'Utbah and – on the Muslim side – Hamzah Ibn 'Abdil Muttalib, 'Ali Ibn Abi Talib and 'Ubaidah Ibn Al-Harith ﷺ. All of them were from the family of the Prophet ﷺ and the result of these combats was that the three pagans were killed, while 'Ubaidah Ibn Al-Harith was injured and later martyred from his wounds ﷺ.[1]

Then the two sides approached and the battle began. The Messenger of Allah ﷺ took some stones and threw them towards the (pagan) people, saying, "May their faces be disfigured." And regarding this, Allah, the Most High revealed:

﴿فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾

You killed them not, but Allah killed them. And you (Muhammad) threw not (pebbles) when you did throw but Allah threw, that He might test the Believers by a fair trial from Him. Verily, Allah is All-Hearing, All-Knowing. [Al-Anfal 8:17].

The fighting between the two sides became fierce and the Messenger of Allah ﷺ was in the forefront of the (Muslim) ranks and the Companions ﷺ stood around him to protect him and many of them fought bravely on that day. The signs of victory became apparent to the Muslims and the pagans were routed and

1) See the *hadeeth* of Al-Bukhari narrated on the authority of 'Ali Ibn Abi Talib ﷺ (*Fath Al-Bari*) (vol. 15/161).

their champions, such as Abu Jahl,[1] 'Utbah Ibn Rabee'ah, Umayyah Ibn Khalaf and others among the disbelievers of Quraish, were killed. They numbered seventy men and the survivors among them took to their heels in flight, not caring about anything.[2] Seventy pagans were arrested by the Muslims.

The Muslims remained with the Messenger of Allah ﷺ for three days after the battle at Badr, burying their martyred dead, who were fourteen in number.[3] As for the dead of the pagans, they were cast into a well at Badr and the Messenger of Allah ﷺ stood at the edge of the corner and began to call them by their names and the names of their fathers, saying, "O, So-and-so, son of So-and-so! O, So-and-so, son of So-and so! Would it have pleased you if you had obeyed Allah and His Messenger? We have found true what our Lord promised us. Have you also found true what your Lord promised you?" 'Umar ﷺ said, "O, Messenger of Allah! You are speaking to bodies that have no souls!" The Messenger of Allah ﷺ said, "By Him in Whose Hand is Muhammad's soul, you do not hear what I say better than they do." (Qatadah said, "Allah brought them to life (again) to let them hear him, to reprimand them, slight them and (He) caused them to feel remorse and regret.")[4]

After that, the Messenger of Allah ﷺ returned with the *Mujahidoon* to Al-Madinah in safety and bearing booty. They were greeted in Al-Madinah by the Muslims who were filled with great joy at his safe return ﷺ and the Muslims' victory – a clear victory.[5]

And a number of Qur`anic verses were revealed concerning the events of the Battle of Badr, including the Words of Allah, the Most High:

﴿كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ ٥ يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَمَا
تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ وَهُمۡ يَنظُرُونَ ٦ وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ وَتَوَدُّونَ
أَنَّ غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ٧ لِيُحِقَّ
ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ٨ إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ أَنِّي مُمِدُّكُم بِأَلۡفٖ مِّنَ

1) See the killing of Abu Jahl in the *hadeeth* of 'Abdullah Ibn Mas'ood ﷺ in '*Saheeh Al-Bukhari*' (*Fath Al-Bari*), in the chapter: 'The Killing of Abu Jahl' (vol. 15/158).
2) See the *hadeeth* of Anas Ibn Malik ﷺ in '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/167), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/625, 631, 634, 638 and 642). See also the heading that he put for that (p. 708), Al-Waqidi, '*Al-Maghazi*' (vol. 1/82, 85, 88, 92 and 100).
3) See the names of the Muslim martyrs at Badr in Ibn Hisham's book, '*As-Seerah An-Nabawiyyah*' (vol. 2/706 and 707).
4) Narrated by Al-Bukhari (*Fath Al-Bari*) (vol. 15/168).
5) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/643) and Al-Waqidi (vol. 1/144).

ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ
وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ
أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟
مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ
كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ
فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾ فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا
رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾
ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾ إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ
لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾

As your Lord caused you (O, Muhammad) to go out from your home with the truth, and verily, a party among the believers disliked it; disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

That He might cause the truth to triumph and bring falsehood to nothing, even though the mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is Almighty, Most Wise. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to cleanse you thereby and to remove from you the rijz (whispering, evil-suggestions, etc.) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby. (Remember)



when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire. O, you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination! You killed them not, but Allah killed them. And you (Muhammad) threw not (pebbles) when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearing, All-Knowing. This (is the fact) and surely, Allah weakens the deceitful plots of the disbelievers. (O, disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We

return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers.[Al-Anfal 8:5-19].

And Allah, Most Glorified, Most High says regarding the events of this battle in another place in the same *Soorah*:

﴿ ۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾ إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ ۙ وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾ إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴾

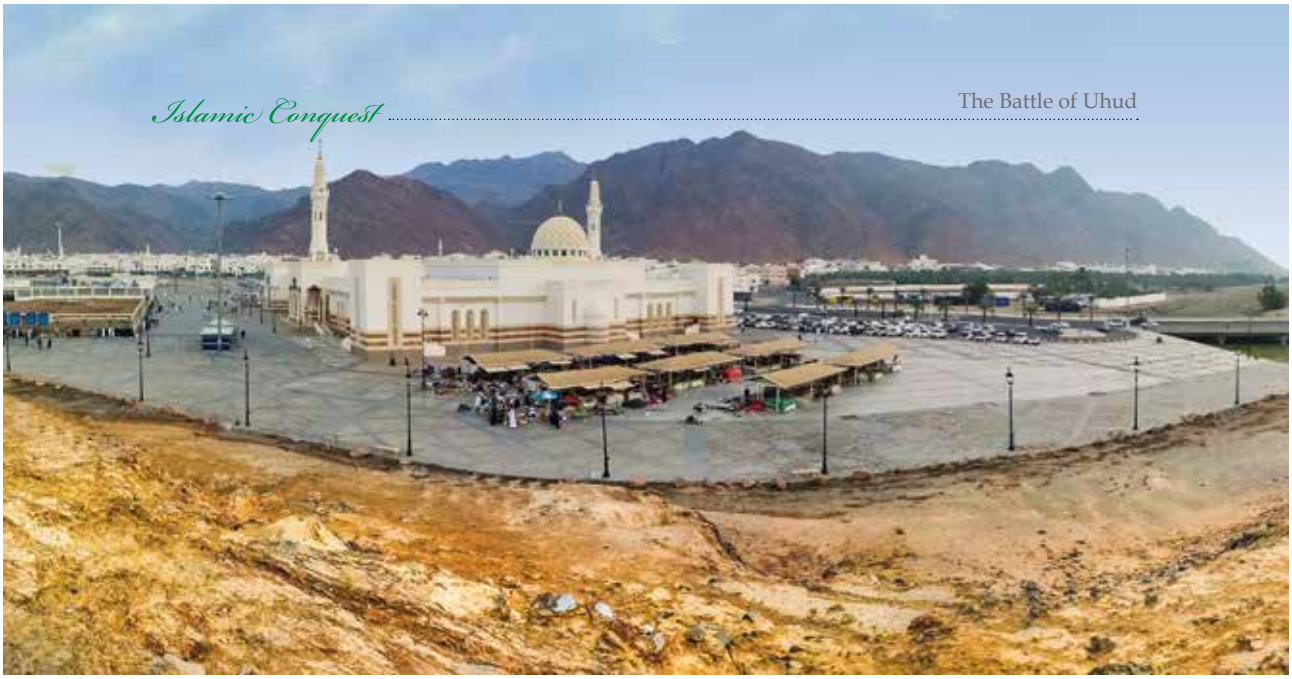
And know that whatever war booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives (of the Messenger [Muhammad]), (and also) the orphans, al-masākeen (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad) on the Day of Criterion (between right and wrong), the Day when the two forces met (in the battle of Badr) – and Allah is Able to do all things. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allah is All-Hearing, All-Knowing.(And remember) when Allah showed them to you as few in your (i.e. Muhammad's) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). Certainly, He is the Knower of what is in the breasts. And (remember) when you met (the army of the disbelievers on the day of

the Battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision). [Al-Anfal 8:41-44].


Well of Badr

The remainder of *Soorah Al-Anfal* continues to talk about certain matters pertaining to *jihad* in general and the Battle of Badr in particular. And this *Soorah* became known as *Soorah Al- Jihad* (the *Soorah* of *Jihad*) and the Muslims continued to recite it in the army ranks before the hostilities started in all of the conquest battles, in particular during the era of the *Rashidoon* Caliphs, for they used to appoint Qur`an reciters in every army to recite it, due to the importance of learning and reciting this *Soorah* – because of the meanings and rules of *jihad* contained therein.

The Battle of Badr was the first victory won by the Muslims against the pagans of Makkah. The Arabs transmitted news of it and the people came to know that the Muslims had become a force to be reckoned with.



The Battle of Uhud
(Shawwal,3 A. H.)

Quraish did not remain silent after their defeat at the Battle of Badr. Instead, they began to prepare a force to do battle with the Muslims in Al-Madinah. All of the enemies of Islam took part in it and those who had lost fathers and sons or other family members went around among the people in order to incite them against the Messenger of Allah ﷺ and those with him from among the Muslims. The Jews went around Makkah and took part in inciting its leaders, while the hypocrites in Al-Madinah promised Quraish their support and assured them of their help if they came to eliminate Muhammad and his Muslim followers. They also swore to bear the cost of the preparations for that. It was regarding them that Allah, the Most High revealed His Words:



﴿ إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴾

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [Al-Anfal 8:36].[1]

Quraish and their allies from among the tribes of Tihamah and others completed their preparations and sent their army with its weapons, men and slaves and some of their womenfolk and they set out for Al-Madinah. Their army consisted of around three thousand warriors.[2] News of these preparations reached the Messenger of Allah ﷺ from his spies in Makkah and they reported the enemies' movements in great detail.[3] The Messenger of Allah ﷺ gathered the Muslims and sought their advice in the matter, as was his custom. They were of different opinions; some of them thought that they should go out from Al-Madinah and fight the enemy – and they were the majority – while others thought that they remain in Al-Madinah and fight the pagans from inside it, if they advanced towards it. The Messenger

1) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/60), Al-Waqidi,'*Al-Maghazi*' (vol. 1/202-203), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/273).

2) Ibn Ishaq, '*As-Seerah*' (p. 302)

3) Al-Waqidi, '*Al-Maghazi*' (vol. 1/207), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/37), As-Salihi Ash-Shami '*Subul Al-Huda War-Rashad*' (4/273).

of Allah ﷺ was inclined towards the latter view, which was that they should remain inside Al-Madinah. But honourable Companions ﷺ who held that they should go out to confront the pagans they went to the Messenger of Allah ﷺ to convince him. He went into his house and then he came out wearing his chain mail waistcoat and his sword, ready for battle. Those who had convinced the Messenger of Allah ﷺ to go out regretted their action and they said, "O, Messenger of Allah! We compelled you and we should not have done so. So if you wish, remain." But he ﷺ said, "It is not for a Prophet, after he has donned his armour, to remove it until he has fought."[1]

He ﷺ had seen a vision which he related to his Companions ﷺ. Part of it was narrated by Al-Bukhari in his words: "I saw in my dream that I moved a sword and its blade got broken, and that symbolised the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolised the Conquest (of Makkah) which Allah helped us to achieve, and the union of all the Believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolise the faithful Believers (who were martyred) on the day of Uhud."[2]

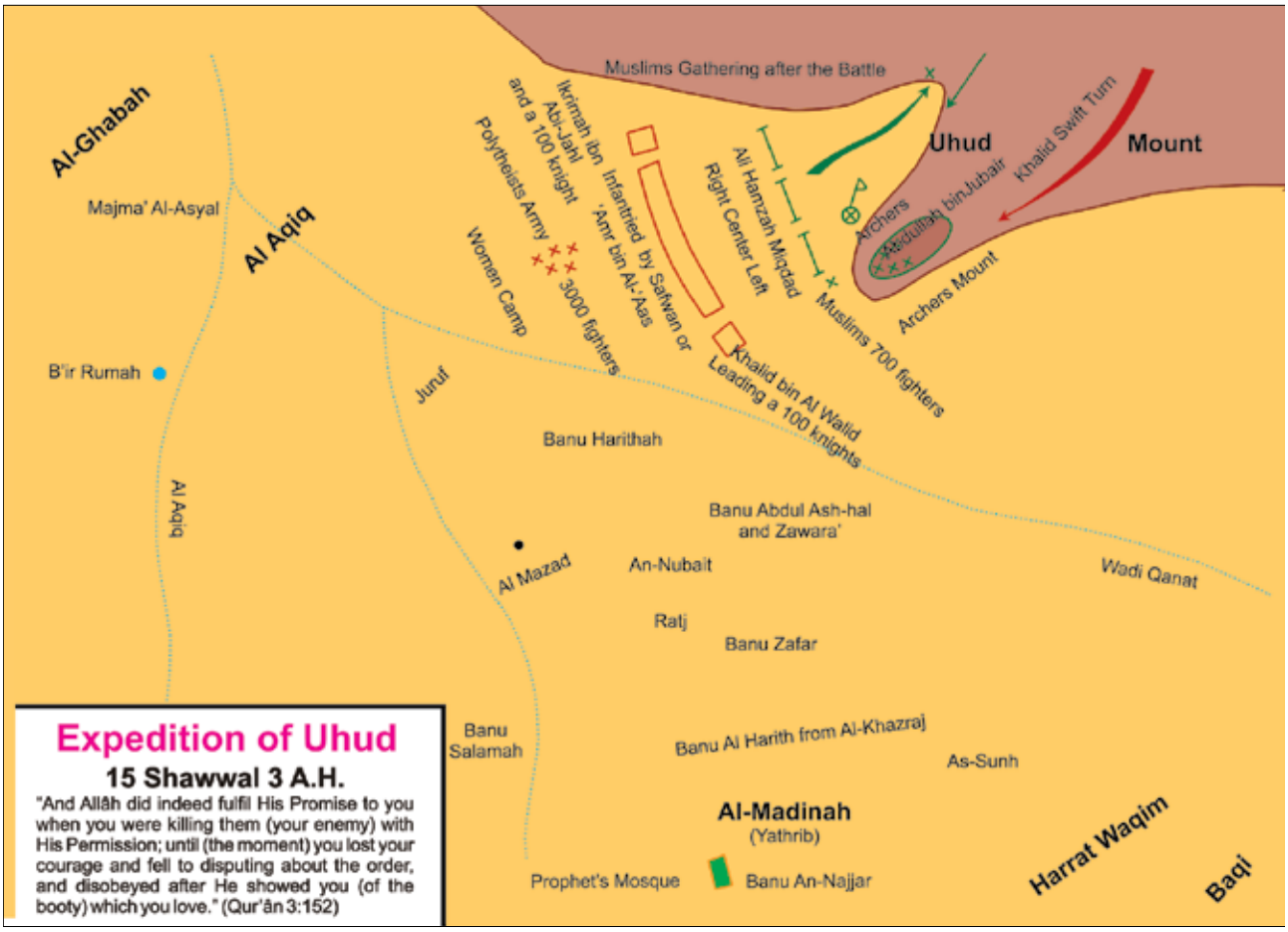
Quraish had camped in one of the valleys near to Al-Madinah and the Messenger of Allah ﷺ went out with a thousand men from among the people of Al-Madinah. On the way to Uhud, the leader of the Hypocrites, 'Abdullah Ibn 'Ubayy Ibn Salool returned, taking with him one third of the army and abandoning the Messenger of Allah ﷺ. Ibn Ubayy claimed that he only did that because he thought that it was better to remain in Al-Madinah. The Believers remained with the Messenger of Allah ﷺ.[3]

Uhud was the campground of the Messenger of Allah ﷺ and those with him from among the Believers. The Messenger of Allah ﷺ chose the location himself, placing Mount Uhud behind him and he chose a small hill in front of the people; and on it he put 50 archers, placing 'Abdullah Ibn Jubair ﷺ in command of them. He advised them to remain in their positions unless they receive an order to the contrary from the Messenger of Allah ﷺ. He also commanded them to defend the Muslims from the pagans with their arrows, so that they could not come at them from the rear and he ordered

1) Imam Ahmad Ibn Hanbal, '*Al-Musnad*' (vol. 3/351) and see the *takhreej* of the *hadeeth* in the book of Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 381).

2) Narrated by Al-Bukhari (*Fath Al-Bari*) (vol. 14/123) and see: '*Ar-Riwayat Al-Ukhra*' by As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/274).

3) Al-Waqidi (vol. 1/219), Ibn Sa'd, '*At-Tabaqat*' (vol. 2/39). See also: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/232).



them to stand fast, no matter what the result of the battle and to wait until they received orders from the Messenger of Allah ﷺ. Al-Bukhari narrated in his '*Saheeh*', on the authority of Al-Bara` Ibn 'Azib ﷺ that the Prophet said, "If you see that we have defeated the people (the enemy) and troddern them down, do not move until I send for you. And if you see that they have overcome us, even then do not leave your place to come to our help".

The Messenger of Allah ﷺ selected Mus'ab Ibn 'Umair ﷺ to carry the Muslims' standard and he ﷺ personally undertook the responsibility of organising the ranks of his Companions, the *Mujahidoon*. And he reminded them of the (reward of) Paradise that Allah had promised them and of (the obligation) to be patient and to hold fast when facing the enemy. Then he returned some of the younger ones to Al-Madinah.[1]

1) Ibn Ishaq, '*Seerah Ibn Ishaq*' (p. 203 and 208), Al-Waqidi, '*Al-Maghazi*' (vol. 1/221), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/282-283).

On the pagan side, their leader, Abu Sufyan stood before his fighters, who numbered around three thousand warriors – more than four times more than the number of Muslim warriors – and he divided them up. He placed Khalid Ibn Al-Waleed in command of the right flank. Those of high regard and those whose opinions were valued among them began to incite the people to fight and to kill Muhammad ﷺ and the Muslims who were with him. The women of Quraish also incited their men to fight, reminding them of their relatives who had been killed at Badr, in the previous year.[1]

When everyone had taken up his position, the battle began. The Messenger of Allah ﷺ took out a sword and said, "Who will take this and fulfil its right?" Abu Dujanah Ibn Simak Ibn Kharshah ؓ went forward and he said, "O, Messenger of Allah! What is its right?" He ﷺ replied, "That you strike the foremost pagans with it until it bends." So Abu Dujanah ؓ took it and then he took out a red headband from his pocket and tied it around his head and he began to swagger with the sword in his hand. The Prophet ﷺ said, "This gait is hated by Allah and His Messenger ﷺ except in a situation such as this. So the fighting began and Abu Dujanah ؓ fought valiantly with the sword of the Messenger of Allah ﷺ.[2]



Sword of Prophet Al-Azab

1) Ibn Ishaq, '*Seerah Ibn Ishaq*' (p. 306), Ibn Qutaibah (*Al-Maghazi*) (vol. 1/220), Ibn Sa'd '*At-Tabaqat Al-Kubra*' (vol. 2/41), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/283).

2) Ibn Ishaq, '*Seerah Ibn Ishaq*' (p.305), Al-Waqidi (vol. 1/241) and see: Ibn Hajr, '*Al-Isabah*' (vol. 4/58).

Hamzah Ibn 'Abdil Muttalib ﷺ also fought courageously, in a manner without equal, as did others among the valiant Muslim warriors. They continued on until the pagan ranks were routed and a Muslim victory was apparent. The pagans retread from the battlefield and they were pursued by the Muslims, who killed them as they fled. The Muslims began to gather up the spoils and when the archers on the hill saw that, they abandoned their places. 'Abdullah Ibn Jubair ﷺ attempted to prevent them from leaving, reminding them of the Messenger's order ﷺ. But they disobeyed him and departed, leaving less than ten men with him.[1]

Khalid Ibn Al-Waleed and a group of Quraishite horsemen were observing the situation from a short distance and when he saw that the archers on the hill were few in number and were unable to prevent the horsemen, he attacked them and killed them and their leader. Then he descended with his horsemen, attacking the exposed Muslims from the rear. On seeing this, the army of Quraish returned to the battlefield to assist the cavalry and the course of battle changed in favour of the pagan Quraish.[2]

They attempted to reach the Messenger of Allah ﷺ himself in order to kill him and their bravest warriors tried their utmost to achieve that.

The Messenger of Allah ﷺ withstood their onslaught, fighting courageously and with his own hand, he killed Ubayy Ibn Khalaf, who had stubbornly opposed the Prophet ﷺ and been eager to kill him. He repeated the words: "I will not be saved if Muhammad survives!" The Prophet ﷺ refused to let any of the Companions ﷺ attack him and he faced him himself with a spear, plunging it into his neck, which caused his subsequent death.[3] Then he ﷺ fell into a hole and his head was injured and one of his teeth was broken and his lip cut.[4] A number of Companions ﷺ gathered around the Messenger of Allah ﷺ, prepared to sacrifice their lives in defence of him, including Abu Talhah Al-Ansari, Sahl Ibn Hunaif ﷺ and Mus'ab Ibn 'Umair ﷺ, the bearer of the Muslim standard, who was martyred in front of the Prophet ﷺ. They also included 'Ali Ibn Abi Talib, Abu Dujanah and Sa'd Ibn Abi Waqqas ﷺ. The Messenger of Allah ﷺ said to Sa'd ﷺ, who was shooting arrows in

1) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/225), Ibn Ishaq '*Seerah Ibn Ishaq*' (p. 307), Al-Waqidi '*Al-Maghazi*' (vol. 1/229).

2) Al-Bukhari (*Fath Al-Bari*) (vol. 15/225), Ibn Ishaq '*Seerah Ibn Ishaq*' (p. 307), Al-Waqidi, '*Al-Maghazi*' (vol. 1/235), Ibn Sa'd, '*At-Tabaqat*' (vol. 2/41).

3) Ibn Ishaq, '*Seerah Ibn Ishaq*' (p. 310), Al-Waqidi, '*Al-Maghazi*' (vol. 2/252), As-Salihi Ash-Shami, '*Subul Al-Huda War-Irshad*' (vol. 4/307).

4) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/243), Ibn Ishaq, '*Seerah Ibn Ishaq*' (p. 311), Al-Waqidi '*Al-Maghazi*' (vol. 1/240-243 and 278).



defence of him, "Shoot, may my father and mother be ransomed for you."[1] Also among those who defended the Messenger of Allah ﷺ was Umm 'Umarah (may Allah be pleased with her).[2]

The pagans declared that they had killed the Messenger of Allah ﷺ and this weakened the Muslims' morale. Thence the Companion, Anas Ibn An-Nadhr ﷺ stood up and said to the Muslim fellows, "Why are you sitting?" They said, "Muhammad, the Messenger of Allah ﷺ has been martyred." He said, "And what will you do with life afterwards? Stand up and die upon what the Messenger of Allah ﷺ died upon." Then he faced the pagans and fought until he was killed. Later, they found seventy wounds on his body and nobody recognised him except his sister, who identified him by his fingers.[3]

A number of the Companions ﷺ of the Messenger of Allah ﷺ were martyred – and they numbered seventy. Among them was his uncle, Hamzah Ibn 'Abdil Muttalib ﷺ, who was killed by Wahshi, an Abyssinian slave.[4] Others included Sa'd Ibn Ar-Rabee',[5] Mus'ab Ibn 'Umair,[6] 'Abdullah Ibn Jahsh,[7] Hanzalah Al-Ghaseel and others ﷺ. The Messenger of Allah ﷺ and the Companions ﷺ with him turned towards the ridge. Abu Sufyan ascended the mountain nearing to the Messenger of Allah ﷺ and those with him and the Prophet ﷺ said, "O, Allah! It is not proper that they should

1) Al-Bukhari '*Fath Al-Bukhari*' (vol. 15/225).
2) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/23), Ibn Ishaq, '*Seerah Ibn Ishaq*' (p. 307), Al-Waqidi, '*Al-Maghazi*' (vol. 1/240-243 and 278).
3) Ibn Ishaq, '*Seerah Ibn Ishaq*' (p. 309), At-Tabari '*Tareekh At-Tabari*' (vol. 3/18).
4) See the chapter: 'The Killing of Hamzah Ibn 'Abdil Muttalib', in '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/245), Ibn Ishaq '*Seerah Ibn Ishaq*' (p. 308), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/318).
5) Al-Waqidi, '*Al-Maghazi*' (vol. 1/293), As-Salihi Ash-Shami '*Subul Al-Huda War-Rashad*' (vol. 4/326).
6) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/229).
7) As-Salihi Ash-Shami '*Subul Al-Huda War-Rashad*' (vol. 4/322).

climb up to us." So 'Umar Ibn Al-Khattab ﷺ and some of the Companions ﷺ showered stones on them until they caused them to descend. Abu Sufyan said, "Is Muhammad among the people?" The Prophet ﷺ said, "Do not answer him." Then he (Abu Sufyan) said, "Is Ibn Abi Quhafah among the people?" Then he asked, "Is 'Umar Ibn Al-Khattab among the people?" Then he said, "These (men) have been killed, for if they were alive, they would certainly have answered." At this point, 'Umar Ibn Al-Khattab ﷺ was unable to control himself and he said, "You have lied, O, enemy of Allah! All those you have mentioned are alive, and this thing will humilate you." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed." After that he started reciting cheerfully, "O, Hubal, be high!" On that the Prophet ﷺ said (to his Companions ﷺ), "Why don't you answer him back?" They said, "O, Messenger of Allah! What shall we say?" He said, "Say, 'Allah is Higher and more Sublime'." And the Companions proclaimed this. (Then) Abu Sufyan said, "We have the (idol) Al 'Uzza, and you have no 'Uzza'." The Prophet ﷺ said (to his Companions ﷺ), "Why don't you answer him back?" They asked, "O, Messenger! What shall we say?" He said, "Say 'Allah is our Helper and you have no helper.The companion said the same."And they also said, "Our dead are in Paradise and your dead are in the Fire."Then Abu Sufyan said, "Your appointment will be at Badr, next year."[1] Then Quraish left the ground of the battle, after twenty-four of them had been killed; and the Muslims treated their wounded, including the Messenger of Allah ﷺ. He ﷺ prayed over the martyrs – who numbered seventy – and then they buried them.[2]

Then the Messenger of Allah ﷺ and those with him returned to Al-Madinah and they entered it. The women were weeping for the martyrs and the Messenger of Allah ﷺ was greatly affected by this, his eyes filling with tears.[3]

1) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/227), Ibn Ishaq, '*Seerah Ibn Ishaq*' (p. 213), Al-Waqidi, '*Al-Maghazi*' (vol. 1/297), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/325).

2) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/225), Ibn Ishaq, '*Seerah Ibn Ishaq*' (p. 313), Al-Waqidi, '*Al-Maghazi*' (vol. 1/301 and 310), As-Salihi Ash-Shami (*Subul Al-Huda War-Rashad*) (vol. 4/330).

3) See: Al-Waqidi, '*Al-Maghazi*' (vol. 1/311, 315 and 316), Ibn Hisham '*As-Seerah An-Nabawiyyah*' (p. 98), Ibn Hajr (*Fath Al-Bari*) (vol. 15/255 and 256), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/334).

He ﷺ was on his guard, fearful that Quraish would return to Al-Madinah. So the next day, he went out to look for the enemy and he said, "None shall go out with us except those who were with us yesterday."[1]

The Muslims reached Hamra` Al-Asad, which lies ten miles from Al-Madinah and they remained there for more than three days. News of them reached Quraish; and they had been thinking of returning for an attack on Al-Madinah. They were dissuaded from doing so by the Messenger of Allah's pursuit of them – ﷺ. Instead, they hastened back to Makkah.[2]

And Qur`anic verses were revealed which speak of what happened to the Muslims at Uhud, including these Words of Him, the Most High:

﴿ وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾ ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَابَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴾

And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He

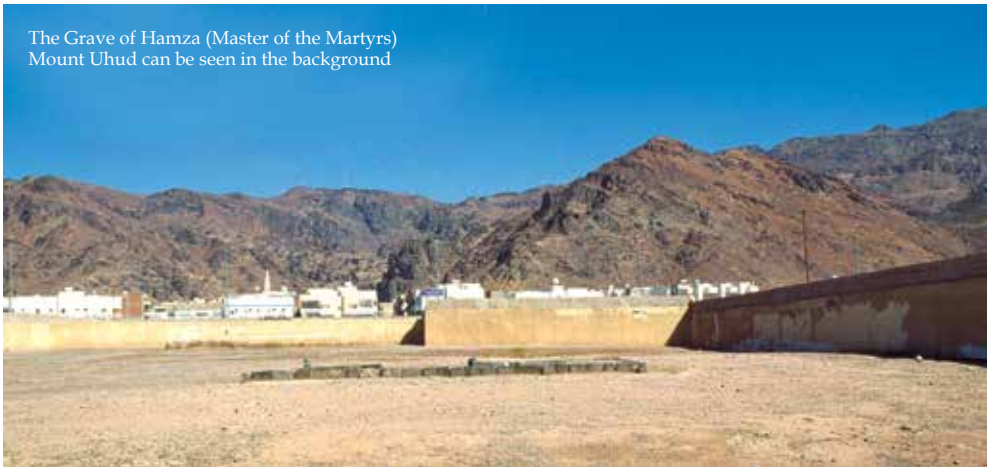
1) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/253) and see Ibn Hajr's explanation of the *hadeeth*, Al-Waqidi, '*Al-Maghazi*' (vol. 1/334), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/48), Ibn Hisham '*As-Seerah An-Nabawiyyah*' (vol. 2/48), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/101).

2) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/253) and see the explanation of Ibn Hajr for this *hadeeth*, Al-Waqidi, '*Al-Maghazi*' (vol. 1/334), Ibn Sa'd '*At-Tabaqat Al-Kubra*' (vol. 3/104), As-Salihi Ash-Shami (vol. 438-442).



The Mount of the Archers, with Mount Uhud in the background

made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allah is Well-Aware of all that you do. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad), "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying, "If we had anything to do with the affair, none of us would have been killed here." Say, "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to mahis (purify) that which was in your hearts (sins), and Allah is All-Knowing of what is in (your) breasts. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.[Al-'Imran 3:152-155].


The Grave of Hamza (Master of the Martyrs)
Mount Uhud can be seen in the background

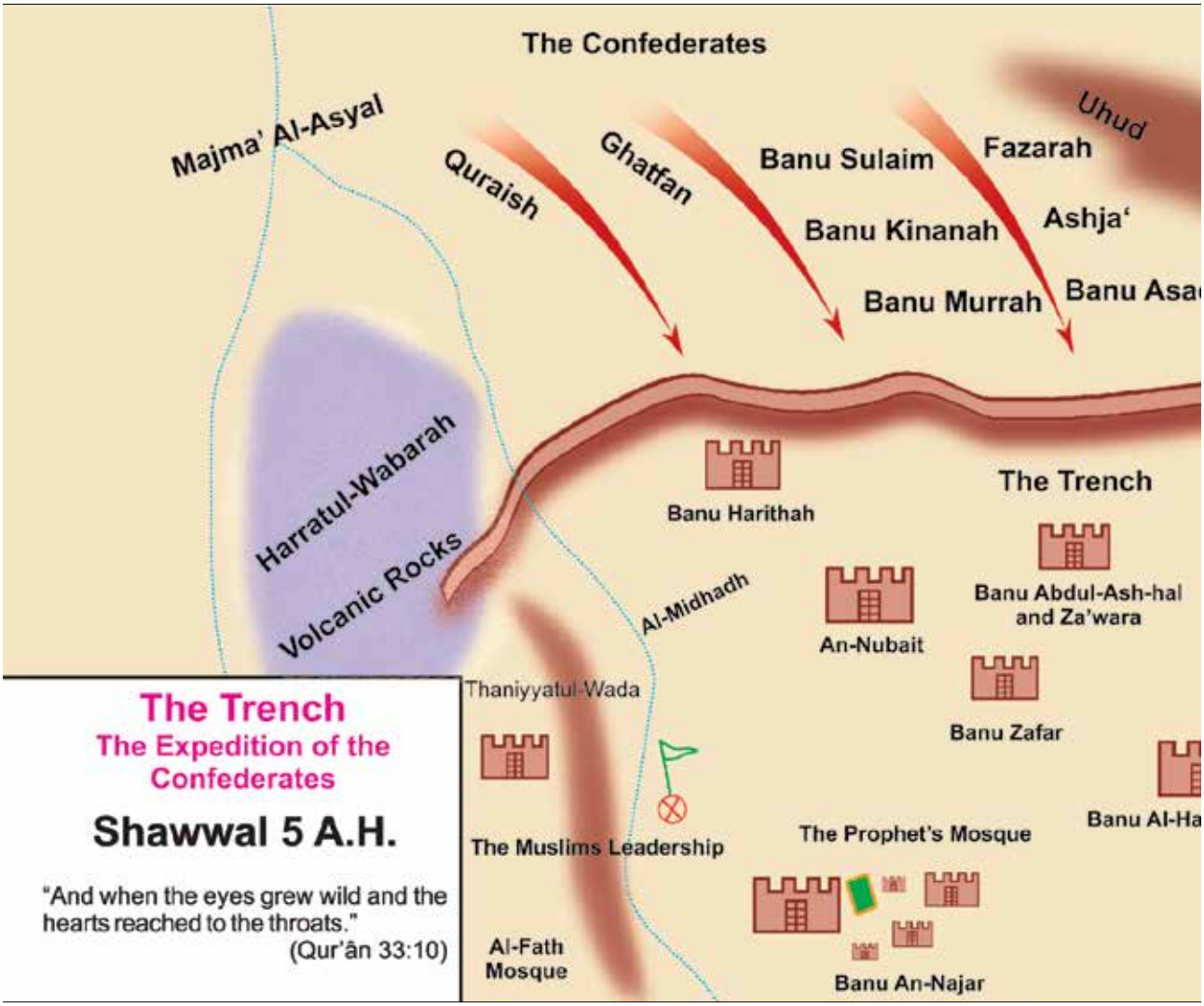
Then Allah, Most Glorified, Most High says in another place in the same Soorah:

﴿أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿١٦٥﴾ وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟
قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ
يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا
مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم
مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ
أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ
عَظِيمٌ ﴿١٧٢﴾ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ
ٱلْوَكِيلُ ﴿١٧٣﴾ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ ۚ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴾

(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say, "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers. And that He might test the hypocrites, it was said to them, "Come, fight in the Way of Allah or (at least) defend

yourselves." They said, "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal. (They are) the ones who said about their killed brethren while they themselves sat (at home), "If only they had listened to us, they would not have been killed." Say, "Avert death from your ownselves, if you speak the truth." Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the Believers. Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. Those (i.e. the Believers) unto whom the people (the hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in faith, and they said, "Allah (Alone) is Sufficient for us and He is the Best Disposer of affairs (for us)." So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. [Al-'Imran 3:165-174].

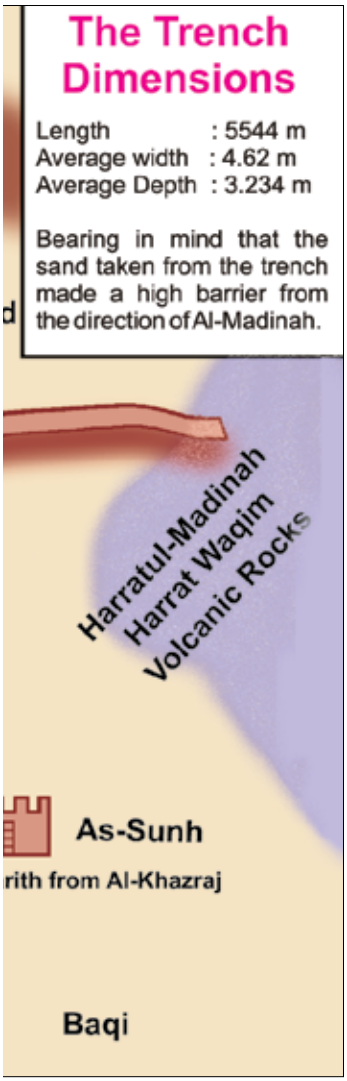
Thus this battle was a trial for the ranks of the Believers and a rectification, in which Allah selected some of the Believers for martyrdom and in which He exposed the hypocrites and accepted the repentance of the Believers. So it was one of the most important battles of the Messenger of Allah ﷺ, in which he personally took part and in which he and many of the Believers were injured.



The Battle of the Confederates
(The Trench)[1]

The cause of the battle was that a group from among the Jewish leaders in Al-Madinah went to Makkah and began to incite Quraish to make war

1) Al-Bukhari placed a chapter in his '*Saheeh*' which he called 'The Battle of the Trench, Which is (the Battle of) the Confederates' (*Fath Al-Bari*) (vol. 15/274).



against the Messenger of Allah ﷺ in Al-Madinah and they promised that they would assist them until they had killed Muhammad ﷺ and his followers. They also gave their opinion that the religion of Quraish was better than that of Muhammad ﷺ. Regarding them and their words Allah, the Most High revealed:

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴾

> Have you not seen those who were given a portion of the Scripture? They believe in Al-Jibt and At-Taghoot (satan) and say to the disbelievers that they are better guided as regards the way than the Believers (Muslims). [An-Nisa` 4:51].[1]

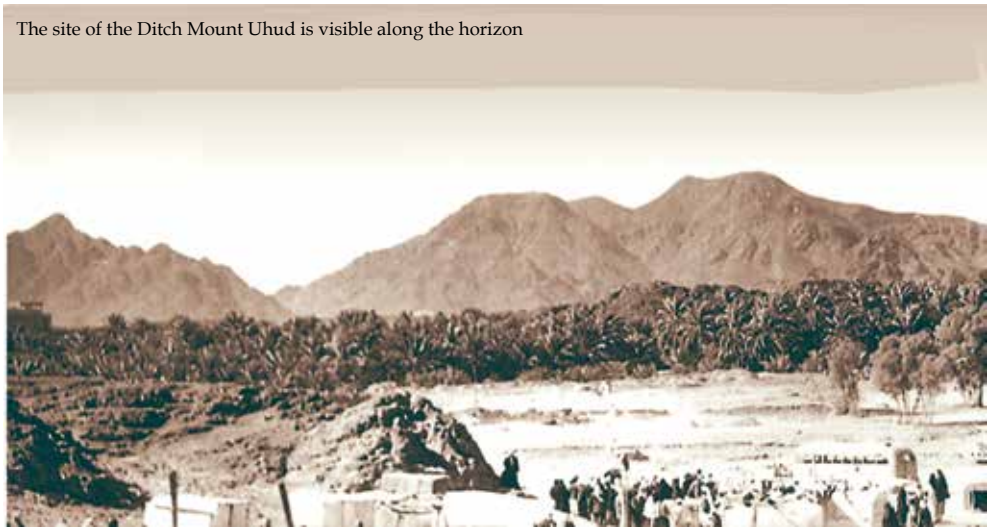
Quraish responded by appointing Abu Sufyan to lead that mission. Then those Jews headed for Ghatafan and others from among the tribes of Najd and they called upon them to make war on the Muslims in Al-Madinah and they made promises to them and tempted them, as they had done with Quraish. The Jews succeeded in uniting the confederates against the Messenger of Allah ﷺ and his followers.[2]

The Messenger of Allah ﷺ, as was his custom, followed the news regarding his enemies from among Quraish and others, and his spies came to him with the news of their movements before they set out. As a result, he gathered the Companions ﷺ in order to seek their advice as to what he should do to oppose the coming hostile tribes, especially since the enemy were great in number and Al-Madinah could not defend itself against those forces.

One of the opinions offered was that of Salman Al-Fārisi ﷺ, who suggested that they dig a trench around Al-Madinah, to prevent the horsemen and foot soldiers from invading it and at the same time, allow the Muslims to defend

1) Al-Waqidi, '*Al-Maghazi*' (vol. 2/442), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/215), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol.4/513) and see the *takhreej* of this in the book of Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 445).

2) See: Ibn Hajr, '*Fath Al-Bari*' (vol. 15/375), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/215), Al-Waqidi, '*Al-Maghazi*' (vol. 2/443), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/513).


The site of the Ditch Mount Uhud is visible along the horizon

it, especially since the geographical layout of Al-Madinah lent itself to this plan. The Messenger of Allah ﷺ approved of this idea[1] and he designated the location for the proposed trench. He assigned the task of digging it to the Companions ﷺ, each ten of them being given the job of digging forty cubits. The Messenger of Allah ﷺ joined in the excavation work with the Companions ﷺ using a shovel to break up the soil and then removing it with his own noble hands. The Prophet ﷺ was moving the soil on the day of the Trench until his stomach was covered in dust and he chanted:

- ***"By Allah, were it not for Allah, we would not be guided,***
- ***We would not have given charity or prayed,***
- ***So (O, Allah), please send Sakeenah (i.e. calmness) upon us,***
- ***And make our feet firm if we meet (the enemy)***
- ***As the enemy have rebelled against us, and if they intended affliction,***
- ***We would refuse (to flee)."***

And he ﷺ raised his voice as he chanted:

- ***"We would refuse, we would refuse."***[2]

1) Ibn Hajr '*Fath Al-Bari*' (vol. 15/275), Al-Waqidi, '*Al-Maghazi*' (vol. 2/445)m As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/514) and see the *takhreej* of that in the book of Dr. Akram Al-'Umri, '*As-Seerah An-Nabawiyyah*' (p. 420) and that of Dr. Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 446).

2) '*Saheeh Al-Bukhari*', in the Book of Military Expeditions, in the chapter: 'The Battle of the Confederates' (*Fath Al-Bari*) (vol. 15/284).

A group from among the hypocrites avoided taking part in the communal obligation that was incumbent on them and it was they to whom Allah referred in His Words:

﴿ لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Make not the calling of the Messenger (Muhammad) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking permission to leave from the Messenger). And let those who oppose the Messenger (Muhammad's) commandment (i.e. his Sunnah, legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowering by a tyrant, etc.) befall them or a painful punishment be inflicted on them. [An-Noor 24:63].

When any of the Believers needed something, he would not go and get it until he had taken permission from the Messenger of Allah ﷺ and Allah praised them for that in His Words:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴾

The true Believers are only those who believe in (the Oneness of) Allah and (in) His Messenger (Muhammad), and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful. [An-Noor 24:62].

During the digging of the trench, the Muslims encountered a rock and the Messenger of Allah ﷺ began to try to smash it. Each time he struck it, sparks flew from it and so he declared Allah's Greatness, saying, "*Allahu Akbar* (Allah is Greater)!" On hearing this, the Muslims did likewise. Then he struck it a



The slope of Mount Sal'....The site where the leaders were based and where Al Fath Mosque was subsequently built. The mosques of Abu Bakr, Ali bin Abi Talib, and Salman Al Farisi are also visible in this picture

second time, causing sparks to fly upward and declaring Allah's Greatness as he did so, and the Muslims did likewise. Then he struck it for a third time, declaring Allah's Greatness as he did so, and the Muslims did likewise. When he struck the first blow, he said, "*Allahu Akbar* (Allah is Greater)! I have been given the keys to Ash-Sham (Syria). By Allah, I see its red palaces at this very moment." Then as he struck it the second time, he said, "*Allahu Akbar* (Allah is Greater)! I have been given the keys to Persia and by Allah, I see the white palace of Al-Mada`in (Ctesiphon)." Then as he struck it the third time, he said, "Allahu Akbar (Allah is Greater)! I have been given the keys to Yemen. Verily, I see the gates of San'a` at this very moment."[1] The Muslims were overjoyed to receive these tidings, and by this the Messenger of Allah and the Believers with him were convinced that they would achieve victory over those kings and that they would conquer their lands. And they believed what Allah and His Messenger ﷺ had promised them. As for the hypocrites, they ridiculed what the Messenger of Allah ﷺ said regarding Allah's Promise:

1) Narrated by Imam Ahmad in his '*Musnad*' (vol. 4/303) and it was declared be *hasan* (sound) by a number of scholars, including Ibn Hajr (see: Dr. Akram, Dhiya` Al-'Umri, '*As-Seerah An-Nabwiyyah As-Saheehah*' [vol. 2/423] and Dr. Mahdi Rizqullah Ahmad, '*As-Seerah An-Nabawiyyah fee Dau' Al-Masadir Al-Asliyyah – Dirasah Tahleeliyyah*' [p. 449, margin note 42]).

﴿ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ ﴾

And when the hypocrites and those in whose hearts is a disease (of doubt) said, "What Allah and His Messenger have promised us is nothing but delusion!"[Al-Ahzab 33:12].

Quraish arrived with their confederates and their force numbered more than ten thousand warriors. They camped around Al-Madinah and were amazed to see the trench, since such a thing was unknown to the Arabs. The army of the Messenger of Allah ﷺ numbered around three thousand *Mujahidoon*, after they had gathered the women and children in the *Ansar*'s strongholds.[1]

It was a very critical time for the Muslims and they did not feel safe by day or night, especially since the Jews of Banu Quraizah were in the region of Al-Madinah and the Muslims had made a treaty with them, obliging them to take part in the defence of Al-Madinah, and they did not feel sure that the Jews would honour the treaty. As a result, the Muslims felt that danger threatened them on every side, as Allah said of them in His Words:

﴿ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ ﴾

"When they came upon you from above you and from below you, when the eyes grew wild and the hearts reached to the throats and you were harbouring doubts about Allah. There the Believers were tried and shaken with a mighty shaking."[Al-Ahzab 33:10-11].[2]

The scouting party of the confederates explored the trench in the hope of finding a gap through which they might enter. A number of Quraishite horsemen were able to cross the trench at one point, but the army of the Messenger of Allah ﷺ, commanded by 'Ali Ibn Abi Talib ﷺ were able to repel them and they killed some of them. The Messenger of Allah ﷺ then sent Quraishite dead to them and he refused to accept any recompense for that.[3]

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/219), Al-Waqidi '*Al-Maghazi*' (vol. 2/443), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/524).

2) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/283).

3) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/225), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/68), Al-Waqidi, '*Al-Maghazi*' (vol. 2/464) and As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/532 and 536).

The Muslims continued to guard the trench by day and by night and to prevent the enemy from crossing it. The Messenger of Allah ﷺ personally went to great lengths to guard the weak points in it. For this reason, the confederates tried to find some other way to destroy the Muslims' fortification. With Quraish were some men from among the Jews, and at their head was Huyayy Ibn Akhtab, who had headed for the Jews of Banu Quraizah in their fortress. He went to great lengths, using all manner of stratagems and ruses in order to convince their chief to abrogate the treaty between them and the Muslims. The spies of the Prophet ﷺ brought him news of the visit (of Huyayy Ibn Akhtab) to Banu Quraizah, their abrogation of their treaty with the Muslims and their promise to Quraish to assist them against the Prophet ﷺ and the Believers.

The Messenger of Allah ﷺ was saddened by this news, but he wanted to confirm it himself. At the same time, he was careful not to let any of the Muslims know about it, in order to avoid them becoming weak and disheartened. For this reason, the Messenger of Allah ﷺ sent four men from among the *Ansar* who had ties and alliances with Banu Quraizah. These included Sa'd Ibn Mu'az and Sa'd Ibn 'Ubadah – the two leaders of Al-Aws and Al-Khazraj (may Allah be Pleased with them both). He ordered them to visit Banu Quraizah in their fortresses and to confirm the news. But they were to conceal the news from the people, if it transpired that they had acted treacherously. He ordered them to convey a cryptic message by means of which he would understand the situation.

So they went out to Banu Quraizah and sought from them truth of the matter, but the Jews treated them harshly, insulting the Prophet ﷺ and maligning his Companions ﷺ, saying, "Who is the Messenger of Allah? There is no covenant between us and Muhammad, nor any treaty." Sa'd Ibn Mu'az ﷺ advised them and attempted to scare them, having been an ally of theirs, but they rejected his words and answered him with obscenity and abuse. The deputation then returned to the Messenger of Allah ﷺ and they said to him, " *'Adal wal-Qārah*'[1] The Muslims were greatly distressed by this, as the Jews, the pagans and the hypocrites conspired to spread the news of the Jews' treachery among them. Hypocrisy and its followers came to the fore. Allah, the Most High said:

1) (Translator's note: This referred to an incident when the tribe of *'Adal wal-Qārah* asked the Prophet ﷺ to send Qur`an teachers to them, to teach them the Qur`an, but when he did so, they killed some and took the others captive.) See: Ibn Hajr (*Fath Al-Bari*) (vol. 15/584), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (p. 221), Al-Waqidi, '*Al-Maghazi*' (vol. 2/485), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/528).

﴿ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَـٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۛ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴾

And when a party of them said, "O, people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them asked permission from the Prophet, saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.[Al-Ahzab 33:13].

The Muslims were also dismayed by the fact that the confederates' forces were strengthened by the addition of Banu Quraizah to them. Some of the Jews attempted to attack the Muslim women in the fortress, but they defended themselves with great courage. They were headed by Safiyyah Bint 'Abdil Muttalib (may Allah be Pleased with her), the paternal aunt of the Prophet ﷺ.[1]

During these critical circumstances, Nu'aim Ibn Mas'ood Al-Ashja'i ﷺ came to the Messenger of Allah ﷺ from Ghatafan. He had arrived with the confederates and he met with the Messenger of Allah ﷺ and said to him, "O, Messenger of Allah! I have embraced Islam, but my people do not know. So command me to do whatever you wish." The Messenger of Allah ﷺ wanted to derive the maximum possible advantage from this unknown *mujahid* and so he said to him, "You are only one man, so remain away from us as much as you can, for verily, war is deception."[2]

So Nu'aim Ibn Mas'ood ﷺ set out, having taken instructions from the Prophet ﷺ and he went to Banu Quraizah. He had known them since the time of the *Jahiliyyah* and so he said to them, "You know my affection for you…" They replied, "You are not mistrusted by us." He said, "You have supported Quraish and Ghatafan in their war against Muhammad; but they are not in the same position as you: this land is your land and in it is your wealth, your sons and your wives and you cannot move from it. If Quraish and Ghatafan see an opportunity to acquire booty, they will take it, while if they see something other than that (i.e. a risk of defeat), they can return to their land and leave you to Muhammad. In that case, you will be unable to resist him." He persisted with this line of argument with them and advised them that they should not fight until they had taken hostages from among

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/228), Al-Waqidi, '*Al-Maghazi*' (vol. 2/460 and 462) and As-Salihi Ash-Shami '*Subul Al-Huda War-Rashad*' (vol. 4/528-529).

2) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/228), Al-Waqidi, '*Al-Maghazi*' (vol. 2/462), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/528-529).



the most prominent members of Quraish. He explained that these would provide a surety for them, so that they might fight Muhammad ﷺ and not face the risk of Quraish leaving them alone. Then Nu'aim ﷺ went in person to Quraish and said to their leader, Abu Sufyan Ibn Harb and those with him, "You know my affection for you and my differences with Muhammad. Now I have been informed that Quraizah have repented of their action against Muhammad and that they have sent a message to him, saying to him, "Will you be pleased with us if we take some men as hostages from among the nobles of Quraish and Ghatafan and give them to you, that you may cut off their heads? Then we will be with you against the remainder of them." And he replied, 'Yes' to them." He persisted with this line of argument with Quraish, warning them that if Quraizah asked them for hostages, they should not give them a single man. Then he went to Ghatafan and said the same thing to them that he had said to Quraish, warning them against Banu Quraizah. Ghatafan, Quraizah and Quraish had intended to begin fighting on the following day, which was a Saturday. Quraish sent a message to Banu Quraizah, asking them to take part in the fighting that day, but they said, "Today is the Sabt (Saturday) and we will not fight until you give us some hostages, for we fear that you will return to your land and abandon us to the man (meaning the Prophet ﷺ)." Quraish and Ghatafan mutually said, "By Allah, Nu'aim Ibn Mas'ood spoke the truth to you!" And they said to

the Jews, "By Allah, we will not give a single man!" Quraizah also said, "Nu'aim Ibn Mas'ood spoke the truth." Thus the unity of the confederates was destroyed and they became suspicious of each other.[1]

When evening came, they had not done anything against the Muslims and during the night, Allah sent a severe, cold wind against the confederates and it blew away their tents and upset their cooking pots. It was this of which Allah, the Most High said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ﴾

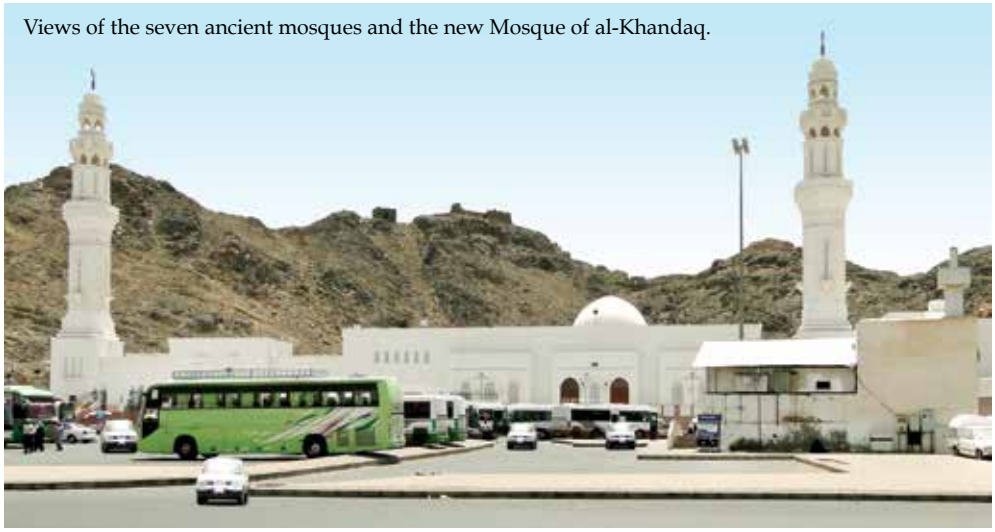
O, you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not (i.e. troops of angels during the battle of Al-Ahzab [the Confederates]). And Allah is Ever All-Seeing of what you do. [Al-Ahzab 33:9].

So the pagans' camp was turned upside-down and great clamour was heard from them.[2]

The Prophet ﷺ sent Huzaifah Ibn Al-Yamān ﷺ to obtain information regarding the (pagan) people and he ordered him not to initiate anything or do anything except obtain intelligence, even if opportunities presented themselves to him. So Huzaifah ﷺ went forth and entered Quraish's camp. He sat with a group of them who were sitting with their cloaks wrapped around them, in front of a fire and he was able to insert himself amongst them without any of them recognising him. The cold was severe and the wind mocked them. Abu Sufyan was with the (pagan) people and he was taking care that none of the Prophet's spies was among them, so he said, before beginning his speech, "Let each of you be sure that he recognises the man sitting beside him." Huzaifah ﷺ could do nothing except to begin by asking the man sitting to his right, "Who are you?"Then he asked the same the man sitting to his left. In this way, he was able to be avoid being asked his identity and the people did not notice him. Abu Sufyan then began to speak to the people and he said, "O, people of Quraish! You are not in a safe and secure

1) See the details of this story in '*As-Seerah An-Nabawiyyah*', by Ibn Hisham (vol. 3/229 and 231), Al-Waqidi, '*Al-Maghazi*' (vol. 2/480), Ibn Sa'd, '*At-Tabaqat*' (vol. 2/69), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/541-544).

2) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/231), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/69), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/545).


Views of the seven ancient mosques and the new Mosque of al-Khandaq.

place. Our horses and camels have perished. Banu Quraizah have deserted us and we have had unpleasant news about them. We are buffered by this cold wind. Our fires do not light and our uprooted tents offer no protection. So leave (this place). For myself, I am leaving." He then went to his camel and mounted it, with the intention of departing. The people delayed him in order that they all might leave with him, after which Quraish departed the scene, leaving some of the cavalry behind in order to protect their retreat, and they were followed by the remaining tribes of the confederacy.

Huzaifah ﷺ then went to the Messenger of Allah ﷺ to give him the good news of the pagans' departure, after they had besieged Al-Madinah for around twenty-five nights.[1]

When Al-Madinah was free of the confederates, the Messenger of Allah ﷺ said to his Companions ﷺ, "Now we will attack them and they will not attack us, but we will march on them."[2] After that, the Messenger of Allah ﷺ permitted the *Mujahidoon* to return to their homes and Allah spoke the truth when He said:

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا﴾

And Allah drove back those who disbelieved in their rage and they gained no advantage (booty, etc.). And Allah sufficed for the Believers

1) See the story of Huzaifah in '*Fath Al-Bari*' (vol. 15/284), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/231-233), Al-Waqidi, '*Al-Maghazi*' (vol. 2/488-489), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/69), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/546-549).

2) '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/290).

in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Most Strong, Almighty. [Al-Ahzab 33:25].

The Muslims lost six martyrs,[1] while three of the pagans were killed.[2] And regarding the events that took place during this battle, Allah, the Most High revealed these verses in *Soorah Al-Ahzab*:

﴿ يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَـٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴾

They think that Al-Ahzab (the Confederates) have not yet withdrawn, and if Al-Ahzab (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little. Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much. And when the believers saw Al-Ahzab (the Confederates), they said, "This is what Allah and His Messenger (Muhammad) had promised us, and Allah and His Messenger (Muhammad) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah). Among the Believers are men who have been true to their covenant with Allah (i.e. they have gone out for Jihad and showed not their backs to the disbelievers). Of them, some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to

1) Ibn Hisham '*As-Seerah An-Nabawiyyah*' (vol. 3/252), Al-Waqidi '*Al-Maghazi*' (vol. 2/495) and see: Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/70), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/550).

2) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (p. 253), Al-Waqidi, '*Al-Maghazi*' (vol. 2/496), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/551).

their covenant which they concluded with Allah) in the least. That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allah) and punish the hypocrites if He will, or accept their repentance by turning to them in Mercy. Verily, Allah is Oft-Forgiving, Most Merciful. [Al-Ahzab 33:20-25].

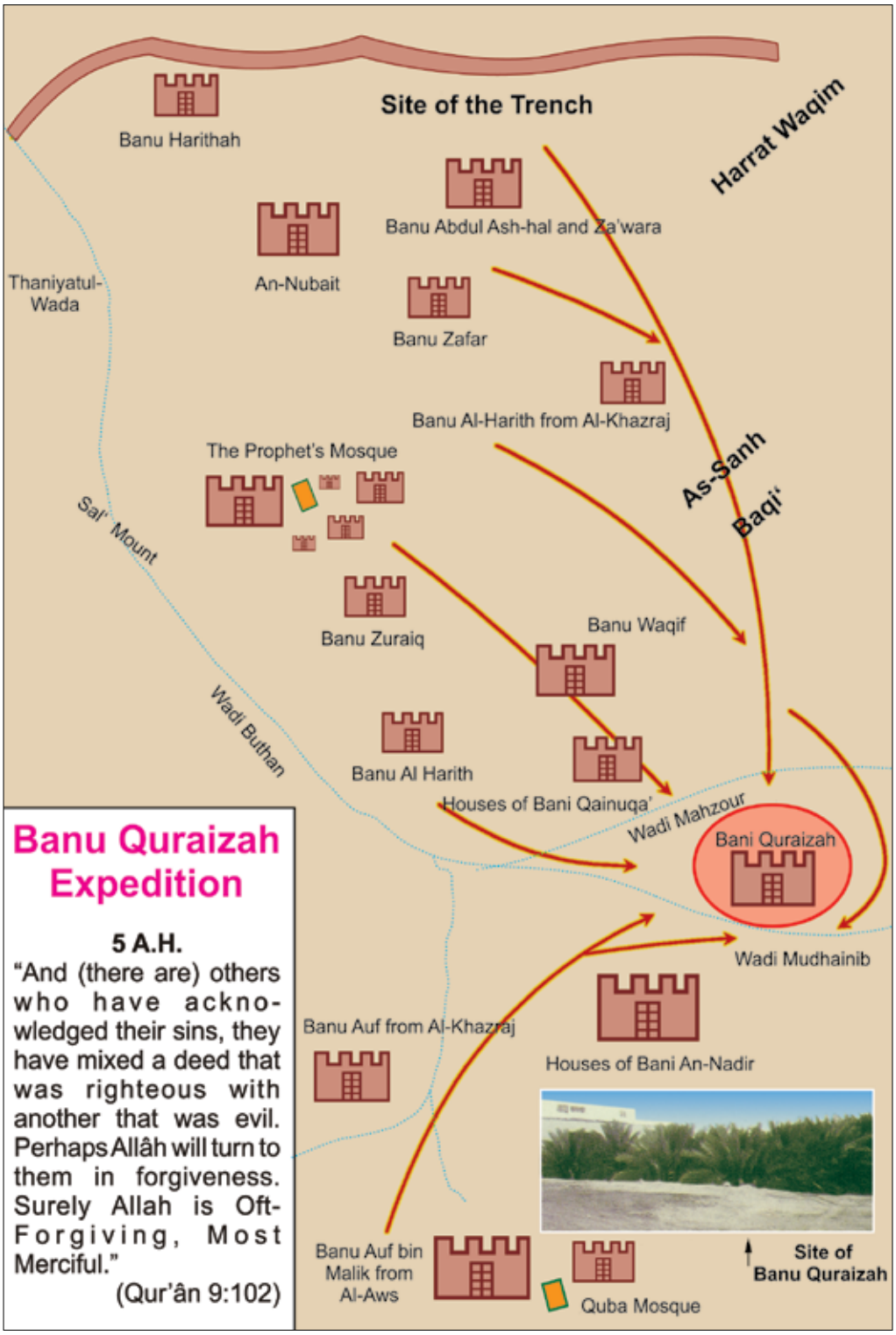
Though the confederates had departed, the fighting was not yet over. For no sooner had the Messenger of Allah ﷺ returned to his house and laid down his arms than Gabriel عليه السلام came to him and said, "Have you laid down your arms?" By Allah, we have not yet laid down ours! So go out to them." The Prophet ﷺ said, "To where?" Gabriel عليه السلام said, "In this direction," pointing towards Banu Quraizah. So the Prophet ﷺ set out towards them.[1] The Messenger of Allah ﷺ had realised that fighting the faithless Jews of Banu Quraizah was a Command from Allah, Most Glorified, Most High, He gave the standard to 'Ali Ibn Abi Talib رضي الله عنه[2] and ordered that the Muslims be summoned; the caller said, "None of you should offer the *'Asr* prayer except at Banu Quraizah."

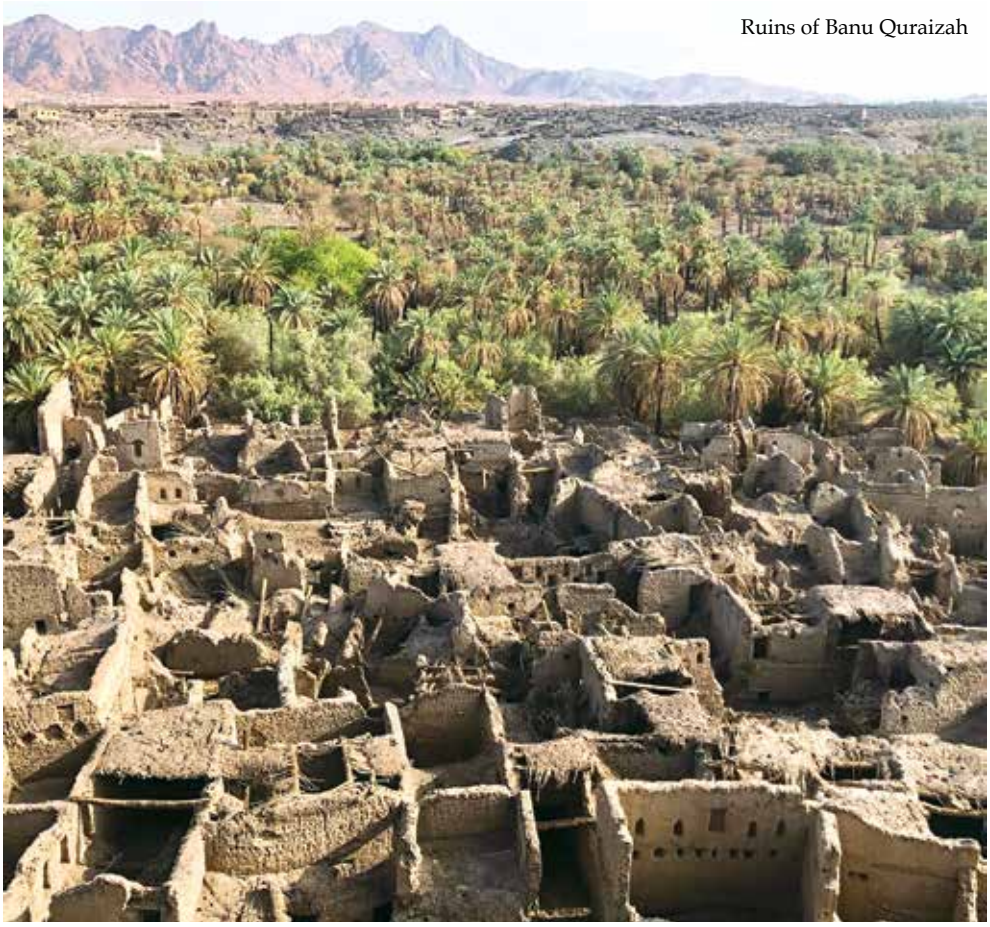
The Messenger of Allah ﷺ and his Companions رضي الله عنهم camped around the forts of Banu Quraizah and they began their siege of them. This siege lasted for ten nights, during which Allah sent down terror into the hearts of the Jews, and He caused them to quake and increased them in fear until they decided to ask one of their former allies from among Al-Aws (to intercede for them), but they knew better than anyone else that they had been guilty of treachery and double-dealing against the Messenger of Allah ﷺ. They had even slandered and maligned him ﷺ during the siege.[3] So when the siege became severe for the Jews of Banu Quraizah, they became convinced that there was no alternative for them but to descend into the hands of the Believers. Allah had cast fear into their hearts and so they announced that they were ready to come out and face the judgement of the Messenger of Allah ﷺ. Al-Aws went to the Messenger of Allah ﷺ and attempted to intercede on their behalf, and so the task of passing judgement was given to Sa'd Ibn Mu'az رضي الله عنه, who said to the Prophet ﷺ, "My judgement upon them is

1) '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/293).

2) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (p. 234), Al-Waqidi, '*Al-Maghazi*' (vol. 2/499), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/10).

3) Ibn Hisham '*As-Seerah An-Nabawiyyah*' (vol. 3/234), Al-Waqidi, '*Al-Maghazi*' (vol. 2/499), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/12).


Site of the Trench
Harrat Waqim
Banu Harithah
Banu Abdul Ash-hal and Za'wara
An-Nubait
Thaniyatul-Wada
Banu Zafar
Banu Al-Harith from Al-Khazraj
The Prophet's Mosque
As-Sanh
Baqi'
Sal' Mount
Banu Zuraiq
Banu Waqif
Wadi Buthan
Banu Al Harith
Houses of Bani Qainuqa'
Wadi Mahzour
Bani Quraizah
Wadi Mudhainib
Banu Auf from Al-Khazraj
Houses of Bani An-Nadir
Banu Auf bin Malik from Al-Aws
Quba Mosque
Site of Banu Quraizah
Banu Quraizah Expedition
5 A.H.
"And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn to them in forgiveness. Surely Allah is Oft-Forgiving, Most Merciful."
(Qur'ân 9:102)


Ruins of Banu Quraizah

that you kill their warriors and take their offspring captive."[1] The Prophet ﷺ said, "You have judged in accordance with Allah's Judgment."[2] Sa'd ﷺ had been aware of the Jews' treachery, since during Quraish's siege of the trench the Messenger of Allah ﷺ had sent him with the delegation that had contacted them. So Sa'd ﷺ took a covenant from all of them that they would accept his judgement and they agreed to that. Then he announced the severe judgement on the Jews who had abrogated their covenant and betrayed the Messenger of Allah ﷺ and the Believers and also betrayed their city. This was that the warriors be killed, their women and children taken captive and their wealth distributed (among the Muslims). The judgement was then carried out and none knew better than he that they deserved that punishment. One of the leaders of Banu Quraizah was spared; he had denounced his people

1) '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/300).
2) '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 15/298).

for having abrogated the covenant with the Messenger of Allah ﷺ. He had said, "I can't take part in your deception." He continued to be a Jew, but because he had refused to abrogate the covenant, he was spared from the punishment.[1]

The Battles of the Trench and of Banu Quraizah were victories for the Believers. Allah routed the confederates, who did not achieve anything against the Muslims. Allah also revealed the truth of the Jews and cleansed Al-Madinah from Banu Quraizah and the Muslims took their wealth and their farms as booty. A number of verses were revealed regarding Banu Quraizah, including the Words of Allah, the Most High:

﴿ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾ ﴾

And those of the People of the Scripture who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed and a group (of them) you made captives. And He caused you to inherit their lands, their houses, their riches and a land which you had not trodden (before). And Allah is Able to do all things.[Al-Ahzab 33:26-27].

1) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/328), Al-Waqidi, '*Al-Maghazi*' (vol. 2/503).

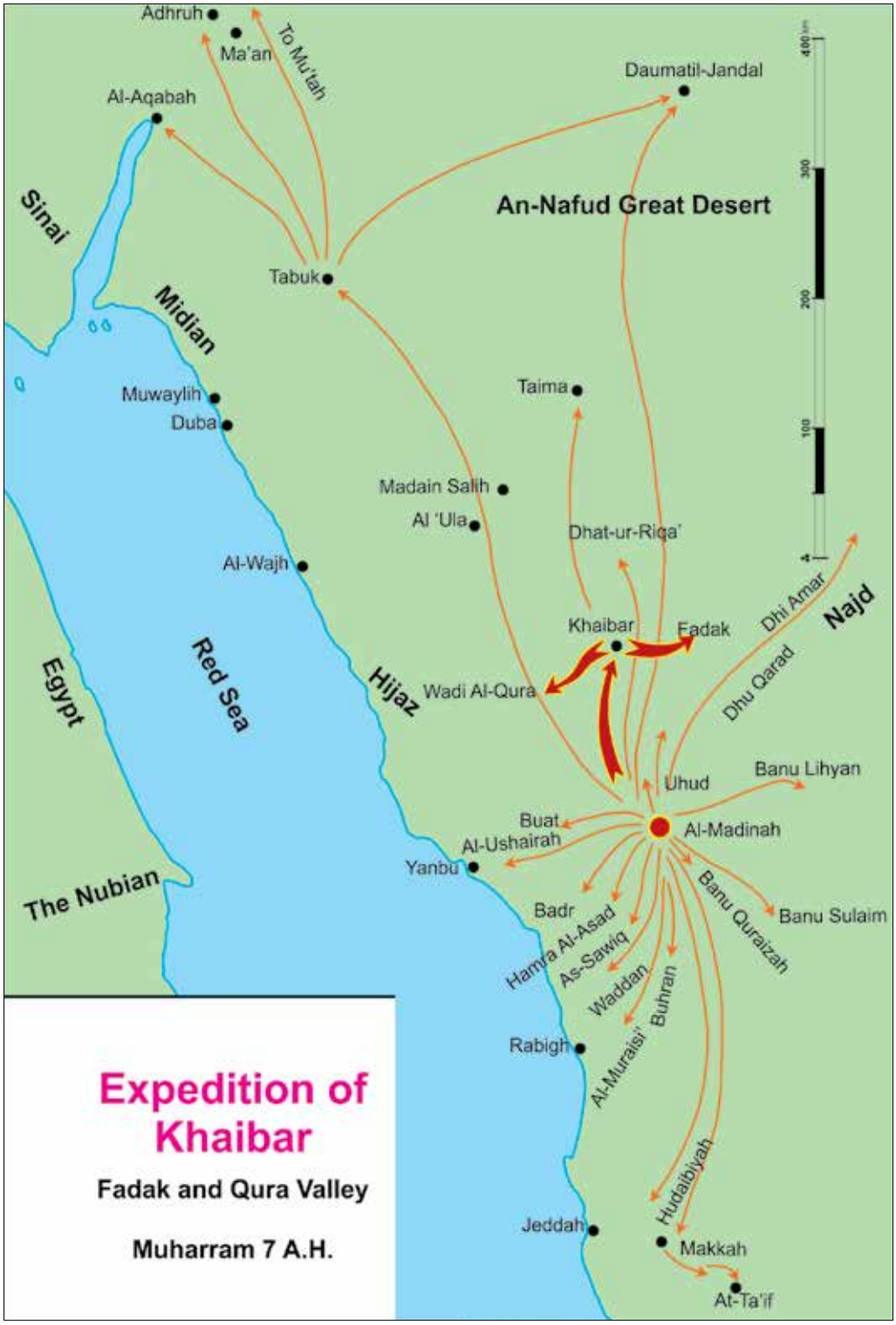
The Conquest of Khaibar[1]

(Rabee' Al-Awwal, 7 A. H.)

The delegation of Jews who had incited the Confederates to attack Al-Madinah had set out from Khaibar, and the Jews of Khaibar had also made contact with some of the tribes to that end, making an alliance with Ghatafan. Then in the beginning of 7A.H. the Jews of Khaibar, Wadi Al-Qura, Taima` and lands adjoining tribes had prepared to strike Al-Madinah.[2] These facts were confirmed to the Muslims after they returned from the Expedition of Al-Hudaibiyah, since it was the custom of the Messenger of Allah ﷺ to gather information regarding his enemies and to follow it up. And there was a new confederacy, so the Muslims prepared for this matter.

1) Khaibar: An Agricultural area, lying to the north of Al-Hijaz; during the time of the Prophet ﷺ, there were seven fortresses belonging to the Jews in it. See: Yaqoot Al-Hamawi, '*Mu'jam Al-Buldan*' (vol. 2/409).

2) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*', (vol. 2/191, 273 and 330), Al-Waqidi, '*Al-Maghazi*' (vol. 2/531 and 634), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 4/180 and 461).


Adhruh
Ma'an
To Mu'tah
Daumatil-Jandal
Al-Aqabah
Sinai
An-Nafud Great Desert
Tabuk
Midian
Muwaylih
Duba
Taima
Madain Salih
Al 'Ula
Dhat-ur-Riqa'
Al-Wajh
Khaibar
Fadak
Dhi Amar
Najd
Egypt
Red Sea
Hijaz
Wadi Al-Qura
Dhu Qarad
Uhud
Banu Lihyan
Buat
Al-Madinah
Al-Ushairah
Yanbu
The Nubian
Badr
Banu Sulaim
Hamra Al-Asad
As-Sawiq
Banu Quraizah
Waddan
Buhran
Rabigh
Al-Muraisi'
Hudaibiyah
Jeddah
Makkah
At-Ta'if
Expedition of Khaibar
Fadak and Qura Valley
Muharram 7 A.H.



Ruins of Khaibar

At the same time, the Jews of Khaibar were sending out propaganda regarding their strength and making it known that they had around ten thousand warriors and that they possessed impregnable fortresses. They also attempted to frighten the Muslims and made both direct and indirect threats against them. They spread these threats through the remaining Jews in Al-Madinah and through some of the hypocrites there.[1] But circumstances following the encounter with Quraish at Al-Hudaibiyah favoured the Muslims, since the result of the Treaty of Al-Hudaibiyah had been an agreement to end hostilities between the Muslims and Quraish for a period of ten years. But the Messenger of Allah ﷺ and the Believers made a surprise attack on the Jewish confederates of Khaibar before they could attack them. They made preparations and set out for Khaibar; and they numbered one thousand, four hundred warriors.[2]

As the Muslims were heading for Khaibar, Ghatafan marched from Najd in order to help the Jews of Khaibar. But the Muslims deceived them by leaking news to them that some of the Muslims were heading towards their homes to attack them. Ghatafan believed these rumours and they returned to their homes, abandoning the Jews of Khaibar.[3] At the same time, the Messenger

1) Al-Waqidi, '*Al-Maghazi*' (vol. 2/634), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/181).

2) Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/107).

3) Ibn Hisham, '*As-Seerah An-Nabawiyyah*', (vol. 3/330), Al-Waqidi, '*Al-Maghazi*' (vol. 2/650). See also: Rizqullah, '*As-Siyar An-Nabawiyyah*' (p. 501).



of Allah ﷺ resolved to move on Khaibar from the direction of Syria,[1] i.e. in a location that lay between it and the homes of Ghatafan, in order to prevent any possibility of Ghatafan or the Jews of northern Hijaz reaching the site of the battle, or of contacting the Jews of Khaibar. The Muslims arrived by night at a place near to Khaibar and they camped there. They did not encounter any harm during the night.[2] In the morning, when the Jews set out for their farms, they were taken by surprise by the Muslims and they returned to their forts, repeating, "Muhammad and *Al-Khamees* (i.e. the army)!" At this Muhammad ﷺ said: "Khaibar is destroyed. When we come to the land of a people, it is an evil morning for those who have been warned."[3]

The forts of the Jews at Khaibar were numerous and the Muslims divided themselves into groups, each group besieging one of them. There was an exchange of arrows between the Muslims and the Jews, which resulted in a number of the Muslims being injured.[4] The Messenger of Allah ﷺ was eager for information about the other forts[5] The Muslims conquered them one after

1) As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/184).

2) Al-Bukhari (*Fath Al-Bari*), (vol. 15/45), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/330), Al-Waqidi, '*Al-Maghazi*' (vol. 2/643).

3) Al-Bukhari, (*Saheeh Al-Bukhari*), in the Book of Military Expeditions.

4) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/334), Al-Waqidi, '*Al-Maghazi*' (vol. 2/643), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/186).

5) Al-Waqidi, '*Al-Maghazi*' (vol. 2/647), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/191).

another and among them were the forts of Na'im and As-Sa'b.[1] An-Natāh Fort was occupied by only a few defenders and the Messenger of Allah ﷺ knew that it was filled with weapons and provisions and that inside it was a mangonel and a *dabbabah*.[2] He realised that if the Muslims conquered it, these war machines would help them to conquer the remainder of the forts. So the Muslims concentrated their siege and their attacks on this fort until they succeeded in conquering it. In it they found food and provisions to help them against their enemy and they also benefitted from the various weapons, which they used in their attacks against the rest of the forts.[3] Al-Qamoos Fort was difficult for the Muslims to conquer, until the Messenger of Allah ﷺ gave them the glad tidings that it would be conquered on the morrow, according to what has been narrated on the authority of Sahl Ibn Sa'd ﷺ, who reported that the Messenger of Allah ﷺ said on the day of the Battle of Khaibar, "I will give the standard tomorrow to a man who is loved by Allah and His Messenger and (Khaibar) will be conquered through him (with Allah's help)." The people spent the night thinking as to whom it would be given. When it was morning the people hastened to the Messenger of Allah ﷺ, each of them hoping that it would be given to him. He ﷺ said, "Where is 'Ali Ibn Abi Talib?" They said, "O, Messenger of Allah! His eyes are sore." He then sent for him and



Ruins of Khaibar

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/331-332), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/187).
2) *Dabbabah*: A mobile protected shed.
3) Al-Waqidi, '*Al-Maghazi*' (vol. 2/647).

he was brought and the Messenger of Allah ﷺ applied saliva to his eyes and invoked blessings and he was all right, as if he had no ailment at all, and he conferred upon him the standard. 'Ali said, "O, Messenger of Allah! I will fight them until they are like us." Thereupon he ﷺ said, "Advance cautiously until you reach their open places, thereafter invite them to Islam and inform them what is obligatory for them from the rights of Allah, for by Allah, if Allah guides aright even one person through you that is better for you than to possess the most valuable of camels."[1] Allah granted conquest to the Muslims at the hands of 'Ali ﷺ, just as the Messenger of Allah ﷺ had foretold and after that, the other fortresses fell, one after another. At the end of the matter, the Jews were forced to parley with the Messenger of Allah ﷺ and they surrendered to the Muslims, on condition that their lives be spared and that they be allowed to depart from Khaibar.[2] After the peace treaty had been made between them and the Muslims, stipulating that they be allowed to leave, the Muslims agreed to let them work on the date palms and the farms, on condition that they give half of their harvest to them and that it was the right of the Muslims to dispense with them whenever they wished.[3] This battle resulted in the martyrdom of twenty of the Companions of the Messenger of Allah ﷺ and the killing of ninety-three of the Jews of Khaibar. The siege and the fighting against the people of Khaibar lasted for a little over twenty days.[4]

After the Jews had made peace with the Messenger of Allah ﷺ, a Jewish woman tried to poison the Messenger of Allah ﷺ, by adding poison to the meat of a goat that she had cooked and given as a gift to the Messenger of Allah ﷺ. But Allah saved him from it.[5]

After the Muslims had conquered Khaibar and arranged its affairs, the Messenger of Allah ﷺ and the *Mujahidoon* who were with him set out for Wadi Al-Qura, whose inhabitants greeted the Muslims with volleys of arrows. A servant of the Messenger of Allah ﷺ was wounded by an arrow

1) '*Saheeh Muslim*' (*Fath Al-Bari*) (vol. 16/57).

2) Ibn Hajr, '*Fath Al-Bari*' (vol. 16/57-58).

3) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/337), Al-Waqidi, '*Al-Maghazi*' (vol. 2/690), Ibn Hajr, '*Fath Al-Bari*' (vol. 16/57).

4) See the names of the martyrs in the work of Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 2/343), Al-Waqidi, '*Al-Maghazi*' (vol. 2/699), As-Salihi Ash-Shami, '*Subul Al-Hada War-Rashad*' (vol. 5/208).

5) Al-Bukhari, (*Fath Al-Bari*) (vol. 12/261), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/337), Al-Waqidi, '*Al-Maghazi*' (vol. 2/677), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/208).



from them and so the Muslims attacked them and conquered their town by force. The Messenger of Allah ﷺ allowed them to continue working on their date palms, on condition that they gave half of their harvest to the Muslims, as he had done with the people of Khaibar.[1] When the news of Khaibar and Wadi Al-Qura reached the regions to the north of Al-Hijaz, they hastened to make peace treaties with the Prophet ﷺ – especially Fadak, Taima`, Ailah and others.[2]

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/338), Al-Waqidi, '*Al-Maghazi*' (vol. 2/709), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/229).

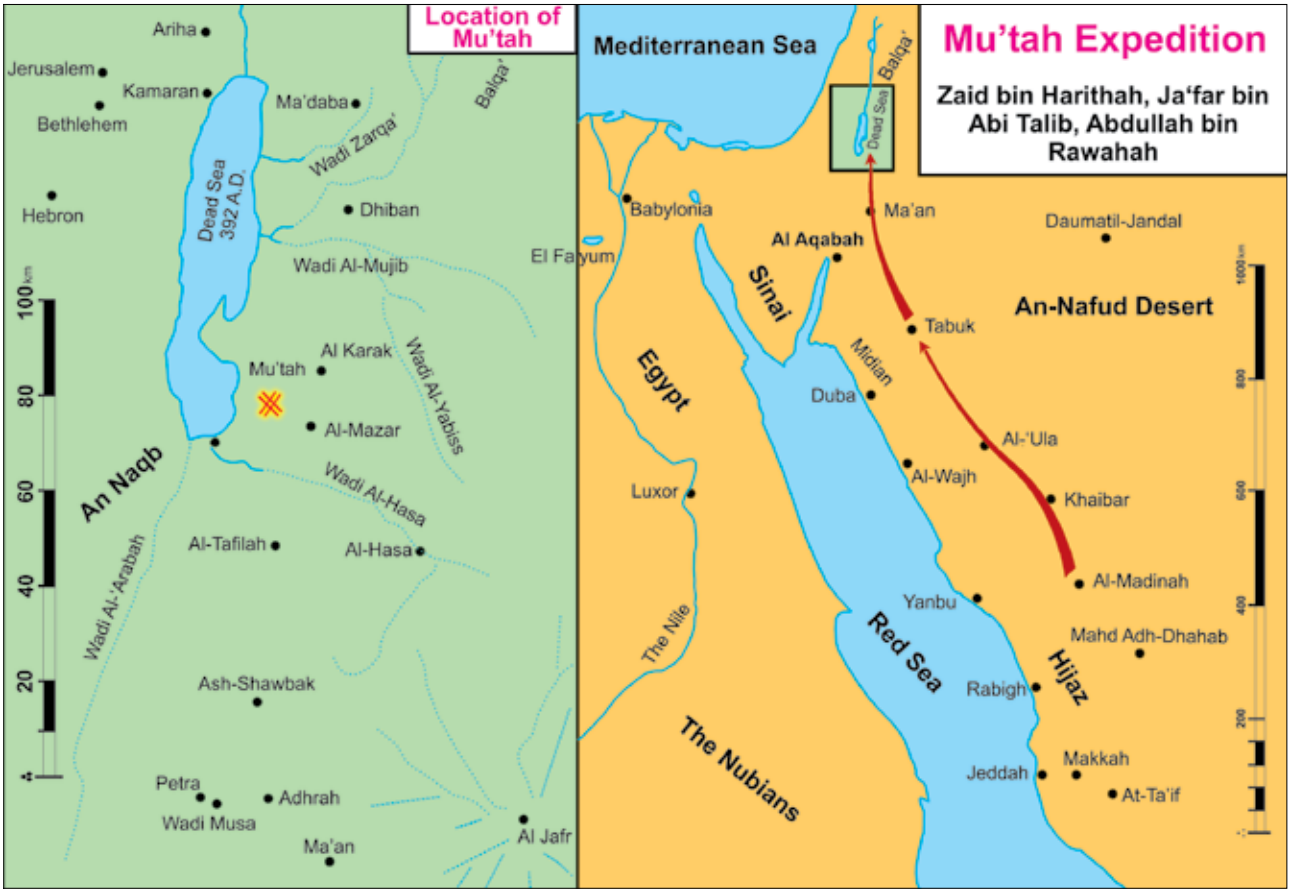
2) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/353), Al-Waqidi, '*Al-Maghazi*' (vol. 2/706), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/214).
Taima`: A small town lying between Ash-Sham and Wadi Al-Qura, on the Syrian road of *Hajj*. It was well known for Al-Ablaq Fort, which was occupied by a group of Jews during the time of the Messenger of Allah ﷺ. See: Al-Bakri, '*Mu'jamu Mastu'jam*' (vol. 1/329), Yaqoot Al-Hamawi, '*Mu'jam Al-Buldan*' (vol. 2/67).
Ailah is a port of Syria (Palestine) on the Qulzum Sea (Gulf of 'Aqabah). (See: Yaqoot Al-Hamawi, '*Mu'jam Al-Buldan*' (vol. 1/292).It is now known as Elat.
Fadak is one of the suburbs of Al-Madinah and it lies at a distance of two days' travel from Khaibar (See: Al-Bakri, '*Mu'jamu Mastu'jam*' (vol. 13/10 and 15).Fadak is now calles al-Hā'it (حائط)

The Battle of Mu`tah

(Jumad Al-Awwal,8 A. H.)

After the conquest of Khaibar, the Messenger of Allah ﷺ wrote letters to the kings and emirs, conveying to them the call to Allah. One of these letters was sent to the ruler of Busra in Ash-Sham (Syria). The Messenger of Allah ﷺ had given this letter to one of the Companions and ordered him to take it to the ruler of Busra, who was the representative of Heraclius. His name was Al-Harith Ibn Abi Shamr Al-Ghassani. But one of the emirs of Ghassan in Ash-Sham, who was known as Shurahbeel Ibn 'Amr Al-Ghassani arrested the man the Messenger of Allah ﷺ had sent and when he learnt that he was carrying a letter from the Prophet ﷺ, he killed him, even though the custom at that time was that messengers were inviolate.[1]

1) See: Al-Waqidi, '*Al-Maghazi*' (vol. 2/575-576), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/128). Dr. Akram Al-'Umari, expresses the view in his book, '*As-Seerah As-Saheehah*' (vol. 2/467) that this narration is weak. Dr. Rizqullah expresses the same opinion in his book, (also entitled:) '*As-Seerah As-Saheehah*' (p. 543). In any case, the Messenger of Allah ﷺ had anticipated that there would be a *jihad* against the Roman Empire and he had informed his Companions ﷺ about this battle previously. Though there may have been a specific reason for the precise date of the battle, the fundamental principle is that *jihad* was obligatory against the Roman Empire and other (enemies of Islam) and it was the primary reason for it and other battles.



When the Prophet ﷺ heard of his murder, he became angry and gathered an army, consisting of three thousand Muslim men, appointing Zaid Ibn Harithah ﷺ as their commander. He ﷺ gave instructions that if Zaid ﷺ was killed, his place was to be taken by Ja'far Ibn Abi Talib ﷺ. Should he be killed, his place was to be taken by 'Abdullah Ibn Rawahah ﷺ.[1] If he was killed, the Muslims were to select a man from among them and place him in command over them.[2]

Khalid Ibn Al-Waleed ﷺ, who was a recent convert to Islam, was a regular soldier with the army, standing among the ranks of the *Mujahidoon*.

The Messenger of Allah ﷺ ordered the army to set out for the borders of Ash-Sham, in order to chastise the Christian Arab tribes and strike fear

1) Al-Bukhari (Fath Al-Bari) (vol. 16/98), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/373).

2) Al-Waqidi, 'Al-Maghazi' (vol. 2/756), Ibn Sa'd, 'At-Tabaqat Al-Kubra' (vol. 2/128).

into their hearts. It was also their intention to show them the strength of the Muslims, after which they were to return once more to Al-Madinah. Before the army set out, the Messenger of Allah ﷺ met with them and ordered them to fear Allah and he reminded them of the teachings of their Religion with regard to warfare. Then he delivered the standard to Zaid Ibn Harithah ﷺ and bade them farewell.[1]

The army proceeded on its way to the borders of Ash-Sham[2] and this was considered the first dispute with the Roman Empire and the first transgression of its borders. The Romans and the Ghassanids knew of the army's incursion and they prepared an army to oppose it, consisting of Roman soldiers and Christian Arab tribes, including Lakhm, Bahra`, Juzam and Baliyy. This army numbered more than a hundred thousand warriors. The Roman forces had camped in the region of Al-Balqa`, which today lies in the land of Jordan. The Muslim army were aware of this gathering and they wanted to write to the Messenger of Allah ﷺ, that haply, he might reinforce them with more troops from among the *Mujahidoon*.[3] But time was short and the enemy was close and would hardly grant them a respite. The bravest warriors from among the Muslims encouraged one another to fight and so they met with the Romans at a place called Mu`tah,[4] where they fought courageously. Zaid Ibn Harithah ﷺ was bearing the standard, but he was killed. Then it was taken by Ja'far ﷺ, who was also killed. After that it was taken by 'Abdullah Ibn Rawahah ﷺ, who likewise was killed. Then the standard was taken by one of the *Ansar* and he called upon the army to draw close. Then he gave the standard to Khalid Ibn Al-Waleed ﷺ,[5] who succeeded – with Allah's Help and then his own military expertise – in restoring order to the ranks of the Muslims and leading them into battle, after which he was able to retreat with them in an orderly fashion. In Madinah the Prophet ﷺ had told the companion "The standard was taken by a Sword from among the Swords of Allah, until Allah granted them (i.e. the Muslims) victory."[6] The Muslims gained more than they lost – in spite of the great disparity in their numbers

1) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/373), Al-Waqidi, '*Al-Maghazi*' (vol. 2/756). See also: Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 16/128).
2) Al-Bukhari placed it in his '*Saheeh*' in a chapter entitled: 'The Battle of Mu`tah, in the Land of Ash-Sham'. See also: '*Fath Al-Bari*' (vol. 16/97).
3) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/375), Al-Waqidi, '*Al-Maghazi*' (vol. 2/760).
4) Mu`tah is located in the land of Jordan today.
5) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/379).
6) From the narration of Al-Bukhari (*Fath Al-Bari*) (vol. 16/101).


Al-Mashhad

– for the number of martyrs was fifteen.[1] And in my opinion, this should be considered a victory for the Muslims, bearing in mind the unequal size of the two forces in this battle; and the Messenger of Allah ﷺ used to speak in the most laudatory terms regarding those martyrs, saying of them, "I am not pleased (or they would not be pleased) for them to remain (alive) with us." [2]

After that, the army returned to Al-Madinah, led by the Sword of Allah, Khalid Ibn Al-Waleed ﷺ. This was the first *jihad* battle with him in the Muslim ranks, after his conversion to Islam. The Messenger of Allah ﷺ had informed the people of Al-Madinah what had transpired, before the army arrived in Al-Madinah. Al-Bukhari narrated on the authority of Anas Ibn Malik ﷺ that the Prophet ﷺ announced the deaths of Zaid, Ja'far and Ibn Rawahah ﷺ before news came to them of that. He ﷺ said, "Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then 'Abdullah Ibn Rawahah took the flag but he too was martyred." And at that time, the eyes of the Messenger of Allah ﷺ were full of tears. He added, "Then a sword from among the swords of Allah (Khalid Ibn

1) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/388), Al-Waqidi, '*Al-Maghazi*' (vol. 2/769).

2) Al-Bukhari '*Fath Al-Bari*' (vol. 12/152).

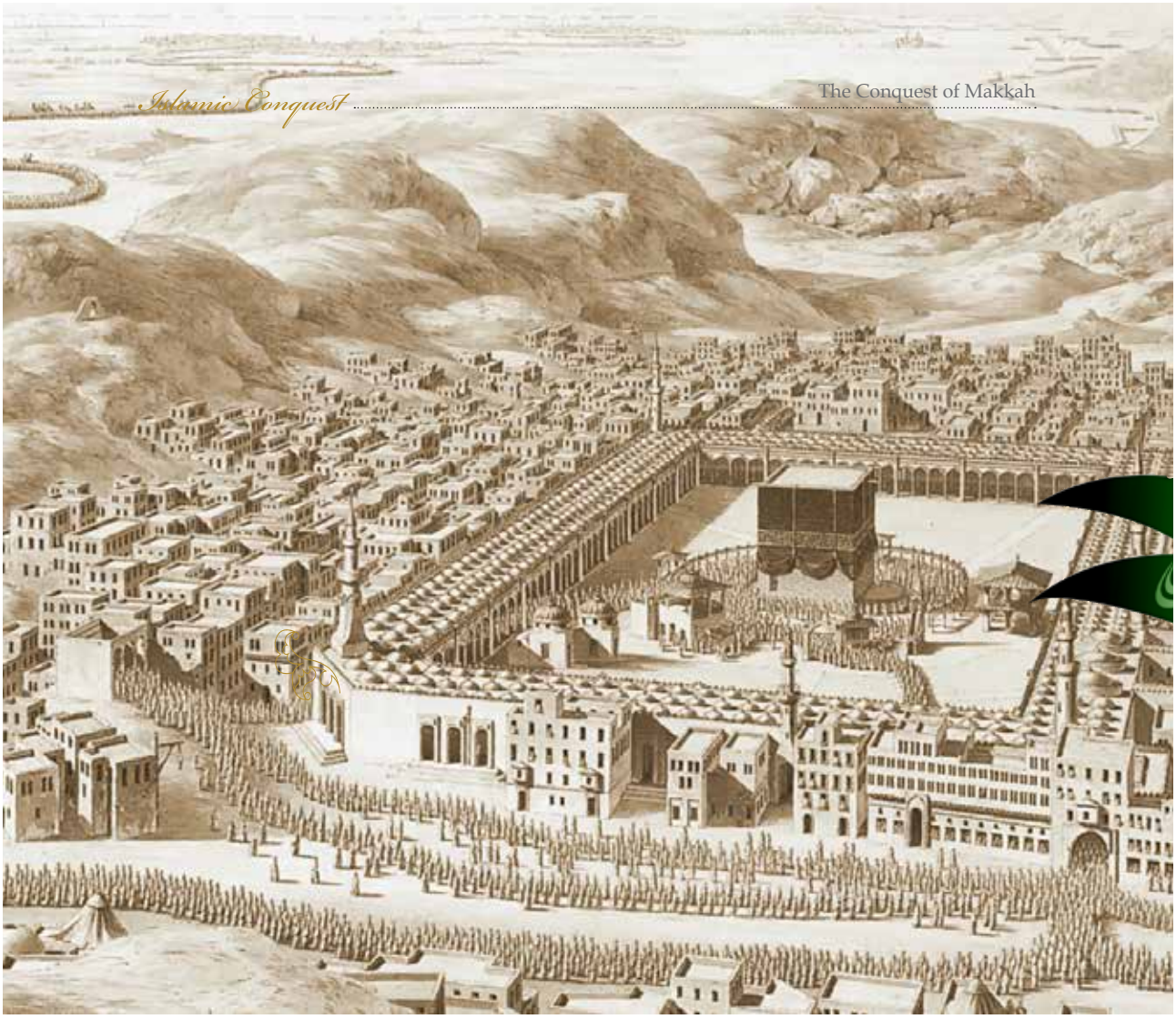
Al-Waleed) took the flag without being nominated as a chief (beforehand) and they were blessed with victory."[1] So it was a victory, according to the Messenger of Allah ﷺ.

When the army arrived in Al-Madinah, they were met by the inhabitants of the city and the Messenger of Allah ﷺ heard some of them saying to them, "O, you deserters! Did you run away while you were in Allah's Cause?" But he said, "They are not deserters; they are attackers, Allah Willing."[2] They did attack (them); and what an attack it was, when they were in Al-Yarmook, during the conquest of Ash-Sham, at the hands of Khalid Ibn Al-Waleed ﷺ and his like – as we will see, during the Caliphate of Abu Bakr, As-*Siddeeq*.

1) Al-Bukhari (*Fath Al-Bari*) (vol. 16/100).
2) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/382), Al-Waqidi, '*Al-Maghazi*' (vol. 2/765).



Ruins of Roman Empire



The Conquest of Makkah

(20th of Ramadhan,8 A. H.)

Among the conditions agreed upon during the Treaty of Al-Hudaibiyyah was that "If anyone wishes to enter into a covenant with Muhammad, he may do so. And whoever wishes to enter into a covenant with Quraish, he may



The Conquest of Makkah

do so." Now (the tribe of) Khuza'ah had entered into a covenant with the Prophet ﷺ and (the tribe of) Bakr had entered into a covenant with Quraish. [1] But then Bakr attacked Khuza'ah and they were helped in this by Quraish. This action by Quraish was considered to be an abrogation of the treaty on their part. One of the leaders of Khuza'ah, whose name was 'Amr Ibn Salim Al-Khuza'i, went to the Prophet ﷺ and he recited verses of poetry to him, urging him to abide by the covenant and help them, especially since Quraish had helped their allies, and this was an act of aggression which invalidated the oath they had taken with the Muslims. Among the things he said was this:

"O, my Lord! I implore Muhammad,

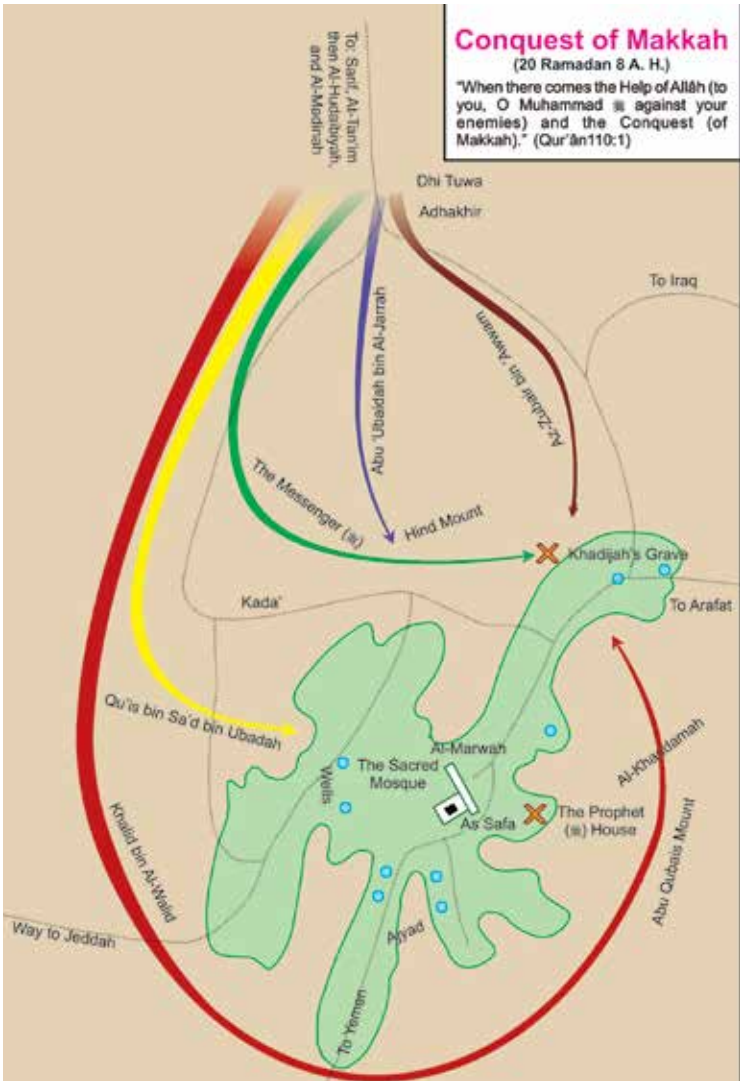
To abide by the oath of my father and his father..." [2]

And he continued until the end of the poem. The Prophet ﷺ said, "You will be helped, O, 'Amr Ibn Salim." [3] Then another delegation came from Khuza'ah, seeking the help of the Prophet ﷺ and he promised to do so. After that, Quraish realised the danger and their leader, Abu Sufyan Ibn Harb came to Al-Madinah in order to renew the treaty with the Prophet ﷺ. He entered the house of his daughter, the Mother of the Believers, Umm Habeebah Bint Abi Sufyan (may Allah be Pleased with her). He was the father-in-law of the Prophet ﷺ. After entering the house of the Prophet ﷺ, he went to sit on the mattress of the Prophet ﷺ, but Umm Habeebah (may Allah be Pleased with her) pulled it away from him. Thereupon, Abu Sufyan said, "O, my daughter! I do not know if I am

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/318).

2) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/394), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/527), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/308).

3) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/395), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/527). See also the *takhreej* of it by Dr. Akram Al-'Umari in '*As-Seerah An-Nabawiyyah As-Saheehah*' (vol. 2/473).



unworthy of the mattress, or the mattress is unworthy of me." She replied, "Nay, it is the mattress of the Messenger of Allah ﷺ and you are an unclean pagan man, so I disliked that you should sit on the mattress of the Messenger of Allah ﷺ." He said, "By Allah, you have been afflicted by evil after (parting from) me." Then Abu Sufyan went to the Prophet ﷺ and spoke to him, but he did not answer him.[1] Then he went to Abu Bakr ؓ, to ask him to intercede with the Prophet ﷺ, but he said to him, "I will not do so." Then he spoke to 'Umar Ibn Al-Khattab ؓ, but he said to him, "You want me to intercede on your behalf with the Messenger of Allah ﷺ? By Allah, if I did not find anything except a small ant, I would use it to fight you." Then he went to 'Ali ؓ, who was in the company of Fatimah (may Allah be Pleased with her) and Al-Hasan Ibn 'Ali ؓ – who was a small child – was sitting between them. 'Ali ؓ said to him, "By Allah, the Messenger of Allah ﷺ has decided on a matter and we cannot speak to him about it." He said to Fatimah (may Allah be Pleased with her), "O, daughter of Muhammad! Can you order this son of yours to grant sanctuary to the people, so that he may be the leader of the Arabs?" She replied, "My son has not attained maturity, that he might grant sanctuary to the people." In despair, he said to 'Ali ؓ, "Advise me." 'Ali ؓ replied, "You are the leader of Kinanah, so stand up and grant sanctuary

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/397).

to the people (i.e. both parties), then return to the land of your people." He asked, "Do you think that that will benefit me anything?" 'Ali ﷺ replied, "No, but I can think of nothing else." So Abu Sufyan stood up in the mosque and said, "I am the leader of Kinanah and I have declared sanctuary between the people." Then he went to Makkah and his people said to him, "'Ali has done naught but make fun of you."[1]

Then the Messenger of Allah ﷺ prepared the people for war. He was careful not to let Quraish learn of his actions and he sent one of his scouting parties in a direction other than Makkah, in order that the people would think that he was preparing to go in that direction. At the same time, he informed his Companions ﷺ that he was heading to Makkah and he requested that they keep this information secret. He said, "O, Allah! Prevent the spies and informants of Quraish from knowing our plans until we are close to them."

So the Messenger of Allah ﷺ set out for Makkah in Ramadhan and five thousand of the *Muhajiroon* and the *Ansar* set out with him. They were joined by hosts of Muslims from among the Arab tribes, including Muzainah, Ghifar, Tameem and Asad. As a result, when the army approached Makkah, it numbered ten thousand warriors.[2] The Messenger of Allah ﷺ camped with them at Marr Az-Zahran. On the road, Al-'Abbas Ibn 'Abdil Muttalib had come to him and professed his acceptance of Islam.[3] It was said that he concealed his acceptance of Islam for a long time before that, and he had (positive) interactions with the Prophet ﷺ following the second Pledge of Al-'Aqabah. That is way[4] Al-'Abbas ﷺ was keen that his people should embrace Islam, so he mounted the mule of the Messenger of Allah ﷺ and began to search for someone whom he might send to Quraish, in Makkah. He was hopeful that they might go to the Prophet ﷺ and seek a guarantee of protection from him. The Prophet ﷺ had ordered his men to light lots of camp fires at night, in order to frighten the people of Makkah, so that they would not fight. So around ten thousand fires were lit at one time.[5]

1) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/396), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/531).

2) From the narration of Al-Bukhari, Ibn Hajr, '*Fath Al-Bari*' (16/111), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/400), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 2/135).

3) Ibn Hisham '*As-Seerah An-Nabawiyyah*' (vol. 4/402), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/543).

4) See: Ibn 'Abdil Barr '*Al-Istee'ab*' (in the sidenotes of *Al-Isabah*) (vol. 3/95), Ibn Hajr, '*Fath Al-Bari*' (vol. 14/223) '*Al-Isabah*' (vol. 2/271), Az-Zahabi, '*Siyar A'lam An-Nubala*' (vol. 2/78).

5) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/403), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 4/547), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/324-325).

When Quraish saw them, Abu Sufyan – who was their leader – set out to seek information and he met Al-'Abbas, ﷺ, the uncle of the Prophet ﷺ. He gave him a guarantee of safety and then he took him to the Prophet ﷺ, who endorsed Al-'Abbas's guarantee of safety to him, after which none of the Muslims offered him any harm. In the morning, Al-'Abbas ﷺ took him to the Prophet ﷺ and he declared his acceptance of Islam. Then Al-'Abbas ﷺ said to the Prophet ﷺ, "Abu Sufyan likes to boast before his people, so if you were to grant protection to anyone who enters his house…"[1] The Prophet ﷺ was greatly desirous that his entry into Makkah should be a peaceful one and that no blood should be shed during it. For this reason, when he entered Makkah, he divided his army into four sections. These four sections entered Makkah from four different directions, each one displaying its strength and numbers, so that the people of Makkah would submit to the reality of the situation and surrender peacefully.

At the same time, the Messenger of Allah ﷺ announced that "Whoever enters the house of Abu Sufyan will be safe, whoever locks his door and remains in his house will be safe and whoever enters the Holy Mosque will be safe."[2] Thus he gave every opportunity for the Makkans to seek protection and so the Prophet ﷺ entered Makkah peacefully and his flag was planted at Al-Hujoon.[3]

The squadron of Khalid Ibn Al-Waleed ﷺ met with some resistance, which was quickly dealt with. [4] The pagans in Makkah fled to their houses or to the outskirts of Makkah. Meanwhile, the entry of the Messenger of Allah ﷺ (and his men) was that of those who had submitted themselves to Allah. He entered with his head bowed, due to fear of Allah, the Most High and as he did so, he was reciting *Soorah Al-Fath*.[5] Then he headed towards the *Ka'bah* and circumambulated the House seven times. After that, he said, "None has the right to be worshipped except Allah, Alone, without partners. He has fulfilled His Promise and helped His slave; and Alone, He has defeated the

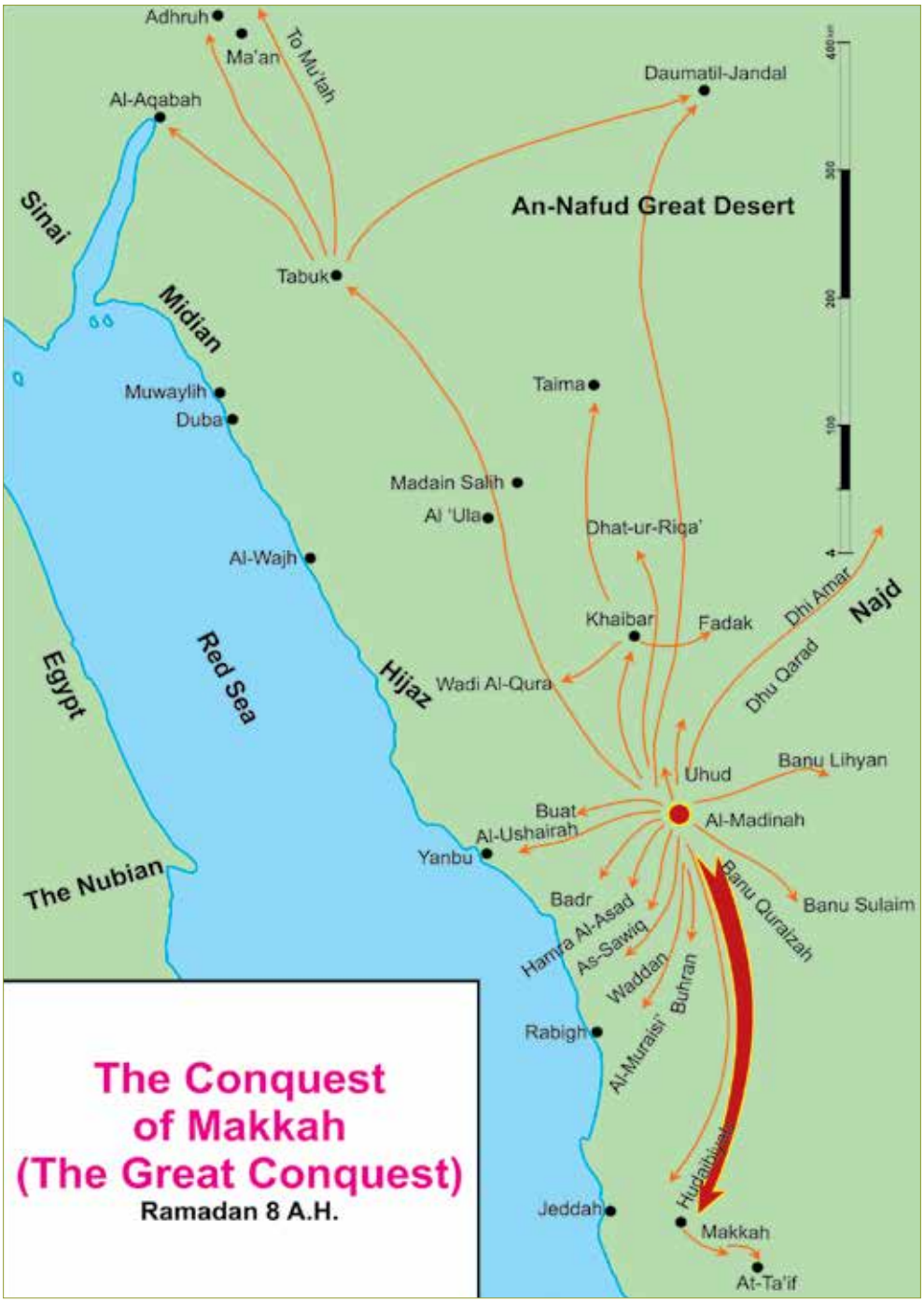
1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/403), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/548), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/330).

2) Al-Bukhari, (*Fath Al-Bari*) (vol. 16/122), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/403), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/549), As-Salihi Ash-Shami, (*Subul Al-Huda War-Rashad*) (vol. 5/330).

3) Al-Bukhari, (*Fath Al-Bari*) (vol. 16/118).

4) Al-Bukhari (*Fath Al-Bari*) (vol. 16/119), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/407), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/555), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/342).

5) Al-Bukhari (*Fath Al-Bari*) (vol. 16/123), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/555).



confederates. All the arrogance, the distinctions, the pride and the blood claims are under these two feet of mine today – except the custodianship of the House and the provision of water for the *Hajj* pilgrims." Then he said,



"O, assembly of Quraish! What do you think that I will do with you?" They said, "(Only) good. You are a noble brother, the son of a noble brother." Then he spoke those famous words: "Go, for you are free."[1] Then he summoned the custodian of the *Ka'bah* and took the key from him, after which he opened the *Ka'bah*.[2] Therein he found images painted on the walls, so he ordered that they be erased and this was done. Then he went around the idols – which numbered three hundred and sixty – and he pointed at them, reciting,

﴿ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴾

> And say: "Truth (i.e. Islamic Monotheism or this Qur`an or victory over the polytheists) has come and batil (falsehood, i.e. Satan, polytheism etc.) has vanished. Surely! Batil (falsehood) is ever bound to vanish." [Al-Isra` 17:81]."

1) Ibn Hajr Al-'Asqalani (*Fath Al-Bari*) (vol. 16/129), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/411-412), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 3/570), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/364). Translator's note: *Shaikh* Nasiruddeen Al-Albani (may Allah have Mercy on him) declared this narration to be weak in his book '*Silsilah Al-Ahadeeth Adh-Dha'eefah Wal-Mawdhoo'ah*'. The *Shaikh* said that he had searched exhaustively for authentic sources for this *hadeeth* other than the *mu'dhal* narration (a *hadeeth* in which the reporter omits two or more consecutive narrators in the *isnad*) of Ibn Ishaq, but without success.

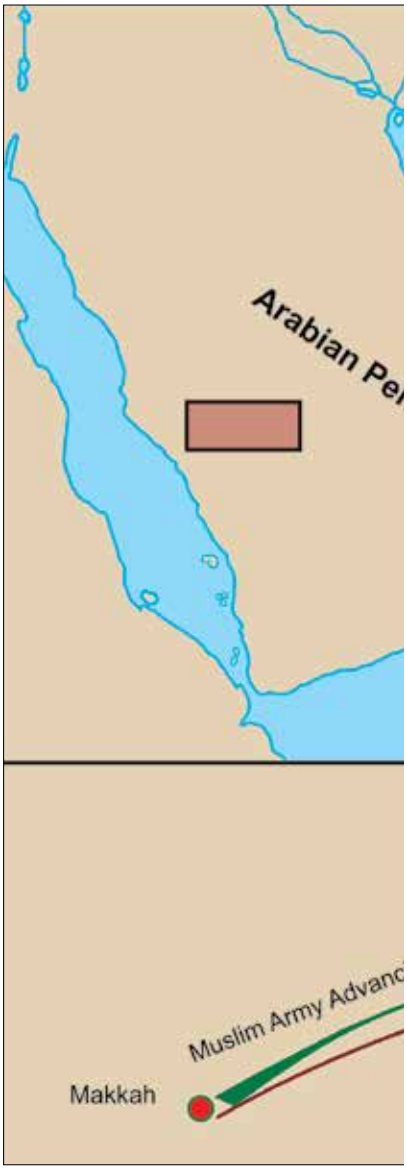
2) Al-Bukhari (*Fath Al-Bari*) (vol. 16/128).

Then he toppled them all and they broke.[1] Then the Messenger of Allah ﷺ accepted the pledge of allegiance from those men who gave their oath to accept Islam. After that, the pledge of allegiance was taken from the women that they would accept Islam and upon some other conditions specific to them.[2] When it was time for the *zuhr* prayer, Bilal ؓ raised the voice of truth (i.e. the call to prayer) from the roof of the Ka'bah, declaring that Allah is Greater, bearing witness that none is worthy of worship except Allah and that Muhammad is the Messenger of Allah. Some of the new converts to Islam from among Quraish disliked seeing and hearing Bilāl at this place, but then they repented of what they had said and became good Muslims.[3] Thus was Makkah purified from the association of partners with Allah, its power to oppose Islam came to an end and it became one of the cities of Islam – indeed, the most important of them. The Messenger of Allah ﷺ set its affairs in order and appointed 'Attāb Ibn Aseed as its governor. The Messenger of Allah ﷺ took great pains to teach its inhabitants about Islam, remaining with them for nineteen days.[4] After that, he departed in order to meet the tribes of Thaqeef and Hawazin, who were preparing for war with the Messenger of Allah ﷺ following the conquest of Makkah. The conquest of Makkah was a major factor in diminishing the unity of the Arabs in their war against Islam, due to the fact that the people entered the Religion of Allah in crowds,[5] especially after Quraish entered it, since it had been the most powerful force among the polytheists opposing Islam.

1) Ibn Hajr Al-'Asqalani, (*Fath Al-Bari*) (vol. 16/127).
2) As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/371).
3) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/413), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 4/575), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/372).
4) '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 16/132).
5) See: Al-Bukhari (*Fath Al-Bari*) (vol. 16/134).

The Battles of Hunain & At-Ta`if

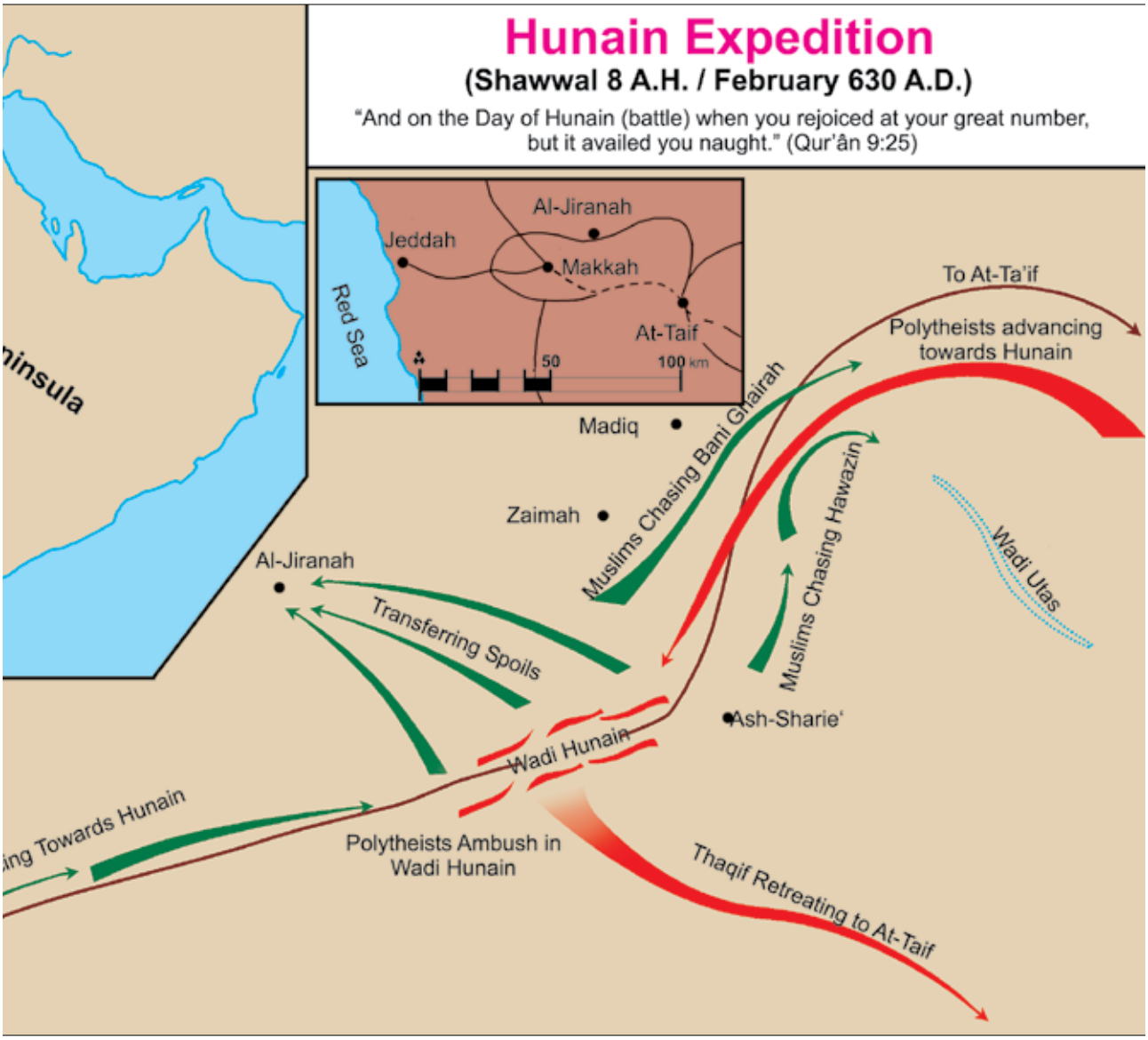
(Shawwal,8 A. H.)



Following the conquest of Makkah, Hawazin – headed by Thaqeef – had prepared to take on the Muslims in battle and they set out with Ghatafan and others. They took with them their women and their offspring in order to increase their steadfastness in battle and their opposition to the Prophet ﷺ and the Believers who were with him.[1] The Messenger of Allah ﷺ made certain of the accuracy of the information he had received and then he set out with the army of the Conquest of Makkah – which numbered ten thousand – while another ten thousand from among the Tulaqā' or "freed"[2] (i.e. the Makkans who had embraced Islam after the conquest). Some of the Muslims were deceived by their great numbers, saying, "We will not be defeated on this day due to shortage of numbers." The Messenger of Allah ﷺ borrowed some weapons from Safwān

1) Al-Bukhari included in his '*Saheeh*' a chapter entitled ''The Words of Allah, Most High: **And on the Day of Hunain (battle) when you rejoiced at your great number…** - up to His Words: **And Allah is Oft Forgiving, Most Merciful.** (*Soorah At-Tawbah* 9:25-27). See: '*Fath Al-Bari*' (vol. 16/139).

2) '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 16/172).



Ibn Umayyah – who was one of those whose hearts had been drawn to Islam – having paid a surety for them. After the battle, he returned them to him and thanked him for that.[1] Hawazin – who were commanded by Malik Ibn 'Awf – had gathered at Hunain. He had ordered them to bring their wives and their wealth with them, in the belief that they would be more steadfast in their defence of them when it came to battle. Duraid Ibn As-Sammah had criticised him for this. He was an old man with Hawazin and not considered

1) See the *takhreej* of this in the book of Rizqullah, '*As-Seerah An-Nabawiyyah*' (vol. 583).

to be of any importance, but he possessed wisdom and among the things he said to him was this: "If the battle goes in your favour, nothing will benefit you except a man with his sword and his spear; and if it goes against you, then your family and your wealth will be sacrificed."[1]

The Muslims entered the valley of Hunain, but they were unaware that the pagans lay in ambush for them. It was early morning and the Muslim army was a large one, consisting of men from the Arab tribes, the "freed" (New Muslims) and others – and together they numbered more than the Muhajiroon and the Ansar. The Muslim troops were caught by surprise by Hawazin's attack and their front rows scattered, in particular, Tameem and the "freed" from among the people of Makkah, causing turmoil and confusion among the army's ranks. The Messenger of Allah ﷺ stood fast, along with some of the Muhajiroon and the Ansar, including his uncle, Al-'Abbas, Abu Bakr, 'Umar and 'Ali ﷺ. The right flank of the army became separated and so he turned to his right and called out, "O, assembly of the Ansar!" They replied, "We are here at your command, O, Messenger of Allah! Be of good cheer, for we are with you!" Then he turned to his left and said, "O, assembly of Ansar!" They replied, "We are here at your command, O, Messenger of Allah! Be of good cheer, for we are with you!" He was astride his white mule, but on hearing this, he dismounted and said, "I am the slave of Allah and His Messenger![2] O, People! Rally to me! I am the Messenger of Allah! I am Muhammad Ibn 'Abdillah!" Then the Messenger of Allah ordered his uncle, Al-'Abbas ﷺ – who had a loud voice – to call: "O, assembly of the Ansar! O, people of As-Samurah (tree of pledge at Hudaibiyah)! Meanwhile he, himself ﷺ called out: "I am the Prophet, without a lie! I am the son of 'Abdul Muttalib!"[3]

When the people heard the call of Al-'Abbas ﷺ, they responded to it, saying, "We are here at your command!" Then a number of them gathered around the Messenger of Allah ﷺ and he faced the enemy with them. The fighting between the Muslims and Hawazin became so fierce that the Prophet ﷺ said, "Now the furnace (i.e. the fighting) has heated up!"[4] And he was the first

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/438), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/460).

2) Narrated by Al-Bukhari (*Fath Al-Bari*) (vol. 16/172).

3) From the narration of Al-Bukhari (*Fath Al-Bari*) (vol. 16/143). See also: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/444), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/471).

4) bn Hisham, 'As-Seerah An-Nabawiyyah' (vol. 4/445). See also its *takhreej* in the book of Rizqullah, 'As-Seerah An-Nabawiyyah' (p. 589).


Al-Ji'ranah Mosque

person to have said this.[1] The Muslims fought alongside the Messenger of Allah ﷺ like heroes and the Messenger of Allah ﷺ took a handful of dust and threw it towards the faces of Hawazin and as he did so, he said, "May their faces be disfigured!"[2] A short time later, they were defeated and then in the ranks of the enemy, the defeat turned to a rout and the Muslims returned with captives and booty.[3] More than seventy men from among the enemy were killed, while a number of Muslims were martyred.[4] The Messenger of Allah ﷺ sent flying columns in pursuit of the fleeing pagans, with instructions to finish them, or scatter their power – and the men dispatched by the Prophet ﷺ were successful in their mission. The Messenger of Allah ﷺ then ordered that the spoils and the captives be brought to him and this

1) See: As-Suhaili, '*Ar-Rawdh Al-Unf*' (vol. 4/138).
2) Narrated by Muslim. See also: Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 589).
3) See: Al-Bukhari (*Fath Al-Bari*) (vol. 16/172).
4) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/449).

was done at Al-Ji'ranah.[1] After matters had calmed down, the Messenger of Allah ﷺ continued on his way to At-Ta`if, the stronghold of Thaqeef, in which the remainder of Hawazin had gathered in order to make war on the Messenger of Allah ﷺ. At-Ta`if was a walled fortress city; and its walls, which surrounded it, were the reason for its name.[2] For this reason, the Messenger of Allah ﷺ was unable to storm the city. So he besieged it for over twenty nights[3] and erected a mangonel against them, at the suggestion of Salman Al-Farisi. It was fired at them, but it produced no effect on them.[4] A number of the Companions ﷺ were martyred by arrows and other projectiles fired at the Muslims by Thaqeef. A group from among the Muslims attempted to attack the walls using a siege engine which they had made from wood and animal hides. They took shelter inside it and approached the walls, but the people of At-Ta`if threw heated pieces of metal on it and the hides caught fire and the wood beneath them then also burnt, causing the *Mujahidoon* to emerge from inside it, upon which they were fired on from the walls with arrows, killing a number of them.[5] Some of Thaqeef's slaves descended from the fort and came out to the Muslims, and they announced their acceptance of Islam, upon which the Messenger of Allah ﷺ manumitted them.[6]

After the siege had been prolonged for some time, the Messenger of Allah ﷺ was informed (by Gabriel عليه السلام) that he would not be permitted to conquer At-Ta`if. So he departed, leaving it, not in despair, but in the hope that its inhabitants would yet submit to Allah, of their own accord – and he supplicated on their behalf, saying, "O, Allah! Guide Thaqeef."[7] Then the Messenger of Allah ﷺ set out for Makkah, but he stopped on the way, at Al-Ji'ranah, which was the place where the spoils and the captives from Hawazin

1) See: Ibn Hajr, '*Fath Al-Bari*' (vol. 16/172).

2) Yaqoot Al-Hamawi, '*Mu'jam Al-Buldan*' (vol. 4/9). See also: Dr. 'Abdul Jabbar Munsi Al-'Ubaidi, '*At-Ta`if Wa Dooru Qabeelati Thaqeef Al-'Arabiyyah*' (p. 16). Translator's note: The meaning of At-Ta`if is 'that which encircles'.

3) Others held different opinions regarding the length of the siege. See: As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/565), Dr. Akram Al-'Umari, '*As-Seerah As-Saheehah*' (vol. 2/507), Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 596).

4) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/483), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/560). See also: Dr. Akram Adh-Dhiya` Al-'Umari, '*As-Seerah As-Saheehah*' (vol. 2/509), Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 595).

5) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/483), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/561). See also the *takhreej* of this incident in the book of Dr. Akram Al-'Umari, '*As-Seerah As-Saheehah*' (vol. 2/509).

6) See: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 16/161), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/485), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/562).

7) See the *takhreej* of it in the book of Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 596).

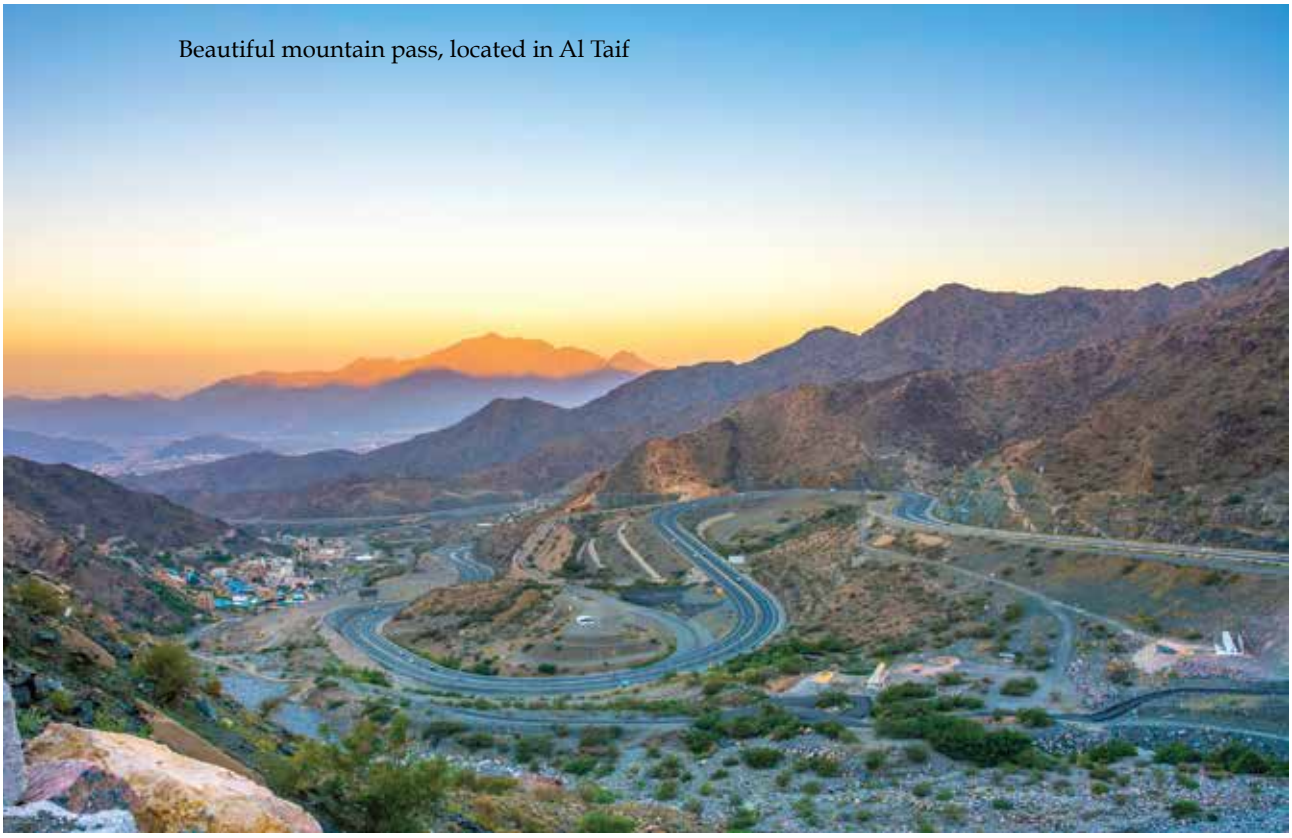


An ancient fort of Ta'if

and their allies had been gathered. The Messenger of Allah ﷺ waited to hear some communication from Hawazin, or an expression of contrition for what had taken place between them and the Muslims. After a number of days of waiting, the Messenger of Allah ﷺ distributed the spoils and the captives among the Muslims. But then delegations from Hawazin arrived, declaring that they had embraced Islam and expressing their repentance the actions they had taken against the Messenger of Allah ﷺ and the Muslims in his company. They asked the Messenger of Allah ﷺ to return their property and their women and children to them and one of their poets recited a long poem in which he asked the Messenger of Allah ﷺ to intercede on their behalf. The poem began thus:

"The Messenger of Allah granted us protection through (his) generosity,
For you are the man whom we beseech and turn to in need..."

So the Messenger of Allah ﷺ gave them the choice between taking their property or their women and children. They chose their women and children and he said, "I have in my possession those whom you see and the most beloved of them to me is the most truthful of them. I waited for you." The Messenger of Allah ﷺ had granted them a respite for over ten nights after he had returned from At-Ta`if. And when it became apparent to them that


Beautiful mountain pass, located in Al Taif

the Messenger of Allah ﷺ would only restore to them one of two things, they said, "Then we choose our captives." On hearing this, the Messenger of Allah ﷺ stood up and extolled Allah in a manner befitting Him, he said, "To proceed: Verily, your brothers have come to you in repentance and it is my opinion that I should return to them their captives to them; so whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to keep his share till we give him his right from the very first fai` (war booty) which Allah will bestow on us, then (he can do so)." The people replied, "We will do that (i.e. return the captives) willingly as a favour for your sake, O, Messenger of Allah."[1] The Muslims hastened to give up their shares of the captives, following the example of the Messenger of Allah ﷺ. Then the Messenger of Allah ﷺ advised Hawazin, saying, "Inform Malik Ibn 'Awf (the leader of Hawazin) that if he comes to me as a Muslim, I will return his family and his wealth to him and (I will also give him) a hundred camels." When he learned of this, he departed from At-Ta`if in secret and came to the

1) From the *hadeeth* of Al-Bukhari (*Fath Al-Bari*) (vol. 16/145-147).

Messenger of Allah ﷺ and embraced Islam; and he became a good Muslim. After that, the Messenger of Allah ﷺ assigned to him the responsibility of taking care of those who embraced Islam from the tribes around At-Ta`if and he began using them to make raids on the livestock belonging to the pagans of Thaqeef and this went on until it became a hardship to them.[1] When the Messenger of Allah ﷺ distributed the spoils, he gave some of them to the tribes and to those whose hearts had been drawn to Islam from among the people who had embraced Islam after the conquest of Makkah and others. But he did not give the *Ansar* any of them. Some of them were upset by this and so the Messenger of Allah ﷺ gathered them alone and delivered a sermon to them; and among the things he said was this: "O, assembly of the *Ansar*! Did I not find you lost, and did not Allah guide you through me? Were you not disunited, and did not Allah unite you through me? And were you not poor, and did not Allah make you wealthy through me? Whatever the Prophet ﷺ said, they (i.e. the *Ansar*) said, "Allah and his Messenger ﷺ have more favours to do." The Prophet ﷺ said, "What prevents you from answering the Messenger of Allah?" But whatever he said to them, they replied, "Allah and His Messenger have more favours to do." The Prophet ﷺ then said, "If you wish, you could say: 'You came to us in such-and-such a state (at Al-Madinah).' Wouldn't you be willing to see the people go away with sheep and camels



1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/491), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 3/683).

while you go with the Prophet ﷺ to your homes? But for the migration, I would have been one of the *Ansar*, and if the people took their way through a valley or mountain pass, I would select the valley or mountain pass of the *Ansar*. The *Ansar* are *shi'ar* (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and the other people are *dithar* (i.e. those clothes which are not in direct contact with the body and are worn over other garments)." On hearing this, they wept until the tears ran down into their beards and they said, "Yes, we are pleased with the Messenger of Allah, both with your distribution and with our lot." Then they dispersed.[1] Then the Messenger ﷺ donned the garments of *ihram* with the intention of performing *'Umrah* from the direction of Al-Ji'ranah. On arriving in Makkah, he entered the city and remained there for a number of days. After that, he departed and returned to Al-Madinah. Several months later, the number of people embracing Islam around At-Ta`if had greatly increased, which caused great hardship to its inhabitants. Then a delegation from among them went to the Messenger of Allah ﷺ, but he turned away from them and the end result was that they embraced Islam, along with the inhabitants of their city and they agreed that



Masjid e Madhoon At-Ta'if

1) See: Al-Bukhari, (*Fath Al-Bari*) (vol. 16/171) and Ibn Hajr's explanation of the *hadeeth*. See also Ibn Al-Atheer, '*Al-Kamil*' (vol. 4/272).

their idols would be destroyed.[1] With At-Ta`if's acceptance of Islam, all of the cities of Al-Hijaz became subservient to the Prophet's government and they were governed by emirs appointed by the Messenger of Allah ﷺ. A number of Qur`anic verses were revealed concerning the Battle of Hunain, such as the Words of Allah, Most High:

﴿ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴾

Truly, Allah has given you victory on many battle fields, and on the day of (the Battle of) Hunain when you rejoiced at your great numbers, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakeenah (calmness, tranquillity, reassurance etc.) on the Messenger (Muhammad ﷺ), and on the Believers, and He sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. [At-Tawbah 9:25-26].

1) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 3/537 and 541). See also: Dr. Akram Al-'Umari, '*As-Seerah An-Nabawiyyah*' (vol. 2/512), Dr. Rizqullah, '*As-Seerah As-Saheehah*' (p. 659).

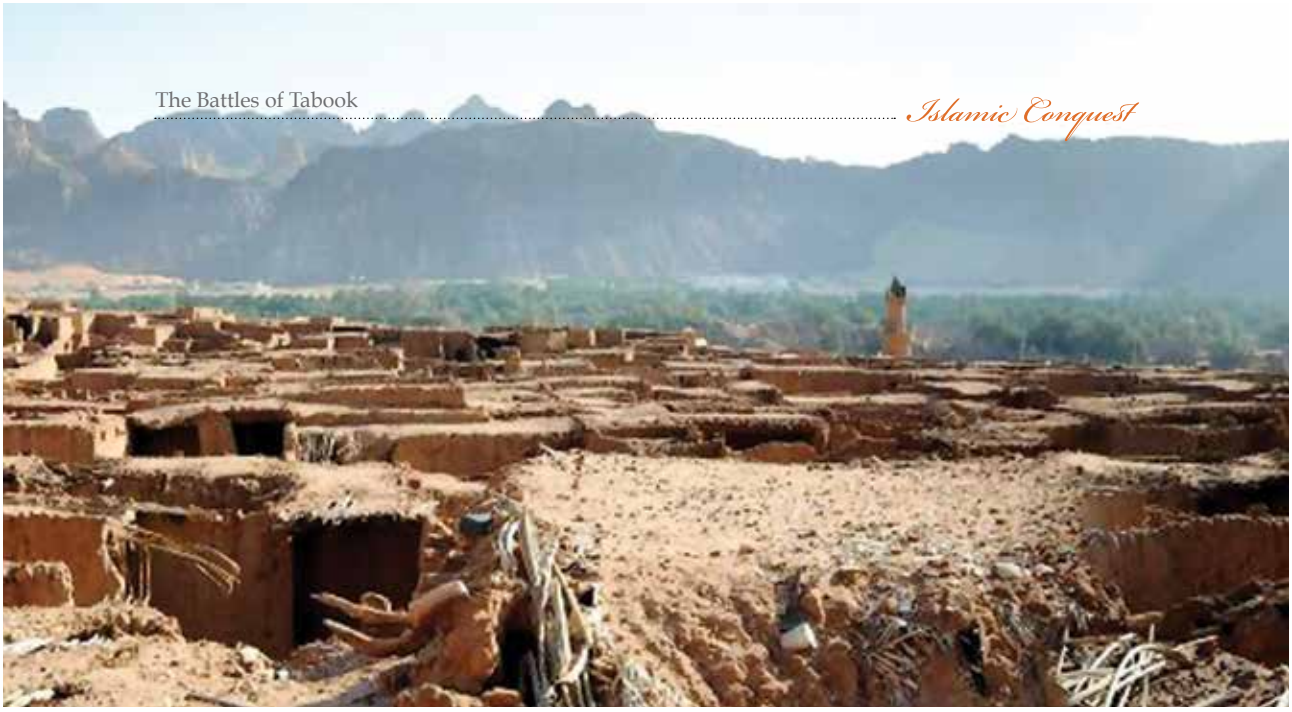


The Battle of Tabook

(Rajab,9 A. H.)[1]

The events of the Battle of Mu`tah, which took place between the Muslims and the Byzantine Romans and their allies among the Christian Arabs, occurred in the year 8 A. H. and it was the first conflict between the Muslims and the Romans and it remained in the mind of the Messenger of Allah ﷺ, since a number of the Companions ﷺ had been martyred in it. He ﷺ was determined to make war against the Byzantines, based on the Words of Allah, Most High:

1) For more information regarding the events of this battle, its narrations and the study of those narrations, see: 'Abdul Qadir Habeebullah As-Sindi, '*Az-Zahab Al-Masbook fee Tahqeeqi Riwayati Ghazwah Tabook*', Al-Mu'alla Publishing, Al-Kuwait (1406 A. H.).



﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ﴾

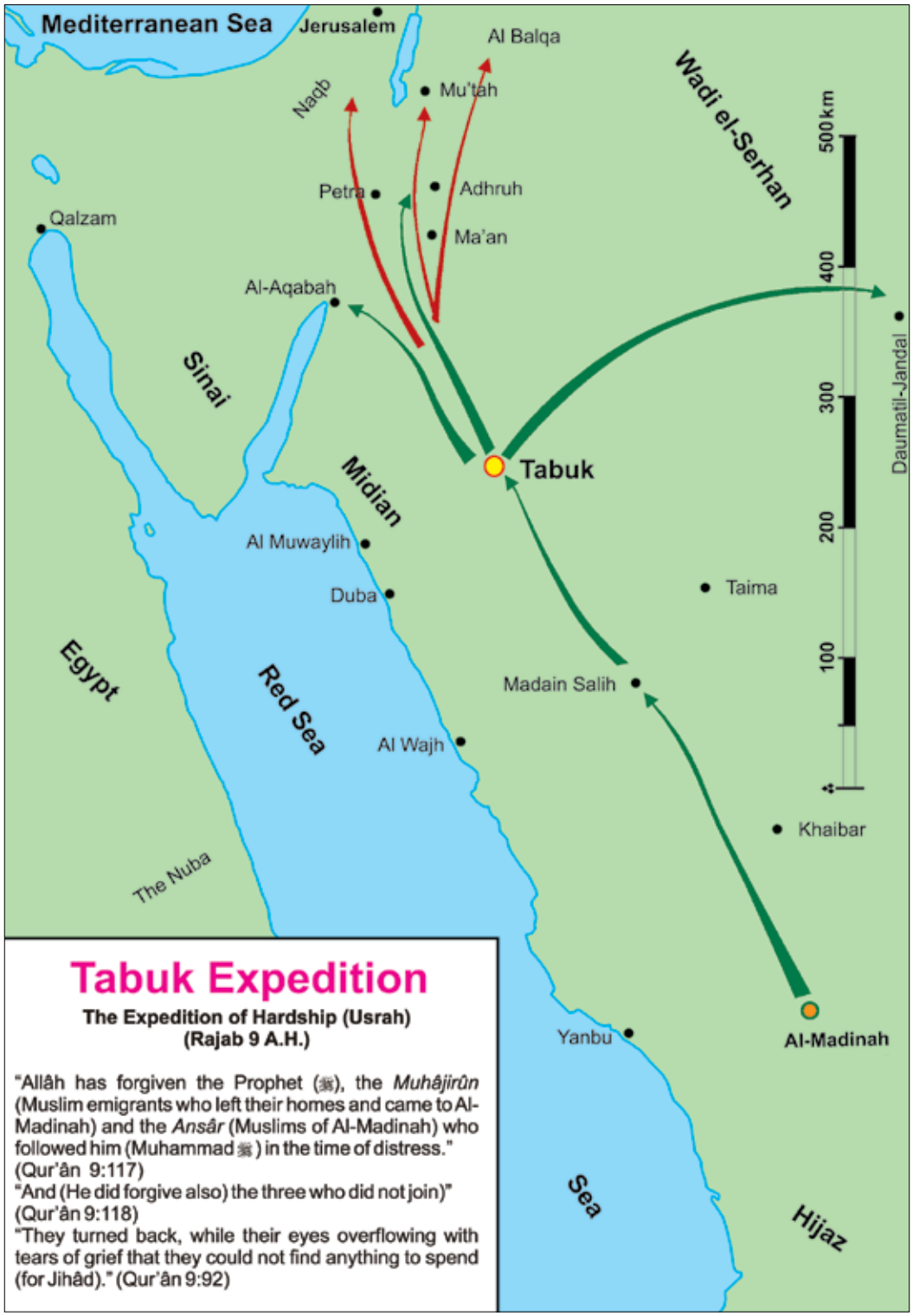
O, you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who are the Al-Muttaqoon (the pious - see V.2:2).[At-Tawbah 9:123].

This battle was directed primarily against the Byzantines. For this reason, when the Messenger of Allah ﷺ called upon the Muslims to prepare themselves for this battle, he informed them that it was directed towards the domains of the Byzantine Empire.[1] So he asked them to make preparations, since their journey would be a long and arduous one; and the weather was extremely hot and the land was barren. In addition, the people were suffering hardship, for it was the time for harvesting the ripe dates, grapes and other fruits in Al-Madinah. They had been waiting for them all the year and for this reason, the departure for Tabook was hard upon them.

In addition, the hypocrites had resorted to untruthfulness and made excuses for not departing with the Prophet ﷺ. Allah, Most High says:

And among them is he who says: "Grant me leave (to be exempted from jihad) and put me not into trial." Surely, they have fallen into

1) See the *hadeeth* narrated by Al-Bukhari, on the authority of Ka'b Ibn Malik: '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 16/242).



Tabuk Expedition

The Expedition of Hardship (Usrah)
(Rajab 9 A.H.)

"Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress." (Qur'ân 9:117)
"And (He did forgive also) the three who did not join)" (Qur'ân 9:118)
"They turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd)." (Qur'ân 9:92)

trial. And verily, Hell surrounds the disbelievers.[At-Tawbah 9:49].[1]

The hypocrites called upon one another to delay their departure until after the Messenger of Allah ﷺ had departed and not to depart during the hot weather. Allah, Most High says of them:

﴿ فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُواْ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُواْ قَلِيلًا وَلْيَبْكُواْ كَثِيرًا ۚ جَزَآءًۢ بِمَا كَانُواْ يَكْسِبُونَ ﴿٨٢﴾ ﴾

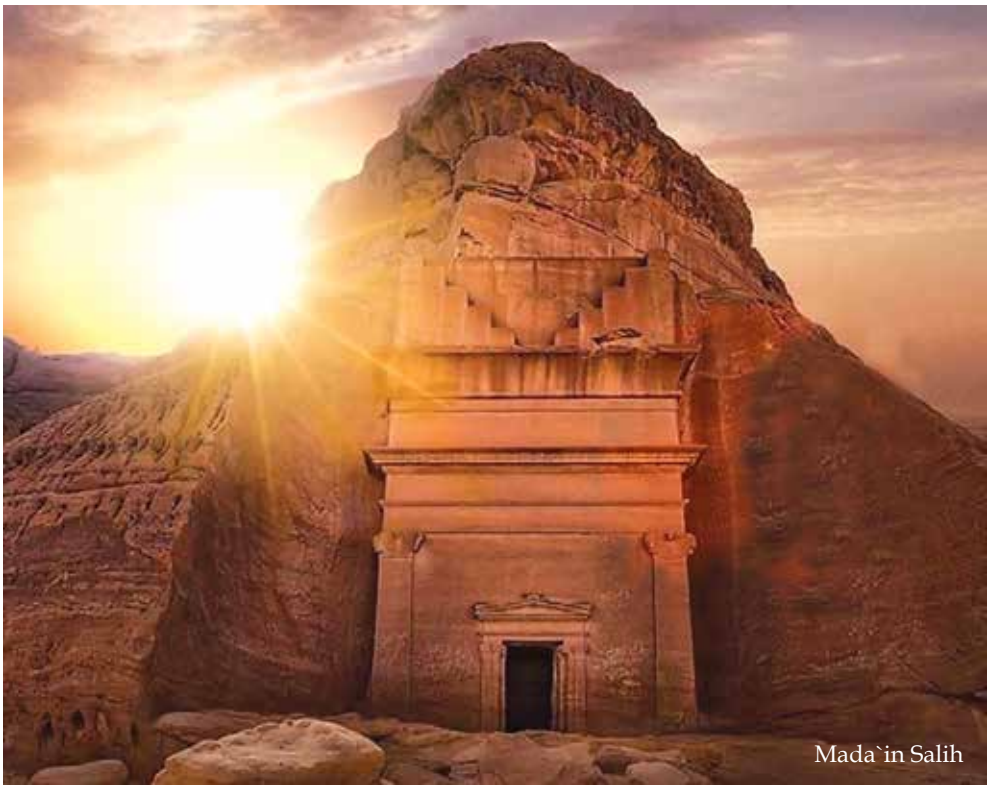
Those who stayed away (from the Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat," if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins). [At-Tawbah 9:81-82].

The Prophet ﷺ appealed his Companions ﷺ to provide for this battle and the wealthy ones among the Companions ﷺ hastened to do so. The foremost of them were Abu Bakr, 'Umar and others ﷺ. 'Uthman ﷺ provided a great deal, including three hundred camels and a thousand *deenars*. So pleased was the Messenger of Allah ﷺ that he said, "Nothing that 'Uthman does after this will harm (him)." He ﷺ also said, "Whoever equips the Army of Hardship will be granted Paradise."[2] Some men from among the Muslims went to the Prophet ﷺ – and they were from those who were in need – wanting to depart with the Messenger of Allah ﷺ (for Tabook), but their want of provision and their lack of transport prevented them from doing so. They told the Prophet ﷺ of their needs, but he said to them, "I cannot find any mounts for you." They returned, their eyes with tears. Then some people from among the Bedouins came and proffered excuses (as to why they could not join the expedition).

Three of the Companions ﷺ stayed behind due to dilatoriness. They had intended to catch up with the Messenger of Allah ﷺ (though they did not), but they were truthful about their situation and Allah pardoned them, revealing verses concerning them.[3]

This battle was, in truth, a test for the Muslim community – both the

1) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/516).
2) From the *hadeeth* of Al-Bukhari (*Fath Al-Bari*) (vol. 14/195).
3) See the *hadeeth* of Ka'b Ibn Malik in '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 16/241).


Mada`in Salih


Natural arch at Mahajah Mada`in Salih

rich and the poor among them, the staunch Believers and those weak in faith. It also played a role in bringing about the failure of the hypocrites and the remainder of the Jews, since for every event there is a cause and effect. This was the last battle fought by the Messenger of Allah ﷺ; he was getting older, having exceeded sixty years of age – but in spite of that, he was keen to lead the campaign himself, whereas it is considered the prelude to the Muslims' battles against the Byzantines.

Thirty thousand Muslim warriors gathered and the Messenger of Allah ﷺ set out with them. The army included ten thousand horsemen[1] and this army is

1) Ibn Hajr, '*Fath Al-Bari*' (vol. 16/242), Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/520). See also: Dr. Rizqullah, '*As-Seerah An-Nabawiyyah*' (p. 623), Dr. Akram Al-'Umari, '*As-Seerah As-Saheehah*' (vol. 2/531).

held to be the largest force assembled during the lifetime of the Messenger of Allah ﷺ. The Muslims took the road to Tabook and on the way, they passed by Mada`in Salih.[1] As they did so, the Prophet ﷺ ordered them to make haste and not to enter the houses of the people, except weeping or forcing themselves to cry.



Ancient Mosque of Dūmah Al-Jandal

The Messenger of Allah ﷺ continued on his way until he reached Tabook, where he stayed for more than ten nights. During this time, he sent out scouting parties and spies, in order to acquire intelligence regarding the Byzantines. He also sent them to the surrounding regions. While he was there, the leaders of the tribes and the rulers of the neighbouring cities came to him. In the course of his scouting mission, Khalid Ibn Al-Waleed ﷺ had captured Ukaidir Ibn 'Abdil Malik, the ruler of Dūmah Al-Jandal, and he brought him to the Messenger of Allah ﷺ, who granted the status of *zimmah*[2] for himself and his tribe, in return for which he agreed to pay the *jizyah*. After this, the Prophet ﷺ released him.[3] Yahinah Ibn Ru`bah, the ruler of Ailah, also came and paid the *jizyah* to the Messenger of Allah ﷺ, who granted the status of *zimmah* to him and his people. The people of Adhsuh and Al-Jarba`(Both in Jordan) also came to the Messenger of Allah ﷺ and he gave them all

1) Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Umar ﷺ that he said, "When the Prophet ﷺ passed by Mada`in Salih, he said, "Do not enter the dwellings of those who wronged themselves, lest you should suffer the same punishment as they suffered – unless you do so weeping." Then he covered his head and hastened on until he had passed through the valley." (*Fath Al-Bari*) (vol. 16/255).

2) *Zimmah*: Living under Muslim rule in safety and security, in return for the payment of the *jizyah*. Such non-Muslim subjects are exempted from military service.

3) Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/526), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 4/30).

protection and granted them the status of *zimmah*, writing a document to that effect for them.[1]

It would appear that the Byzantines were aware of the movements of the Messenger of Allah ﷺ and those with him, of their arrival in Tabook and of their display of strength on the borders of the Byzantine lands. Indeed, some of the lands were considered to be inside the Byzantine borders.[2] But in spite of all of this, their forces did not attempt to provoke the Muslims, or to clash with them or to hinder them, although they were able to do so. Proof that they were closely following the affairs of the Muslims lies in the fact that the ruler of Ghassan had sent a message to Ka'b Ibn Malik – who was one of those who had remained behind and whom Allah (later) pardoned – asking him to come to them in Ash-Sham; and this was shortly after the Battle of Tabook.[3] So detailed information had reached the ruler of Ghassan – who was a client king of the Byzantines – concerning an individual from among the Muslims with regard to this battle and of the Messenger of Allah's stance with regard to him. So with all the more reason, we may conclude that he was well aware that the Messenger of Allah ﷺ and his army had set out from Al-Madinah and were heading for Tabook. He would also have known of the preparations made for this army before it set out – especially since its destination had been publicly announced, and the Byzantine spies were present in Al-Madinah. It is likely that the Byzantine Emperor was convinced of the truthfulness of the Messenger of Allah ﷺ and that he elected not to oppose the Muslim army, due to fear of it, since Heraclius had received a letter from the Messenger of Allah ﷺ and heard information about him from those who knew him. He even said to his translator, "By Allah, if you have spoken truthfully to me, he will soon possess the land that lies beneath these two feet of mine!"[4] And he lived after that to witness the Muslims taking possession of the land that lay beneath his feet.

After the Messenger of Allah ﷺ had established the power of the Muslims in the borders of the Arabian Peninsula, he returned once more to Al-Madinah.

1) See: Ibn Hisham, '*As-Seerah An-Nabawiyyah*' (vol. 4/525-526), Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 4/29).

2) Ibn Katheer attributed to Imam Ahmad a narration concerning the arrival of a messenger from the Byzantine Emperor, Heraclius, who came to the Prophet ﷺ at Tabook and conveyed a message to him from the Emperor. It is an amazing story and he (Ibn Katheer) said of its chain of narrators, "There is nothing objectionable in it." See: Ibn Katheer, '*As-Seerah An-Nabawiyyah*' (vol. 4/27-29). Also see that narration in Imam Ahmad's '*Musnad*' (vol. 3/442).

3) See the *hadeeth* of Ka'b Ibn Malik in '*Saheeh Al-Bukhari*' (*Fath Al-Bari*) (vol. 1/242).

4) From the wording of Al-Bukhari (*Fath Al-Bari*) (vol. 12/71).



On the road, he encountered harm from some of the hypocrites (around fourteen of them), who tried to kill him when he was proceeding towards 'aqabah, with the intention of passing through it. He ordered someone to call out to the people, "Let no one take the route of 'aqabah (which is a narrow path through the mountains)." So narrow was it, that one rider could barely pass through it. Huzaifah Ibn Al-Yaman ﷺ was leading the Messenger of Allah ﷺ and 'Ammar Ibn Yasir ﷺ was driving the camel forward from the rear. As they were doing so, a group of masked men approached on their camels and surrounded 'Ammar ﷺ who struck at their camels' faces, in order to prevent them from assailing the Messenger of Allah ﷺ. He called out to Huzaifah ﷺ, "Pull! Pull!" When the Messenger of Allah ﷺ had descended the pass, he said to 'Ammar ﷺ, "Did you recognise those people?" 'Ammar ﷺ replied, "I recognised the camels but the men were masked." The Messenger of Allah ﷺ said, "Do you know what they wanted?" 'Ammar ﷺ replied, "Allah and His Messenger know better." The Prophet ﷺ said, that they wanted to cause his camel to bolt and to cast him down from it.[1]

The Messenger of Allah ﷺ returned to Al-Madinah and as he approached the city, he said, "This (i.e. Al-Madinah) is Tabah (Goodness) and this is Mount Uhud; it loves us and we love it."[2] Upon their arrival, the women and children came out to greet the Muslims and the children were reciting:

The full moon rose over us from the defile of Al-Wada',
We are duty-bound to show our gratitude,

1) See Imam Ahmad Ibn Hanbal, '*Al-Musnad*' (vol. 5/390 and 391), As-Salihi Ash-Shami, '*Subul Al-Huda War-Rashad*' (vol. 5/669).

2) Al-Bukhari (*Fath Al-Bari*) (vol. 5/669).

So long as there is anyone invoking Allah."

This battle was an instruction to all sections of the Muslim society on taking part in *jihad*, both physically and financially. Likewise, it was an instruction to the whole Muslim *Ummah* on the importance of farsightedness and high mindedness. This is shown by the fact that, before departing for the company of the Lord, he directed their attention towards the Byzantines through a practical military operation, by conquering the territories around its borders. But the affairs relating to this battle did not end with the arrival of the Messenger of Allah ﷺ; rather he became entangled in the matter of Adh-Dhirar Mosque, though this is not the time to discuss it. There was also the matter of those who had remained behind, who came to the Messenger of Allah ﷺ to offer their excuses for not having gone. Among them were the hypocrites, who excused themselves with lies and falsehoods, and Allah disgraced them. Also among them were those who stayed behind, but remained truthful about the reason for that and did not offer false excuses to the Messenger of Allah ﷺ. There were three of them, and the foremost of them was Ka'b Ibn Malik ﷺ. For a time, the Messenger of Allah ﷺ shunned them, then Allah forgave them and in the Qur`an, it will be recited until the Day of Resurrection.[1] Some verses in the Noble Qur`an have spoken about the Battle of Tabook, such as in His Words:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم
بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنفِرُوا۟
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
﴿٣٩﴾ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ
إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ
لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٤٠﴾ ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ
وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾ عَفَا
ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾ لَا يَسْتَـْٔذِنُكَ
ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا

1) See the details of the circumstances of those who offered excuses in the aforementioned *hadeeth* of Ka'b Ibn Malik ﷺ and the explanation of it in '*Fath Al-Bari*' (vol. 16/242).

يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَـٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ
ٱلْقَـٰعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَـٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ
وَفِيكُمْ سَمَّـٰعُونَ لَهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٤٧﴾ لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ
حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَـٰرِهُونَ ﴿٤٨﴾ وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ
أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَـٰفِرِينَ ﴿٤٩﴾ إِن تُصِبْكَ حَسَنَةٌ
تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا۟ وَّهُمْ فَرِحُونَ ﴿٥٠﴾
قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿٥١﴾ قُلْ هَلْ
تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ
بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ ﴾

O, you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things. If you help him (Muhammad) not, (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad and Abu Bakr) were in the cave, and he said to his companion (Abu Bakr), "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakeenah (calmness, tranquility, peace etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is Almighty, Most Wise. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabook expedition) was long for them, and they would swear by Allah, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allah knows that they are liars. May Allah forgive you (O, Muhammad). Why did you grant

them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihad), until those who told the truth were seen by you in a clear light, and you had known the liars? Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is All-Knowing regarding Al-Muttaqoon (the pious - see V.2:2). It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad). So in their doubts they waver. And if they had intended to march out, certainly, they would have made some preparation for it, but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)." Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is All-Knowing regarding the Zalimoon (polytheists, wrongdoers, etc.). Verily, they had plotted sedition before and had upset matters for you - until the truth (victory) came and the Decree of Allah (His Religion, Islam) became manifest, though they hated it. And among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. If good befalls you (O Muhammad), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away, rejoicing. Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Mawla (Lord, Helper and Protector)." And in Allah let the Believers put their trust. Say: "Do you expect for us (anything) except one of the two best things (martyrdom or victory)? While we expect for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."[At-Tawbah 9:38-52].

And He, Most High also says regarding this battle, in the same Soorah:

﴿ٱسۡتَغۡفِرۡ لَهُمۡ أَوۡ لَا تَسۡتَغۡفِرۡ لَهُمۡ إِن تَسۡتَغۡفِرۡ لَهُمۡ سَبۡعِينَ مَرَّةٗ فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ ذَٰلِكَ بِأَنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٨٠ فَرِحَ ٱلۡمُخَلَّفُونَ بِمَقۡعَدِهِمۡ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِي ٱلۡحَرِّۗ قُلۡ نَارُ جَهَنَّمَ أَشَدُّ حَرّٗاۚ لَّوۡ كَانُواْ يَفۡقَهُونَ ٨١

فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ
لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَـٰتِلُوا۟ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَـٰلِفِينَ
﴿٨٣﴾ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَـٰسِقُونَ ﴿٨٤﴾
وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَـٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـٰفِرُونَ ﴿٨٥﴾ وَإِذَآ
أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَـٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَـٰعِدِينَ
﴿٨٦﴾ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَـٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ
ءَامَنُوا۟ مَعَهُۥ جَـٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَـٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ
لَهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾ وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَّيْسَ عَلَى
ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا
عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ
أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا
ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾ يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ
مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ
وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ
فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَـٰسِقِينَ ﴿٩٦﴾ ۞

Whether you (o, Muhammad) ask forgiveness for them (the hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad). And Allah guides not those people who are fasiqoon (rebellious, disobedient to Allah). Those who stayed away (from the Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins). If Allah brings you back to a party of them

(the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind." And never (O, Muhammad), pray (funeral prayers) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were fasiqoon (rebellious - disobedient to Allah and His Messenger). And let not their wealth or their children amaze you. Allah's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. And when a Soorah (chapter from the Qur`an) is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihad) and say, "Leave us (behind), we would be with those who sit (at home)." They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. But the Messenger (Muhammad) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allah's Cause). Such are they for whom are the good things, and it is they who will be successful. For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success. And those who made excuses from the Bedouins came (to you, O, Prophet) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking permission for it); a painful punishment will seize those of them who disbelieve. There is no blame on those who are weak or ill or who find no resources to spend (in holy fighting [Jihad]), if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (those who do good - see the footnote of V.9:120). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). The ground (of complaint) is only against those who are rich, and yet ask exemption . They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts (from all kinds of goodness and right guidance) so

that they know not (what they are losing). They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O, Muhammad): "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the Knower of the unseen and the seen. Then He (Allah) will inform you of what you used to do." (Tafseer At-Tabari). They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are rijsun (i.e. najasun [impure] because of their evil deeds), and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are al-fasiqoon (rebellious, disobedient to Allah).[At-Tawbah 9:80-96].

And He, Most Glorified, Most High says – being Well-Pleased with the Believers who obeyed their Prophet in this battle:

﴿ لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾ مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢١﴾ ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴾

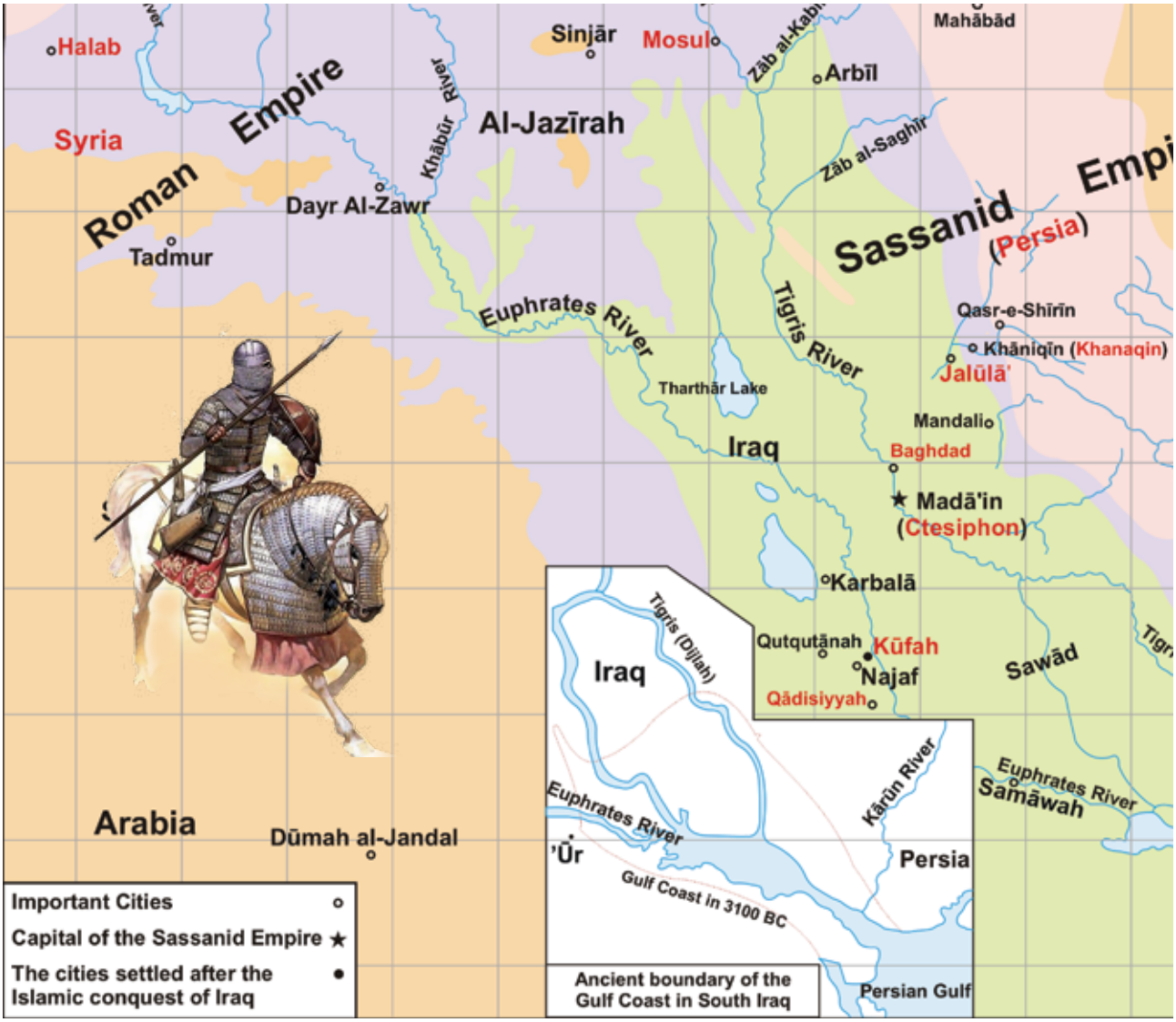
Allah has forgiven the Prophet, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad) in the time of distress (the Tabook expedition, etc.), after the hearts of a party

of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. And (He did forgive also) the three (who did not join the Tabook expedition [whom the Prophet]) left (i.e. he did not give his judgement in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful. O, you who believe! Be afraid of Allah, and be with those who are true (in words and deeds) . It was not becoming of the people of Al-Madinah and the Bedouins of the neighbourhood to remain behind Allah's Messenger (Muhammad) when fighting in Allah's Cause and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allah, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the Muhsinoon. Nor do they spend anything (in Allah's Cause) - small or great - nor cross a valley, but it is written to their credit, that Allah may recompense them with the best of what they used to do (i.e. Allah will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). And it is not (proper) for the Believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). O, you who believe! Fight those of the disbelievers who are close to you and let them find harshness in you; and know that Allah is with those who are Al-Muttaqoon (the pious - see V.2:2).[At-Tawbah 9:117-123].



SECTION 2

THE ERA OF THE RIGHTEOUS CALIPHS



The Battlegrounds of Conquest in

Persia and Ar-Rūm (Byzantine Empire)

Persia: Since ancient times, there had been a powerful empire in Persia, which had passed through many different phases of civilisation. But what concerns us most is the final years, during which conflicts occurred between this state and the Muslims, by way of the conquests and *jihad*. The religion



of the leaders of this state and the regions under its jurisdiction was that of Mazdaism.[1] It is a religion based on the worship and veneration of fire. Other religions are also found there, such as Judaism and Christianity. It (Mazdaism) spread among the Arabs who lived under Persian rule, such as those in Iraq, Bahrain and other places.[2]

This state ruled over Persia, Khurasan, Iraq and some parts of eastern and southern Arabian Peninsula. The Persian system of rule was based on despotic regal control, built on a system of granting privilege to some people over others and dividing them into different classes, each of them having well defined rights, privileges and obligations.[3]

According to their belief, the Persian Sassanid Emperor had the rights of a god; he could impose any law he wished or inflict any punishment he wished against anyone who opposed him. The Emperor himself also presided over a system of discrimination between the people, in accordance with the class system that was followed there. Anyone who opposed that could face a variety of punishments, up to and including death, on occasions. Not even anyone of royal blood could disregard this. For example, should any of them be so bold as to attempt to marry a commoner, he would face a harsh punishment; he might even be put to death for having sullied the divine blood line – according to their claim – with the blood of commoners.[4] Because of this discrimination, a great deal of injustice was perpetrated against people throughout the length and breadth of the Empire – in particular, against the weak among them.

The state depended on a strong and disciplined military, whose members

1) Ad-Dînawarî, '*Al-Akhbar At-Tiwal*' (p. 70). To study more about the various beliefs and teachings of Mazdaism, see: Ash-Shahristani, '*Al-Milal Wan-Nihal*' (p. 234).

2) Suhail Fasha, '*Lamhat Min Tareekh Nasara Al-'Iraq*', Rafa`eel Abu Ishaq, '*Tareekh Nasara Al-'Iraq*'. See also: Muhammad Al-Fayoomi, '*Tareekh Al-Fikr Ad-Deeni Al-Jahili Qablal-Islam*' (p. 67).

3) See: Al-Mas'oodi, '*Murūj Adh-Dhahab*' (vol. 1/284).

4) See: Ad-Dīnawarī, '*Al-Akhbar At-Tiwal*' (p. 75-76), Dr. Yahya Al-Khashshab, '*Tafseeru Aqdami Nassin 'Anin-Nuzumil-Farisiyyah Qablal-Islam*'.



Wonderful main view of ruins of the Tachara Palace on blue sky background in Persepolis, Iran. The most intact of all ruins at the ceremonial capital of the Achaemenid Empire. Ancient Persian city.

were granted superior rights and privileges over the rest of the population. [1]

The Emperor held personal control of the government and he was assisted by the rulers of the provinces, in addition to some governors and leaders in the various regions of the state. In most cases, these were the landowners and they levied and collected taxes[2] from the labourers, the peasantry and the commonality of the people. These were sent to the state treasury, in order to pay for luxurious lifestyles of the military, the Emperor and his retinue – the like of which was unparalleled. The kings of Persia were renowned for their treasures, their wealth and their extreme extravagance in matters of clothing and food. So great was it that their name became a byword for decadence.[3]

This extravagance led to them to impose excessive taxes on the farmers and the populace in general. As a result of what was being taken from them, the feeling grew among the people that they were victims of injustice. This was in addition to the head tax that they were already paying – a tax that resembled

1) Dr. Yahya Al-Khashshab, '*Tafseeru Aqdami Nassin 'Anin-Nuzumil-Farisiyyah Qablal-Islam*'. (p. 40).

2) Subhi As-Salih, '*An-Nuzum Al-Islamiyyah*' (p. 35), Will Durant, 'The Story of Civilization' (vol. 2, 1/421).

3) See: Al-Mas'oodi, '*Murūj Adh-Dhahab*' (vol.1/193-194 and 303).

the *jizyah*.[1]

Not long before the Islamic Conquest, Persia had embarked on a fierce war against the Byzantines, which had led the government to increase the taxes on its citizens, which further increased the peoples' anger and the sense of injustice they felt. [2] Compare this to the fairness of the Muslims, at the time of the conquest. And all of the Persians' military strength to which we have referred was as a result of the preparations they had previously made for war with the Byzantines.

Rome (Byzantine Empire):

It is well known that Egypt, Ash-Sham and North Africa were provinces belonging to the Byzantine Roman Empire and that the effective ruler of this Empire was the Emperor himself. Constantine the Great made Constantinople Byzantium its capital. Byzantine emporor had the right to pass laws. He was assisted by administrative councils and advisors. [3] The provinces under Byzantine control were ruled by military governors, in most cases, since there were military bases in various provinces.

Wars had taken place between Persia and Byzantine empire prior to the rise of Islam, which had led to a strengthening of the military system in this state, and consequently, the need for it increased. Naturally, the financial burden of this fell on the general populace, who had been afflicted by great loss of numbers in Ash-Sham (Syria), Egypt, Al-Jazeerah and other places.[4] This was due to the constant need for reinforcements and the protracted slaughter that took place in the wars



Roman Helmet with a scarlet plume

1) Dr. Subhi As-Salih, '*An-Nuzum Al-Islamiyyah*' (p. 36).
2) Arthur Christensen, '*Sassanid Persia*' (p. 112).
3) Steven Runciman, '*Byzantine Civilization*' (p. 89).
4) Asad Rustum, '*Ar-Room*' (vol. 1/223).



Panoramic view of the Roman Forum in summer, Rome, Italy. Roman Forum is remains of architecture of the Roman Empire. Scenery of ancient ruins in Rome city center on sunny day. Vintage style photo.

between the Persians and the Byzantines in the years prior to the advent of Islam. In addition, the people in the Byzantine provinces felt oppressed due to the heavy burden of taxes imposed on them, for there were taxes levied on land, livestock and various properties – and this was in addition to the head tax,[1] in spite of the fact that the rulers and the ruled were Christians. And during this period, the phenomenon of tax farmers (landlords) appeared. These people undertook the responsibility of raising taxes and after paying a fixed sum to the government, they kept the rest for themselves. The result of this was that the taxes paid by the people were increased and the landlords resorted to wrongdoing in order to be able to pay their taxes to the state.[2]

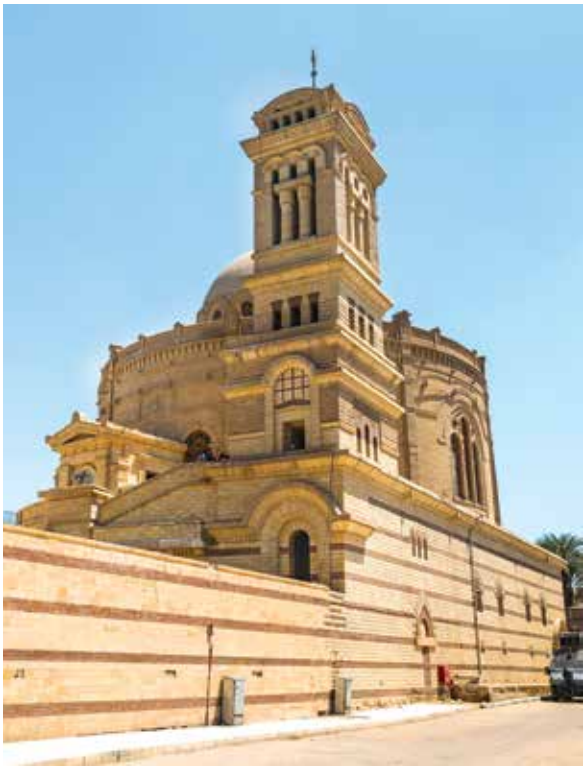
The religion of the state and that of its subjects was predominantly Christianity and Christians held a special position in the state and in society in general, due to the privileges they enjoyed over non-Christians. They were considered to be a higher class than non-Christians and they held the right of free disposal over them and were entitled to treat them as they wished. They even reserved the right to instruct people in matters of worship. Taxes were also imposed on people for the benefit of the Church and its employees. These employees were also able to impose laws on the people and to inflict harsh

1) Dr, Subhi As-Salih, '*An-Nuzum Al-Islamiyyah*' (p. 24), Steven Runciman, '*Byzantine Civilization*' (p. 112).

2) Norman Baynes, '*The Byzantine Empire*' (p. 135), Dr. Subhi As-Salih, '*An-Nuzum Al-Islamiyyah*' (p. 43).

punishments on anyone who followed his own opinions, in contradiction to the dictates of the Church.[1]

There were a number of different Christian sects in the Byzantine Empire and there was a great deal of differing in matters of belief and these led to disputes and enmity between the different churches. These different Christian sects became concentrated in certain specific areas of the Empire and as a result, enmity arose between some of the provinces and between some of the communities within the Byzantine state. The Byzantine Emperor attempted to enforce the predominant creed in Constantinople, Divinity of Christ, on some of the provinces,[2] especially in Egypt. This caused much enmity between the Copts and the Byzantines and as a result, many of the people in the state felt themselves to be the victims of injustice and oppression. This led to the intervention of the state in religious matters and to them supporting certain factions against others. As a result, the Church and the men of religion began to control people's lives and their beliefs – in addition to imposing further taxes on them, for the benefit of the state and of the Church at the same time. All of these things combined to produce a climate that prepared the way for the Islamic conquests in those lands.



The Church of St. George, a Greek Orthodox church within the Babylon Fortress in Coptic Cairo.

1) Dr. Asad Rustum, '*Ar-Room*' (vol. 1/138).

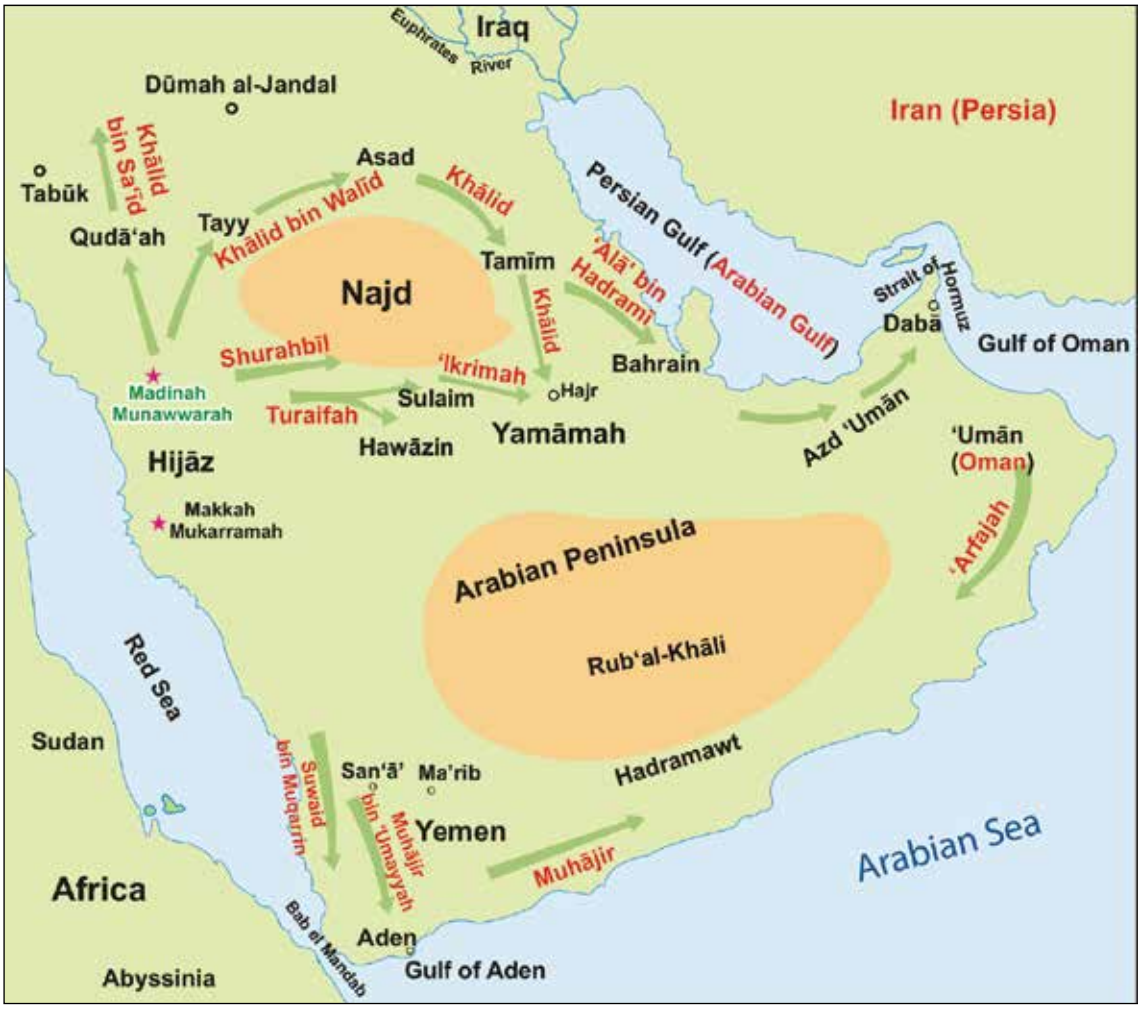
2) Dr. 'Abdul Qadir Al-Yoosuf, '*Al-Imbaratooriyyah Al-Beezantiyyah*' (p. 98), Norman Baynes, '*The Byzantine Empire*' (p. 102), Steven Runciman, '*Byzantine Civilization*'.

Firstly

The Caliphate of Abu Bakr As-Siddeeq رضي الله عنه

When the pledge of allegiance was given to Abu Bakr *As-Siddeeq* ﷺ as Caliph, the Islamic State was in turmoil throughout most of its regions, having been afflicted by disruption as a result of the apostasy that had broken out at the hands of the liars and the false claimants to prophethood prior to the death of the Messenger of Allah ﷺ. These included Musailamah the Liar, who ruled over Banu Haneefah, in Al-Yamamah and the surrounding areas. He created a force that threatened the Muslims in Al-Madinah. Another was Al-Aswad Al-'Ansi, the Liar, in Yemen. The seriousness of this problem increased after the death of the Messenger of Allah ﷺ, as other (false) claimants to prophethood appeared, such as Tulaihah Ibn Khuwailid Al-Asadi, who appeared among the tribes of Najd. and Sajah Bint Al-Harith, of Banu Tameem. In addition to (the problems caused by) those people, some of the tribes had refused to pay *zakah*, thereby abrogating one of the pillars of Islam.[1]

1) For more details regarding this subject, refer to Al-Kala'i Al-Andalusi, '*Huroob Ar-Riddah*' (from p. 40 to p. 160), Adh-Dhababi, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 27).



Wars of Apostasy

So at the start of his Caliphate, Abu Bakr *As-Siddeeq* ﷺ remained busily engaged in dealing with those apostates until he succeeded in rooting out the apostasy, punishing those who had refused to pay *zakah* and returned *Tawheed* (belief in the Oneness of Allah) to the lands of the Arabs once more.

Then he sent out the armies to conquer the two greatest states of the day, Persia and the Byzantine Roman Empire. The most amazing thing is that he launched the *jihad* against these two states at one and the same time, in spite of the fact that the Islamic armies had set out immediately after their battles against the apostates. In spite of all this, they unleashed a great wave of conquests, the like of which was unprecedented in the history of mankind.

The Military Expedition of Usamah Ibn Zaid ﷺ:

This was the first of the conquest armies to fight outside the Arabian Peninsula, since the Messenger of Allah ﷺ had prepared an army just prior to his death, appointing Usamah Ibn Zaid ﷺ and he had directed him to proceed to the Roman (i.e. Byzantine) lands of Ash-Sham (Syria). The people had criticised his appointment, but the Messenger of Allah ﷺ answered them by saying, "If you people are criticising Usamah's leadership, you have already criticized the leadership of his father before. But by Allah, he (i.e. Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son, Usamah) is one of the dearest persons to me after him."[1] Then he ﷺ became ill and Usamah's army was strandend outside Madinah. Meanwhile the Prophet ﷺ ascended to the Highest Company before that army could move northword.

Then when the pledge of allegiance was given to Abu Bakr *As-Siddeeq* ﷺ,[2] he resolved to send the army of Usamah ﷺ to the Byzantine territories in Ash-Sham. Some of the Companions ﷺ attempted to dissuade him from doing so, or at least, to delay it for some time, due to the presence of various dangers afflicting the Muslims, from the Byzantines and from the Christian Arabs, and from the apostates – who remained strong at that time – but Abu Bakr As-Siddeeq ﷺ remained determined to send that army, saying, "By Him in Whose Hand is my soul, if I believed that a wild beast was about to attack me, I would still send the army of Usamah, as the Messenger of Allah ﷺ ordered." In another narration, he said, "By Allah, that the Arabs should be hostile to me is more beloved by me than that I should hold back an army that was sent by the Messenger of Allah ﷺ."[3]

So the army was prepared for departure and it was accompanied at the start by Abu Bakr *As-Siddeeq* ﷺ and some of the Companions ﷺ. They went with them to bid them farewell and wish them a safe journey. Before Abu Bakr ﷺ bade them farewell to the army of Usamah ﷺ, he delivered some advices to them that he had learnt concerning the rules of warfare and *jihad* in Islam. He said to them, "O, people! Do not be disloyal, do not steal from the booty, do not behave treacherously, do not mutilate, do not kill small children, old

1) Narrated by Al-Bukhari (*Fath Al-Bari*, Ibn Hajr Al-'Asqalani) (vol. 16/287). See also: At-Tabari, '*Tareekh At-Tabari*' (vol.3/188).

2) See the details of the pledge of allegiance to Abu Bakr ﷺ in '*Tareekh At-Tabari*' (vol. 3/207), Al-Muhibb At-Tabari, '*Ar-Riyadh An-Nazarah Fee Manaqib Al-'Asharah*' (vol. 1/231-252).

3) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/212), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Ar-Rashideen*' (p. 20).

men or women, do not cut down date palms or burn them, do not cut down fruitful trees, do not slaughter sheep, cows or camels – except for food. And you will pass by people (i.e. monks) who have secluded themselves in cells; leave them and their places of seclusion…"[1]



This army marched, bearing these teachings, and reached the borders of Ash-Sham. They attacked some Christian Arab tribes that had helped the Byzantines in the Battle of Mu`tah and punished them. Then they returned to Al-Madinah. Two great benefits were achieved by this army: one was in repelling the apostates from Al-Madinah and the other was the start of the *jihad* against the Byzantines and their supporters among the Christian Arabs. Such was the effect that Heraclius himself, the Emperor of Byzantium, said, "What motivates these people, that, after the death of their companion (i.e. the Prophet ﷺ), they invade our lands?"[2]

1) Subhi As-Salih, '*An-Nuzum Al-Islamiyyah*' (p. 309).
2) Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 4/68), Adh-Dhahabī, '*Siyar A'lam An-Nubala*ˇ' (vol. 2/503).

The Battle of Al-Yamamah

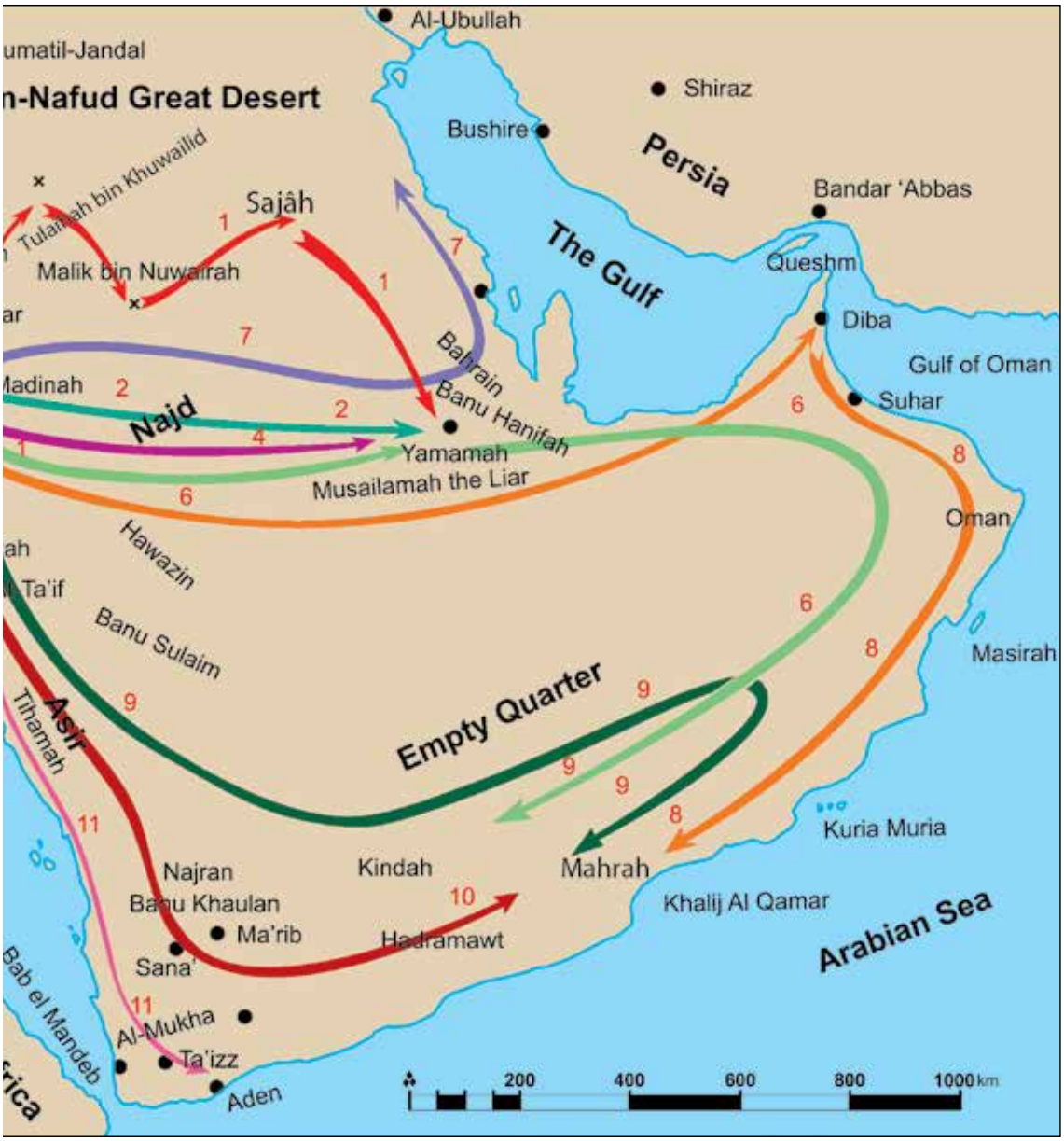
(11 A. H.):



After the death of the Messenger of Allah ﷺ, the Muslims took part in numerous battles against the disbelievers and the apostates, in various locations throughout the Arabian Peninsula. These armies that had marched for this important purpose had reached eleven in number, having penetrated the length and breadth of the Arabian Peninsula, undertaken *jihad* and performed the duties imposed on them without any deficiency or shortcoming.

Banu Haneefah, the adherents of Musailamah the Liar, were located in Al-Yamamah and of the apostates, they posed the most serious threat to the Muslims in Al-Madinah. This was because they possessed an army numbering more than forty thousand warriors. [1] Likewise, they were possessed of a great fanaticism, which motivated them to rally in support of him and to display a readiness for war against the Muslims; indeed, they were even prepared to attack Al-Madinah itself. For this reason, the first army to be sent against them

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/244).



was that of 'Ikrimah Ibn Abi Jahl ﷺ, but he did not meet with success in his first encounter with Musailamah and so Abu Bakr *As-Siddeeq* ﷺ despatched him to another region. He had already sent Shurahbeel Ibn Hasanah ﷺ with reinforcements for 'Ikrimah ﷺ and he ordered him to take his time on the road to Al-Yamamah. Meanwhile, he directed Khalid Ibn Al-Waleed ﷺ (to go to Al-Yamamah) and he ordered Shurahbeel ﷺ to join up with Khalid


A beautiful picture of Al-Yamamah

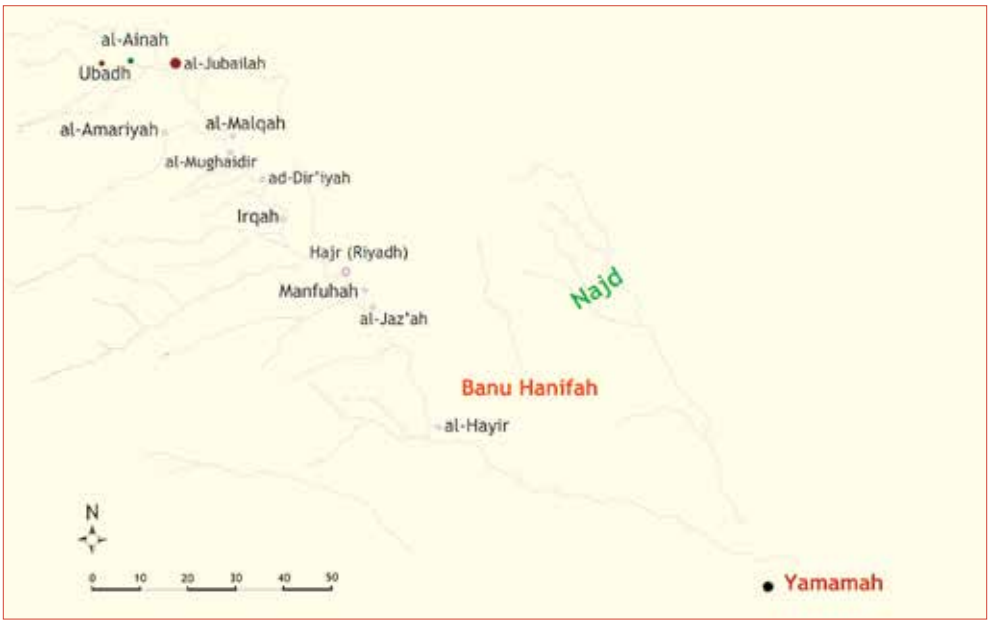
Ibn Al-Waleed ﷺ.[1] The army approached Al-Yamamah and its main column was composed of *Muhajiroon*, under the command of Abu Huzaifah ﷺ and Zaid Ibn Al-Khattab ﷺ. Their standard was carried by Salim ﷺ, the freed slave of Abu Huzaifah ﷺ. The *Ansar* were commanded by Thabit Ibn Qais Ibn Ash-Shammās ﷺ. As the Muslim army approached, Musailamah became aware of them, and he went out with his army to 'Aqraba`, where he set up camp with them. The Muslims encountered one of Musailamah's military detachments and they fought them, killing between forty and sixty of them.[2] Then the battle took place with Musailamah and his forces and one of the first fatalities was a man called Ar-Rajjal Ibn 'Unfuwah. He had claimed to have embraced Islam and he met with the Prophet ﷺ. But after that, he apostatised and followed Musailamah, and he claimed that Musailamah was a fellow messenger with the Prophet ﷺ. So he was the severest *fitnah* (trial) for Banu Haneefah, along with Musailamah, himself.[3] The fighting was fierce and Banu Haneefah strove hard in it, managing to open up a gap in the first of the Muslims' ranks. The ranks shook and they were almost put to flight, but then they called upon one another to hold fast and they fought with courage. Among these fighters was Thabit Ibn Qais Ibn Ash-Shammās ﷺ, who held the standard of the *Ansar*, and it was he who said, "Wretched be that which you attribute to yourselves, O, you assembly of Muslims! O, Allah! I declare myself innocent of what these people (i.e. the people of Al-Yamamah) are doing. And I apologise for what these people (i.e. the Muslims) are doing."

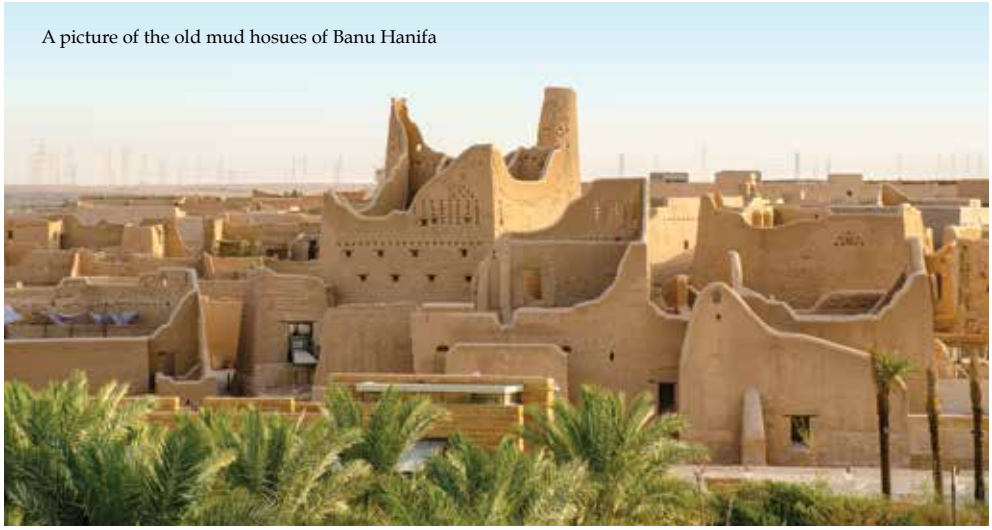
1) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/243).
2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 106), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*', Ibn Al-Atheer, '*Al-Kamil*' (vol. 2/362).
3) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 107), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/244).



Then he fought until he was killed. Abu Huzaifah ﷺ said, "O, people of the Qur`an! Beautify the Qur`an by your actions."[1] The fighting became fierce and at first, the battle went in favour of Banu Haneefah. Then success went to and fro between the two sides. After that, Khalid Ibn Al-Waleed ﷺ ordered the people to surpass themselves (in fighting and in valour) and he further ordered that each platoon and each tribe should separate itself from the others, so that he could see of which warriors sacfifice more. The fighting increased in intensity and the Muslims who endured the most were the Qur`an reciters from among the *Muhajiroon* and the *Ansar*. They also suffered more fatalities than the others. The slogan of the Muslims on that day was: "O, Muhammad!" This was due to the fact that he ﷺ had only recently departed this life. Musailamah (and his forces) stood fast at the

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/248), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*', Ibn Al-Atheer, '*Al-Kamil*' (vol. 2/363).




A picture of the old mud hosues of Banu Hanifa

start of the battle, but then his men fled from him. Khalid ﷺ had summoned Musailamah the Liar and made certain proposals to him, but he had refused them and remained determined to continue the fighting. So Khalid ﷺ fought him in single combat until he defeated him and he fled, upon which his tribe fled with him. The Muslims pursued them and began killing them, and victory dawned for the Muslims.

The companions of Musailamah said to him, "Where is that which you promised us?" He said, "Fight for your honour and withdraw to the garden!" So they gathered to the walled, fortified garden belonging to Musailamah. As they gathered there, Musailamah still had seven thousand seasoned warriors from Banu Haneefah with him. They locked the gate behind them and fortified themselves therein. They were closely followed by the Muslims, including Al-Bara` Ibn Malik ﷺ, the brother of Anas Ibn Malik ﷺ, who had been the servant of the Messenger of Allah ﷺ. He was as brave as a lion and when he saw that the Muslims were baffled by the wall, he swore to them that if they lifted him up and threw him over the wall, he would attempt to open the gates for the Muslims. They refused to do that, fearful that he should attack them by himself. But when they saw his determination, they threw him over the wall and he fought until he was able to open the gates for the Muslims. Once he had done so, they entered the garden and the fighting became fierce on both sides and it went on until the Muslims succeeded in killing Musailamah the Liar. One of the *Ansar* took part in his killing, along with Wahshi, the man who had killed Hamzah Ibn 'Abdil Muttalib ﷺ. When Banu Haneefah realised that he had been killed, they attempted to flee, but

they fell to the Muslims' swords.[1] Then one of the captives taken by Khalid ﷺ from among the leaders of Banu Haneefah requested a peace agreement with Khalid ﷺ for Banu Haneefah, deceiving him by saying that the rest of their fortresses were filled with warriors and claiming that they had the ability to attack the Muslims. But in fact, the women of Banu Haneefah had taken up weapons and armour and were showing themselves on the walls of the fortresses, thus deceiving the Muslims into believing that Banu Haneefah still had troops available. So that leader made a treaty with Khalid ﷺ on behalf of his people, the terms of which, among others, stipulated that hostilities would cease. Then it became apparent to the Muslims that there was no one in the fortresses aside from the women and the weak. But the Muslims agreed to abide by the terms of the treaty. Then an order arrived from Abu Bakr *As-Siddeeq* ﷺ, stating that every adult male from the tribe should be killed. However, when he was made aware of the treaty, he endorsed it. Thus the apostasy of Banu Haneefah ended and their false prophet was killed. After that, they returned to Islam[2] and some of them endured great trials during the later conquests. A great number of the men from among the Companions of the Prophet ﷺ were martyred in this battle, among them a number who had fought at Badr, Uhud and other battles, with the Prophet ﷺ. The numbers of those martyred amounted to three hundred and sixty from among the *Ansar* and three hundred from among the *Muhajiroon*, in addition to which, a number of Bedouins were killed.[3] The number of those killed from Banu Haneefah was twenty thousand.[4] Most of the Muslims martyred at Al-Yamamah were from among those who had memorised the Qur`an by heart. The Muslims realised this and they feared that the Qur`an might be lost due to the heavy casualty rate among those who had memorised it. As a result, after that, they began the first collection of it during the Caliphate of Abu Bakr ﷺ.[5]

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1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 109), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/248), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa' Ar-Rashideen'* (p. 39).

2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 110-111), At-Tabari, '*Tareekh At-Tabari*' (vol.3/253), Adh-Dhahabī, '*Tareekh Al-Islam -'Ahd Al-Khulafa' Ar-Rashideen*' (p. 40).

3) For information regarding the Muslims who were martyred at Al-Yamamah, refer to the '*Tareekh*' of Khaleefah Ibn Khayyat (p. 111-115), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa' Ar-Rashideen'* (p. 53-73.

4) At-Tabari, '*Tareekh At-Tabari*' (vol. 2/252).

5) See the *hadeeth* narrated by Al-Bukhari in his '*Saheeh*' (*Fath Al-Bari*, by Ibn Hajr Al-'Asqalani, in the chapter: 'The Collection of the Qur`an', vol. 9/8), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 79), Al-Muhibb At-Tabari, '*Ar-Riyadh An-Nazarah*' (vol. 1/162).

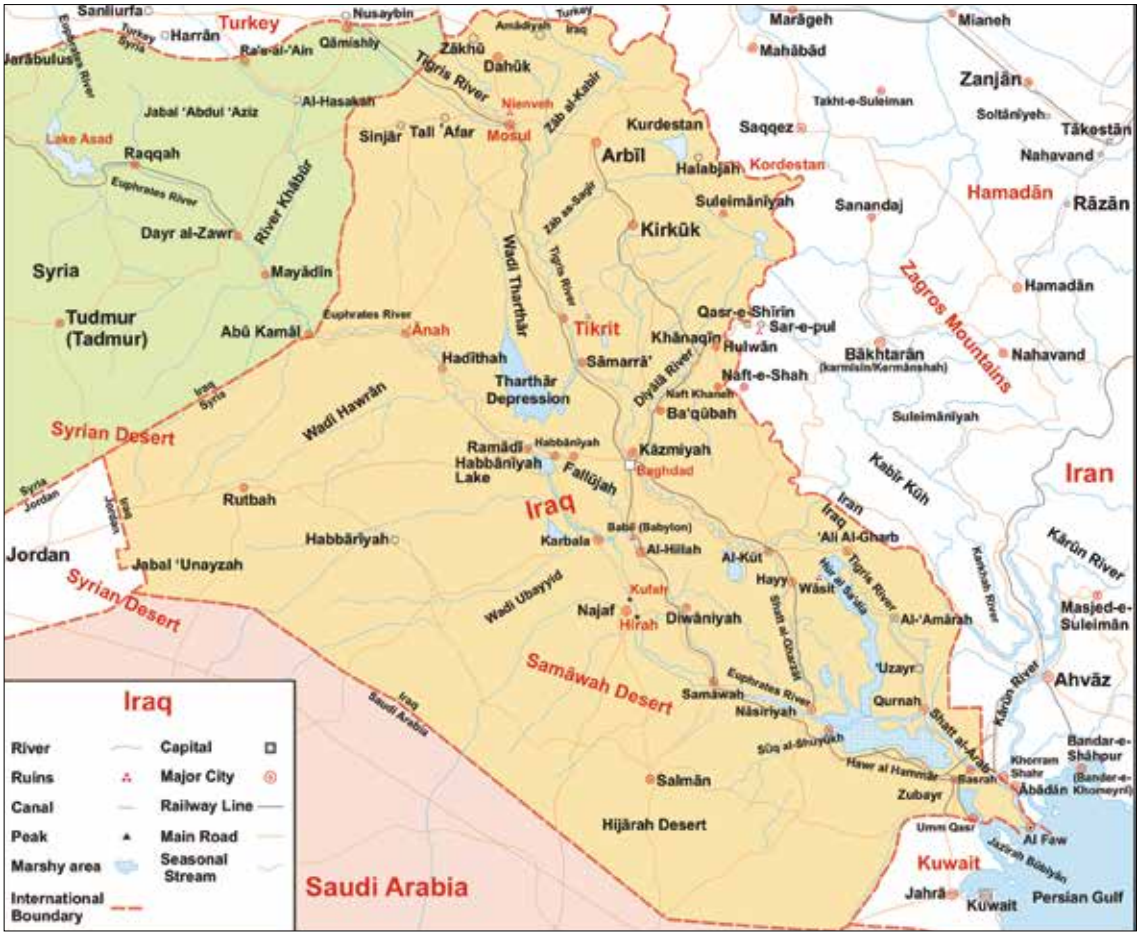
The Conquest of Persia & Iraq:

The empire of Persia was powerful and its limits extended far and wide, from the borders of Ash-Sham in the west, to the borders of Afghanistan in the east and from the Khazar Sea (Caspian Sea) in the north, to the land of Sind in the south. And they encompassed Iraq, Persia, Khurasan, Tabaristan, Azerbaijan and other regions. This state possessed large and well organised armies, which it was difficult to resist or oppose. They had embarked on massive battles with Byzantine Empire and defeated them on many occasions, as a result of which, they had acquired great military expertise. But in spite of that, the Muslims thought little of it, due to the promise of victory or martyrdom made to them by Allah:

﴿ قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴾

Say: "Do you await for us (anything) except one of the two best things (martyrdom or victory), while we await for you either that Allah will afflict you with a punishment from Himself or at our hands? So wait, we too are waiting with you." [At-Tawbah 9:52].

The mobilisation for the Islamic conquest of Persia was begun at the hands of the Muslim commander, Al-Muthanna Ibn Harithah Ash-Shaibani ﷺ, who had sought permission from Abu Bakr As-Siddeeq ﷺ to wage war on the Persians and to attack them with the Muslims from his tribe, because of their close proximity to them. And indeed, Al-Muthanna ﷺ did attack the



southern borders of Iraq and he achieved a number of victories against the Persians and their Arab Christian supporters, in spite of the smallness of the Muslim army and the hugeness of the enemy's forces.[1] Faced by changing military circumstances, Al-Muthanna ﷺ wrote to Abu Bakr As-Siddeeq ﷺ, asking him to send reinforcements. Khalid Ibn Al-Waleed ﷺ had just completed his fight with Musailamah the Liar in Al-Yamamah, so Abu Bakr ﷺ wrote to him, ordering him to proceed with his forces to Iraq, in order to support and assist Al-Muthanna Ibn Harithah ﷺ. So he set out for Iraq in the year 12 A. H.[2] Abu Bakr As-Siddeeq ﷺ also mobilised another army, led by 'Iyadh Ibn Ghanam Al-Fihri ﷺ. He ordered him to enter Iraq from above and he ordered both Khalid and 'Iyadh (may Allah be Pleased with them both)

1) Al-Azdi, '*Futooh Ash-Sham*' (p. 53 and 54), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 242).

2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 117), Al-Azdi, '*Futooh Ash-Sham*' (p. 54), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 242), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/2).



to head for Al-Heerah, which was the capital of the Arab kingdom. He also informed them both that whichever of them reached it first would be the commander of the two forces.[1]

Khalid ﷺ entered Iraq from the south and he began to subdue the towns that bordered the Euphrates; 'Ullais, Barsuma, Banqiya and other towns surrendered to him and Khalid ﷺ began preparations for the conquest of 'Ubullah, which was the strongest of the Persian (military) centres in southern Iraq and whose port gave access to India.[2] For this reason, it was known as the gateway to India.

Before Khalid arrived at 'Ubullah, he wrote to its leader, calling upon him to either accept Islam, or pay the *jizyah*. He threatened that if he rejected these two alternatives, "If (you will) not (accept this), do not blame anyone except yourself (for the result), for I have come to you with a people who love death as you love life."[3] Then the Muslims prepared for battle with the Persians and the Persians prepared for the encounter that became known as: Battle of Chains (Slāsil).

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/5)
2) See: Khaleefah Ibn Khayyat, in his 'Tareekh' (p. 117 and 118), Al-Azdi, 'Futooh Ash-Sham' (p. 57), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 77 and 78).
3) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/5).

The Battle of Zat As-Salasil:

It was one of the most important battles that took place between the Muslims and the Persians at the start of the conquests in Persia. The location in which it took place is near to the city of 'Ubullah. The Muslims were led in the battle by Khalid Ibn Al-Waleed ﷺ, while the Persians were led by Hurmuz, the ruler of 'Ubullah. It was given this name (i.e. Zat As-Salasil) because the Persians had bound themselves in chains (*salasil* being the Arabic word for chains), so that they would not flee [1] and to confirm to their leader that they would remain steadfast until death. At the start of the battle a unique single combat took place between Khalid Ibn Al-Waleed ﷺ and the Persian leader. While this combat took place, a group from among the Persian troops attempted to take Khalid ﷺ by surprise while he was separated from his men, but the Muslims became aware of this and they united to defend Khalid ﷺ. Khalid himself, meanwhile, was able to kill the Persian leader and the Muslims attacked the Persians until they routed them, in the process of which they killed a great number of them.[2]



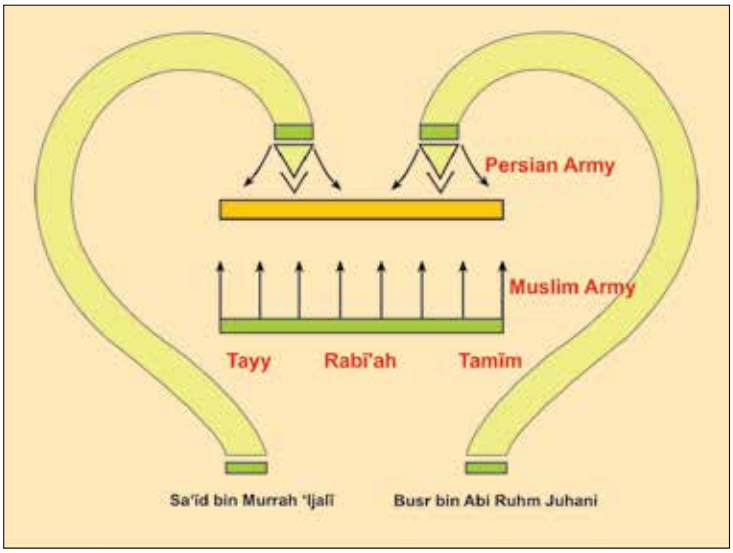
Invasion of Khalid bin Walid and 'Iyʼad bin Ghanm ﷺ on Iraq

The Persian Emperor had sent another army to reinforce his forces at Zat As-Salasil, but they arrived after the battle had taken place, so they camped at Al-Madhār, where they were joined by the scattered remnants of the army that had fled. Khalid Ibn Al-Waleed ﷺ then marched against them and fought them in a battle that became known as Al-Madhār, and in it a great number of them were killed.[3]

1) Al-Azdi, '*Futooh Ash-Sham*' (p. 59), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 242), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/5).
2) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/6).
3) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/7).

The Battles of Al-Walajah and 'Ullais (in the Year 12 A. H.):

The Persian Emperor began to make plans to resist the Muslims, during the course of which he sought help from the Arab Christians in the lands of Iraq, requesting them to wage war against the Muslims and they agreed to do so. He then prepared a large force, consisting of Christian Arabs and Persian soldiers. When Khalid ﷺ heard that they had assembled, he hastened towards them and attacked them at Al-Walajah, where he defeated them, killing a great number of them, most of them from among the Arab Christians. The Muslims gave a guarantee of protection to the peasant farmers and the non-combatants and they treated them with kindness and gentleness.[1]

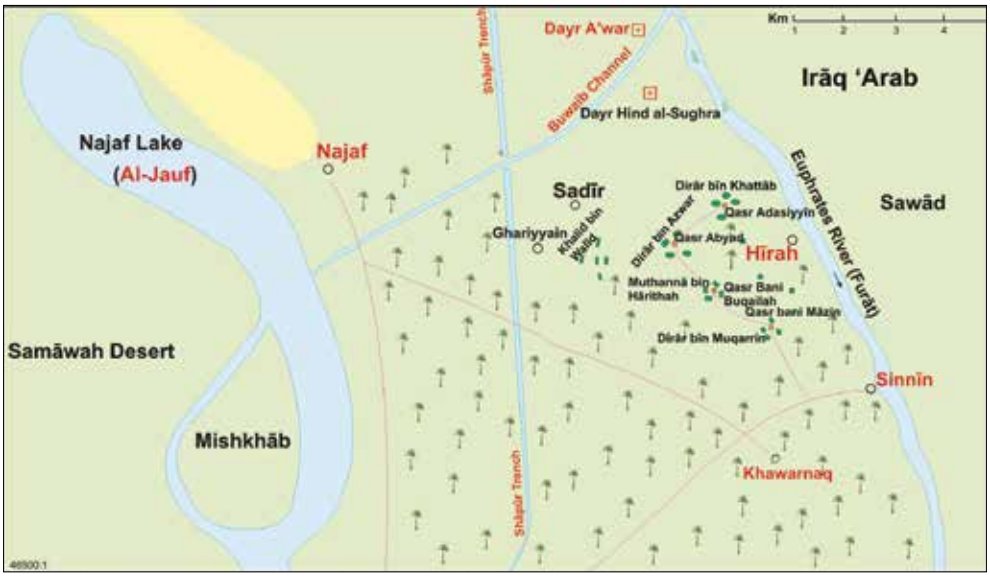


The War Strategy of Khalid Bin Walid ﷺ in Walajah (Iraq)

The Arab Christians in Iraq were furious at the killing of a large number of them in this battle and they gathered at a place known as 'Ullais. They wrote to the Persian Emperor, asking for his support and he sent a massive army to help them. The Muslims clashed with these forces in an intense battle, in which the Muslims were commanded by Khalid Ibn Al-Waleed ﷺ. In spite of the resistance of the enemy, which continued for a long time, the Muslims succeeded in conquering them, by the Grace of Allah, killing a great number of them. So many were killed, that the nearby river ran red with their blood. As a result, the battleground became known as the River of Blood (Nahr ad-Dam.)[2]

1) For more details regarding this battle, see '*Tareekh At-Tabari*' (vol. 3/9).

2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 118), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/9), Al-Balādhurī, '*Futooth Al-Buldan*' (p. 244), Adh-Dhalabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 78).



The Conquest of Heerah (Rabi' al-Awwal 12 AH/May-June 633CE)

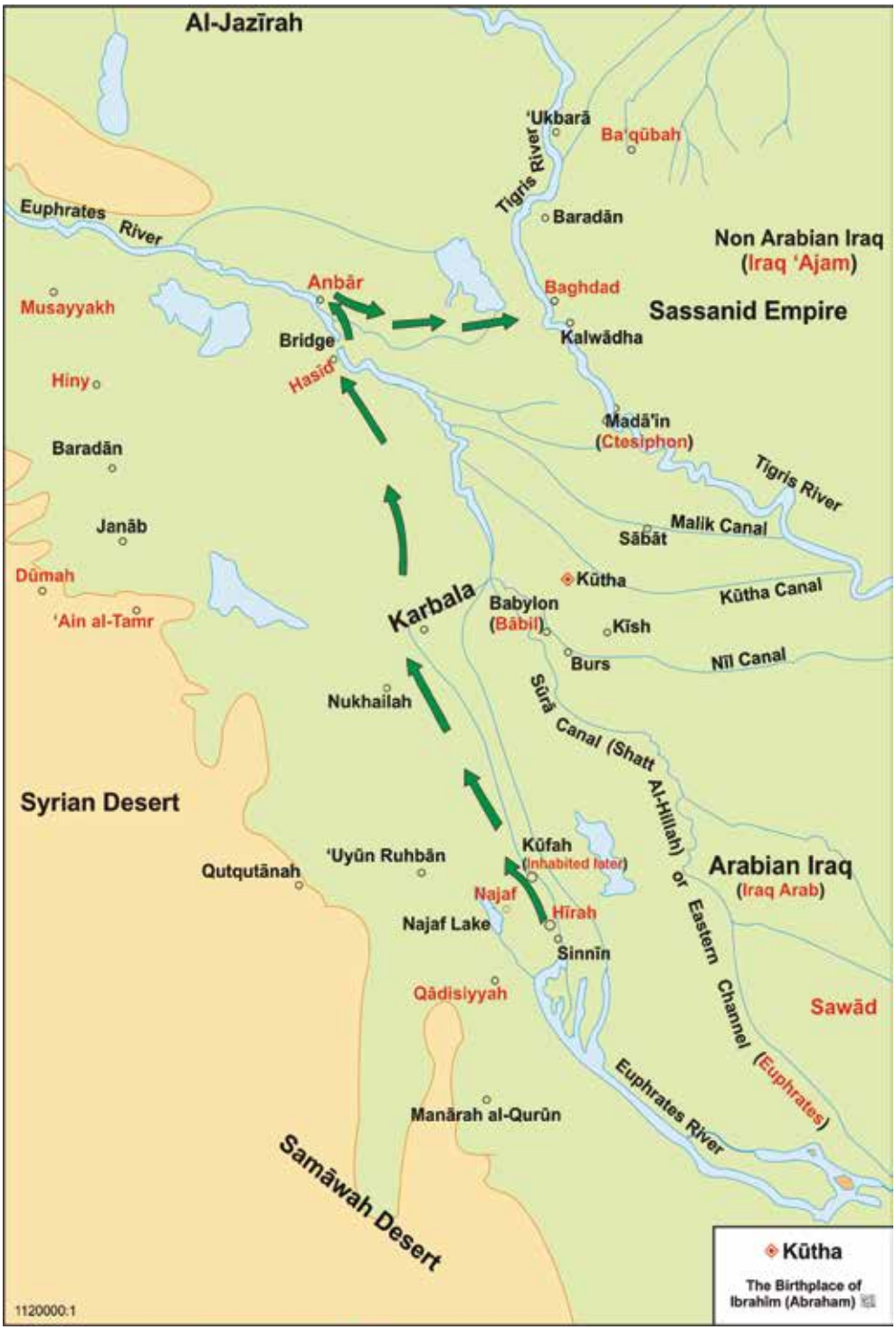
The Conquest of Al-Heerah and Al-Anbar (in the Year 12 A. H.):

Al-Heerah was the capital of the Arabs and a Diocese of the Church of the East, and their kingdom was the largest and most renowned of the Arab kingdoms. It contained various Arab Christian tribes and it was a vassal state of Persia.[1] After Khalid ﷺ had clashed with the Arab Christians a number of times in Iraq, he set out for Al-Heerah. Meanwhile, the Arab Christians and the Persians attempted to impede the Muslims' advance towards their city. They saw that the Muslims had boarded boats, along with their equipment, in order to cross the Euphrates and make for Al-Heerah, so their forces attempted to change the course of the river, in order to prevent the boats from crossing. So the Muslims mounted their horses and killed the men who were trying to alter the river's course. Then they continued on their way to Al-Heerah. News of the killing of their forces reached the people of Al-Heerah and they lost their courage. After that the news of the death of Persian Emperor came which increased the fear of the Persian Marzaban[2] and he

1) For more details regarding this kingdom, see: Al-Mas'oodi, '*Murūj Adh-Dhahab*' (vol. 2/90-105).

2) A Persian term meaning guardian, or warden, and by extension, a military commander in charge of border provinces.

[8] Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 118), Al-Azdi, '*Futooh Ash-Sham*' (p. 65), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 244), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/13), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 78).



The Conquest of Anbar (Rajab 4,23 AH/September 14,633CE)

abandoned Al-Heerah to its Arab Christian inhabitants, who continued with the task of fortifying their city and opposing the Muslims. So the Muslims besieged them and finally, they were forced to surrender and make a peace treaty with the Muslims and they agreed to pay the *jizyah*. Thus their city was conquered by the Muslim forces[1] and as a result of that, the Arab Chieftains in the neighbouring regions that were under Al-Heerah's control submitted to Muslim rule and pledged their obedience to them.

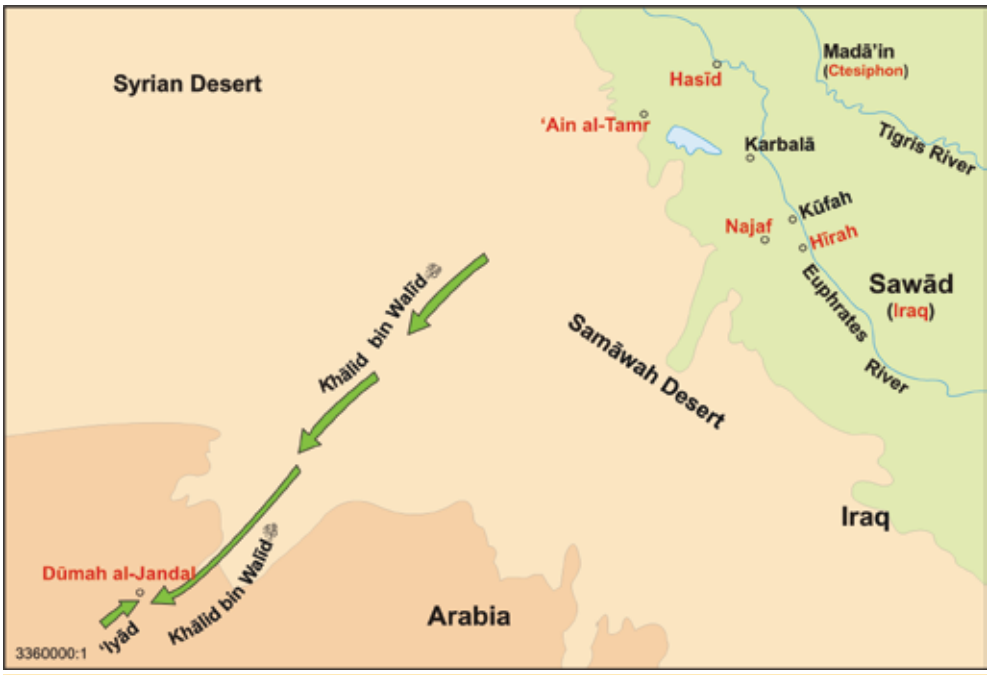
Then Khalid ﷺ advanced with his forces towards Al-Anbar and when they reached it, they found that its people had fortified it and surrounded it by a defensive trench. On seeing this, the Muslims surrounded it and the situation became harsh for the inhabitants. A number of battles took place between them and the Muslims, which forced the people to request a peace treaty and to agree to pay the *jizyah* to the Muslims. After that, Khalid ﷺ turned towards 'Ain At-Tamr, which was a town near to Al-Anbar. In it were both Arab Christian and Persian forces, and the Muslims fought them. The Christian Arabs fought more fiercely than the Persians, but Khalid Ibn Al-Waleed ﷺ succeeded in capturing their commander and they were routed, enabling the Muslims to take control of 'Ain At-Tamr.[2]



A mosque of Fallujah city in al-Anbar district

1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 118), Al-Azdi, '*Futooh Ash-Sham*' (p. 67), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 246), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/17), Adh-Dhahabī, in his '*Tareekh*' (p. 78).

2) Ad-Dînawarî, '*Al-Akhbar At-Tiwal*' (p. 112), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/21), Yaqoot Al-Hamawi, '*Mu'jam Al-Buldan*' (vol. 1/241), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 6/349).



The Conquest of Dūmah Al-Jandal (Rajab 24AH/October 4,633 CE 14,633CE)

The Conquest of Dūmah Al-Jandal (in the Year 12 A. H.):

Abu Bakr *As-Siddeeq* ﷺ had sent 'Iyadh Ibn Ghanam ﷺ at the head of a Muslim army, to take part in the conquest of Iraq and he outlined for him the path that he should follow. This involved passing by Dūmah Al-Jandal, which he besieged. But this siege prolonged.Once Khalid Ibn Al-Waleed ﷺ had concluded operations in Al-Heerah and 'Ain At-Tamr, he wrote a letter to 'Iyadh ﷺ, that was the ultimate in brevity; he said, "From Khalid ﷺ to 'Iyadh ﷺ, I intend to come to you." Then he marched with his army to Dūmah Al-Jandal and joined with 'Iyadh ﷺ in his siege of its fort. A number of



Omer Mosque Dūmah Al-Jandal


Maarid Castle of Dawmah Al-Jandal

skirmishes took place between the besiegers and the fort's inhabitants, but finally, Khalid ﷺ was able to capture its leader, 'Ukaidir Ibn 'Abdil Malik, and he killed him. After that, the Muslims succeeded in storming the fort and capturing it by force, but only after a number of heated battles between them and the inhabitants and their supporters from among the Arab Christians of the northern region of the Arabian Peninsula.[1]

After the conquest of Dūmah Al-Jandal, Khalid Ibn Al-Waleed ﷺ returned to Iraq and he began to consolidate the gains the Muslims had made previously in the conquered territories and whose inhabitants had attempted to rebel during his absence at Dūmah Al-Jandal. Khalid ﷺ and the Muslims with him also succeeded in conquering a number of new territories. The Muslims also won victories against a united army of Byzantine and Persian soldiers in the west of Iraq. This took place in a location known as Al-Furadh, which lies between the borders of Ash-Sham (Syria) and Iraq.[2] After this battle, the conquests in Iraq ceased for the remainder of Abu Bakr *As-Siddeeq*'s Caliphate ﷺ, in accordance with orders received by Khalid ﷺ and the majority of their army, from Abu Bakr ﷺ. These orders were that they should proceed from Iraq to Ash-Sham, to take part in its conquest.[3]

1) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 74), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/22), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 2/395), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 6/350).

2) At-Tabari, '*Tareekh At-Tabari*' (vol. 3/26).

3) Al-Azdi, '*Futooh Ash-Sham*' (p. 68), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 251), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/32).

The Conquest of Ash-Sham:

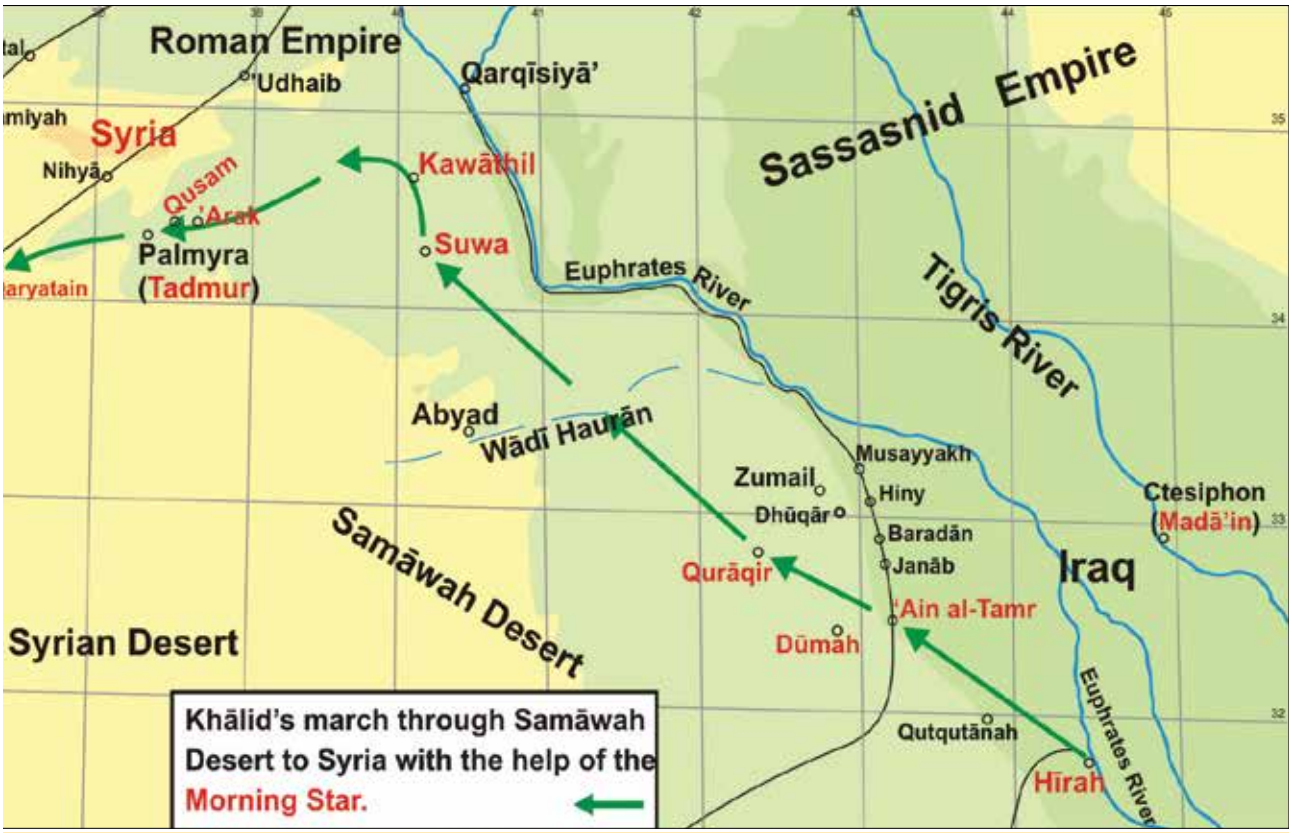


The first encounter between the Muslims and the Byzantines was in the Battle of Mu`tah, in the year 8 A. H., during the lifetime of the Messenger of Allah ﷺ and it was followed by the sending of the army of Usamah Ibn Zaid ﷺ, at the start of the Caliphate of Abu Bakr As-Siddeeq ﷺ. However, the aim of these forces was not conquest, but was a preliminary to it.

Then after the apostasy wars had come to an end, towards the end of year 12 A. H., Abu Bakr As-Siddeeq ﷺ began to gather the armies from Yemen, the Arabian Peninsula, Najd and other regions in Al-Madinah, with the intention of sending them to conquer Ash-Sham.[1]

At the start, Abu Bakr ﷺ sent Khalid Ibn Sa'eed Ibn Al-'As ﷺ to Ash-Sham, at the head of the first army.[2] He marched to the southern borders of Ash-Sham. He began to fight the Arab Christians and some of the Byzantines and succeeded in achieving victory in a number of locations. Then he asked that Abu Bakr As-Siddeeq ﷺ send more troops to Ash-Sham, to which request he acceded. He sent 'Ikrimah Ibn Abi Jahl ﷺ with a second army. 'Ikrimah ﷺ then took part with Khalid Ibn Sa'eed ﷺ in his engagements with the enemy. But the Byzantines prepared a large force to repel the Muslims, which forced Khalid and 'Ikrimah ﷺ to retreat to the south of Ash-Sham (Syria), where they awaited instructions from Abu Bakr As-Siddeeq ﷺ, who, that time, was engaged in preparing an army to send to Ash-Sham.[3] Abu Bakr ﷺ decided to reorganise the armies that were being sent to Ash-Sham, in order to begin a powerful and earnest phase in the *jihad*. So he formed four armies, appointing four leaders to take command of them. The commanders were:

1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 119), Al-Azdi, '*Futooh Ash-Sham*' (p. 5 and 11), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 115), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/28).
2) l-Azdi, '*Futooh Ash-Sham*' (p. 21), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 116), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/29).
3) Al-Azdi, '*Futooh Ash-Sham*' (p. 11-13), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/28).



The perilous march of Khalid ﷺ from Iraq to Syria

1. Abu 'Ubaidah Ibn Al-Jarrah ﷺ: He was directed to proceed to Hims and he was ordered to take the road to Tabook, then Al-Jabiyah and then Damascus.
2. Yazeed Ibn Abi Sufyan ﷺ: He was directed to proceed to Damascus and he was ordered to take the Tabook road, then to Al-Balqa` and then Damascus.
3. 'Amr Ibn Al-'As ﷺ: He was directed to proceed to Palestine and he was ordered to take the Ailah road.
4. Shurahbeel Ibn Hasanah ﷺ: He was directed to proceed to Jordan and he was ordered to take the Tabook road.[1]

Abu Bakr ﷺ gave the banners to these commanders and he despatched them at close intervals, giving them a number of instructions. In addition, each commander was given instructions particular to him, in accordance with his

1) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 119), Al-Azdi, '*Futooh Ash-Sham*' (p. 11 and 15), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 115 and 116), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/31).

destination. In summary, these instructions urged them to behave with piety, consult their men and be kind to them. He also advised them to cooperate with each other and ordered them not to kill the elderly, children or babies. In addition, he instructed them not to kill livestock or cut down trees without need and he ordered them to establish prayers, to honour messengers, be honest, prudent and brave and make peace with those who wished to do so. [1]

Each of those leaders then set off on the path that Abu Bakr As-Siddeeq ﷺ had selected for him. The Byzantines had prepared a huge army to confront the Muslims and they split it into four divisions, each of them charged with the task of opposing one of the four Muslim forces. Communications were sent back and forth between the four Muslim commanders and between them and Abu Bakr As-Siddeeq ﷺ, in order that he might organise the armies (in the most effective manner). Abu Bakr ﷺ ordered the four commanders to unite their armies, in order to confront the Byzantine force and at the same time, he wrote to Khalid Ibn Al-Waleed ﷺ in Iraq, ordering him to depart from Iraq with half of his army and proceed to Ash-Sham. On arrival, he was to take charge of the army of Ash-Sham, and to cooperate with the other four commanders in that.[2]


The remains of Rusafa (Syria)

Khalid Ibn Al-Waleed ﷺ set out in obedience to the orders of Abu Bakr *As-Siddeeq* ﷺ and with the Islamic army, he traversed, throug the Syrian Desert, the fastest, riskiest and most rugged passage, encountering many dangers and difficulties on the way. Nevertheless, he arrived in Ash-Sham (Syria) in record time. His arrival was totally unexpected by the enemy and he came from a direction that they had never anticipated. He succeeded in conquering the places he encountered on the way, including Tadmur, Hawran and Busra and he joined up with the rest of the Muslims in Ash-Sham near to Al-Yarmook.[3]

1) Al-Azdi, '*Futooh Ash-Sham*' (p. 32 and 50), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/31).
2) Al-Azdi, '*Futooh Ash-Sham*' (p. 32 and 50), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/31).
3) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 119), Al-Azdi, '*Futooh Ash-Sham*' (p. 73 and 81), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 118), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/32).

The Battle of Al-Yarmook (in the Year 13 A. H.)[1]

The Byzantines had prepared a mighty army to confront the Islamic army of conquest in Ash-Sham (Syria) and they had placed their forces under the command of Bahan.[2] At the time when Khalid Ibn Al-Waleed ﷺ arrived in Ash-Sham from Iraq, the two sides had gathered in a valley known as Al-Yarmook, which lay northeast of the River Jordan, near to the Golan Heights. Before Khalid's arrival ﷺ, the Muslims had been supporting each other in the fighting, but each army had its own commander; however, Khalid ﷺ considered that it would better for the four armies to be united under one commander and to meet the Byzantines as a single unit. The commanders rejected this idea and proposed instead that the leadership should be taken by each of them in turn, on consecutive days and that Khalid ﷺ should command the united force on the first day.[3]

The Byzantines attempted to spy on the Muslims, in order to find out their situation, so their leader sent a man named Andas from among the Arab Christians to infiltrate the Muslim ranks. His mission was to transmit information to the Byzantines and he remained among them for a day and a night. Then he returned to the Byzantine commander, who said to him, "What did you find there?" He said in description of the Muslims, "They are a people who spend the night in prayer and fast during the day. They order all that is good and forbid all that is evil. They are monks by night and lions by day. If their ruler stole, they would cut off his hand and if he committed adultery, they would stone him. This is due to their love for truth and their strict observance of it, in opposition to falsehood." Bahan said, "If these people are as you claim and as you have described, then the belly of the earth is better than the surface of it for those who wish to fight them or join battle with them. I wish that my lot from Allah should be that He would not intervene between us and them and neither help me against them, nor help them against me." [4]

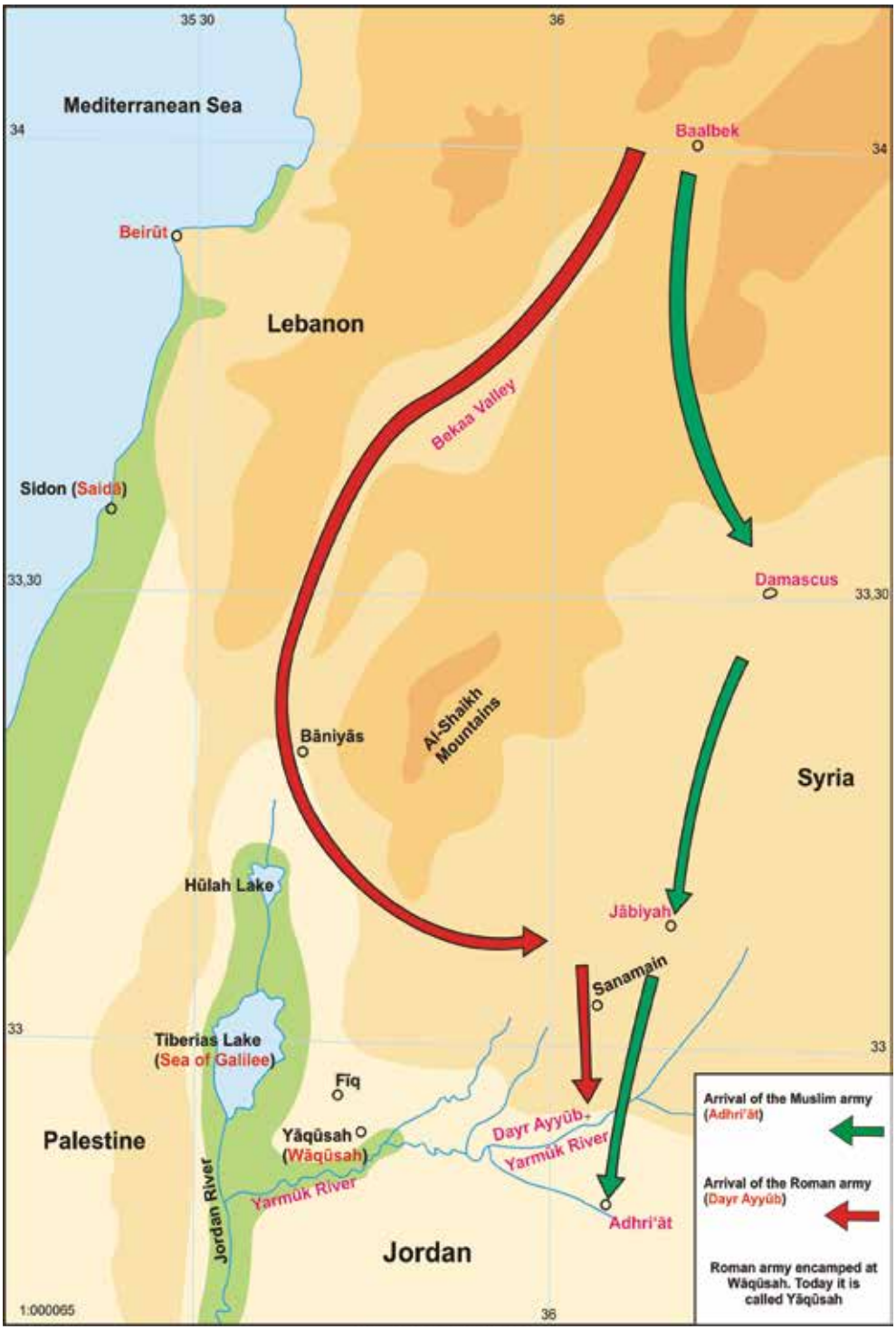
Then the Byzantines and the Muslims prepared for battle. The Byzantines chose a narrow location; by their own hands, Allah caused them to be gathered

1) For more information regarding the location of the battle, refer to Mahmood Shakir, '*Maidan Mawqa'ah Al-Yarmook*', Al-Maktab Al-Islami, Beirut, 1406 A.H.

2) For information regarding Bahan, see: Al-Azdi, '*Futooh Ash-Sham*' (p. 175), Ibn A'tham Al-Koofi, '*Al-Futooh*' (vol. 1/174, 175, 187 and 191).

3) Al-Azdi, '*Futooh Ash-Sham*' (p. 188).

4) Al-Azdi, '*Futooh Ash-Sham*' (p. 211).



The Battle of Yarmook (1) The Roman army outflanks the Muslim forces to surround them

in a place where they were hemmed in by rivers and mountains to left and right, while to the rear of them lay the edge of a mountain. This left only the front open for them to fight the Muslims – or so they believed – but their choice of this location made things easy for the Muslims, who, filled with optimism, said to one another, "Rejoice! The Romans (i.e. the Byzantines) are surrounded!"[1] The Muslims felt optimistic that this was the start of victory for them. They, themselves, had chosen a location in front of the Byzantine positions that was open, making it easy for them to manoeuvre, though the Byzantines believed that the distribution of their forces gave them the advantage.

The Byzantines set out to do battle on the first day with a massive mobilisation of troops, while the Muslims employed a different strategy, the mastermind of which was Khalid Ibn Al-Waleed ﷺ. He had divided the army into thirty-six battalions, and this was a new way of organising troops for the Muslims, which caused fear to the enemy and strengthened the determination of the Muslims.

The Qur`an reciters were distributed among the Muslims and they began to recite *Soorah Al-Anfal*, while the *Muhajiroon* behind them repeated it. In addition to the reciters, there were distributed among the men admonishers and reminders, who incited the Muslims to be patient and steadfast in the face of the enemy.[2] At the same time, the priests and monks were at the forefront of the Byzantine forces, encouraging them to stand fast and defend Christianity. The fighting began with a powerful and courageous attack by the Byzantines against the Muslim ranks, which almost caused them to waver, had it not been for the steadfastness of the Muslims and their patient perseverance.[3]

A troop from among the Muslim forces had agreed to seek martyrdom on that day; there were four hundred of them and they were led by 'Ikrimah Ibn Abi Jahl,[4] Al-Harith Ibn Hisham and Dhirar Ibn Al-Azwar ﷺ. They cast off their armour and they fought with unmatched valour, until all of them were either wounded or killed. The Muslims succeeded in repelling the Byzantines' attack by means of a powerful counter-attack that tightened the noose around them. The Byzantine cavalry attempted to flee from

1) For more details of the battle, see: Mahmood Shakir, '*Maidan Ma'rakah Al-Yarmook*' (p. 22 and 24).
2) Al-Azdi, '*Futooh Ash-Sham*' (p. 218), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/34).
3) Al-Azdi, '*Futooh Ash-Sham*' (p. 222-223).
4) See: At-Tabari, '*Tareekh At-Tabari*' (vol. 4/36).



A beautiful (present) picture of the Yarmook

the battleground, in order to save themselves, leaving the infantrymen to their fate. But the Muslims further tightened the noose and attacked them with their swords,[1] causing them to retreat to the rear. Many thousands of them fell into Al-Waqoosah depth - the edge of the river, at the foot of the mountain – and they perished. Some of them had been bound together with chains, in order to make them stand firm and not flee. But the result was that when some of them fell into the river, they pulled those who were bound to them by the chains with them. As a consequence, many of them died without having been killed in the fighting. The Muslims finally won a victory over them, after a battle which lasted for two full days and a part of a day.[2]

Some of the Muslim women – who had accompanied their *maharim* –[3] also took part and they played an important role in the battle.[4]

As a result of the battle, three thousand Muslims were martyred, including a number of the Companions of the Messenger of Allah ﷺ – may Allah be Pleased with them all – and approximately a hundred thousand of

1) Al-Azdi, '*Futooh Ash-Sham*' (p. 230).

2) Al-Azdi, '*Futooh Ash-Sham*' (p. 231), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 141). See also: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 130), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/33).

3) *Maharim*: Husbands, fathers, sons etc. (i.e. men with whom it was lawful for them to travel, due to marriage or close ties of kinship).

4) Al-Azdi, '*Futooh Ash-Sham*' (p. 225), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 141), At-Tabari, '*Tareekh At-Tabari*' (vol. 3/33).

the Byzantines were killed. When Heraclius, the Byzantine Emperor, heard of the result of the battle, he was in Hims; he rode from there to the north, having despaired of (holding onto) the lands of Ash-Sham. It was at this point that he made his famous statement: "Peace be upon you, Syria. This is the salutation of one who bids farewell and does not believe that he will ever return to you."[1]



An old picture of the Yarmook

During the Battle of Al-Yarmook, news arrived of the death of Abu Bakr As-Siddeeq ﷺ and the accession of 'Umar Ibn Al-Khattab ﷺ to the Caliphate. [2] The messenger brought with him an order for Khalid Ibn Al-Waleed ﷺ to be relieved of his command of the army and the appointment in his place of Abu 'Ubaidah ﷺ. The letter was received by Abu 'Ubaidah ﷺ, but he did not inform Khalid ﷺ that he had been relieved of his command. Khalid ﷺ, when he came to know of it, rebuked Abu 'Ubaidah ﷺ for not informing him of it, for neither he nor Abu 'Ubaidah ﷺ desired command for himself. The reason for 'Umar's removal of Khalid ﷺ from his position was due to his fear that the men would depend on him, which is why he said, "I did not relieve Khalid ﷺ because I was annoyed with him, or for any breach of faith, but because the people had been put to trial by him (i.e. by his success) and I feared that they would come to depend on him (rather than Allah). I preferred for them to know that it is Allah Who is the Creator (of those victories), so that they might not be subjected to (this) trial." In another narration, it was said that he said, "I wanted the people to know that it is Allah Who makes His Religion victorious and not Khalid or Al-Muthanna."[3]

1) Al-Azdi, '*Futooh Ash-Sham*' (p. 236), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/38),.
2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 122), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/55 and 59), Al-Ya'qoobi, in his '*Tareekh*' (vol. 2/139).
3) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/206), Adh-Dhahabī, '*Siyar A'lam An-Nubala*ˇ' (vol. 1/378).

Secondly

The Caliphate of

'Umar Ibn Al-Khattab رضي الله عنه

The Conquest of Persia:

Towards the end of the Caliphate of Abu Bakr As-Siddeeq ﷺ, after Khalid Ibn Al-Waleed ﷺ had departed from Iraq and gone to Ash-Sham, the command of the Muslim forces in Iraq had been left in the hands of Al-Muthanna Ibn Harithah Ash-Shaibani ﷺ.[1] During this time, the Persians had attempted to push the Muslims out of the regions that they had conquered in Iraq. They did so by means of spreading *fitnah* and kindling revolts against the Muslims. The Persians and many of the Christian Arabs had responded to these incitements, the end result of which was that the remainder of the Muslim forces, under the command of Al-Muthanna ﷺ, had been forced to withdraw from most of the conquered territories and to gather near to Al-Heerah.[2] Then Al-Muthanna ﷺ went to Al-Madinah, to ask Abu Bakr ﷺ to send more troops, in order to continue the conquests there. But Abu Bakr ﷺ was on his deathbed, suffering from his final illness. However, he did advise the Caliph who was to replace him, 'Umar Ibn Al-Khattab ﷺ, to send reinforcements to Iraq and to do so with all haste. Abu Bakr ﷺ also requested that his imminent death should not distract him from that task.

1) Al-Azdi, '*Futooh Ash-Sham*' (p. 68).
2) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/64), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/415).



After Abu Bakr ﷺ had passed away, 'Umar ﷺ hastened to send an army and it was commanded by Abu 'Ubaid Ibn Mas'ood Ath-Thaqafi ﷺ.[1] When Abu 'Ubaid ﷺ arrived in Iraq, he clashed with the Persians and the Christian Arabs in a number of locations, and the results of these encounters were in the Muslims' favour.[2]

1) See his biography in '*Al-Isabah*', by Ibn Hajr Al-'Asqalani (vol. 4/131), Adh-Dhahabī, '*Tareekh Al-Islam*' (vol. 2/9).

2) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/61), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 451), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/416).

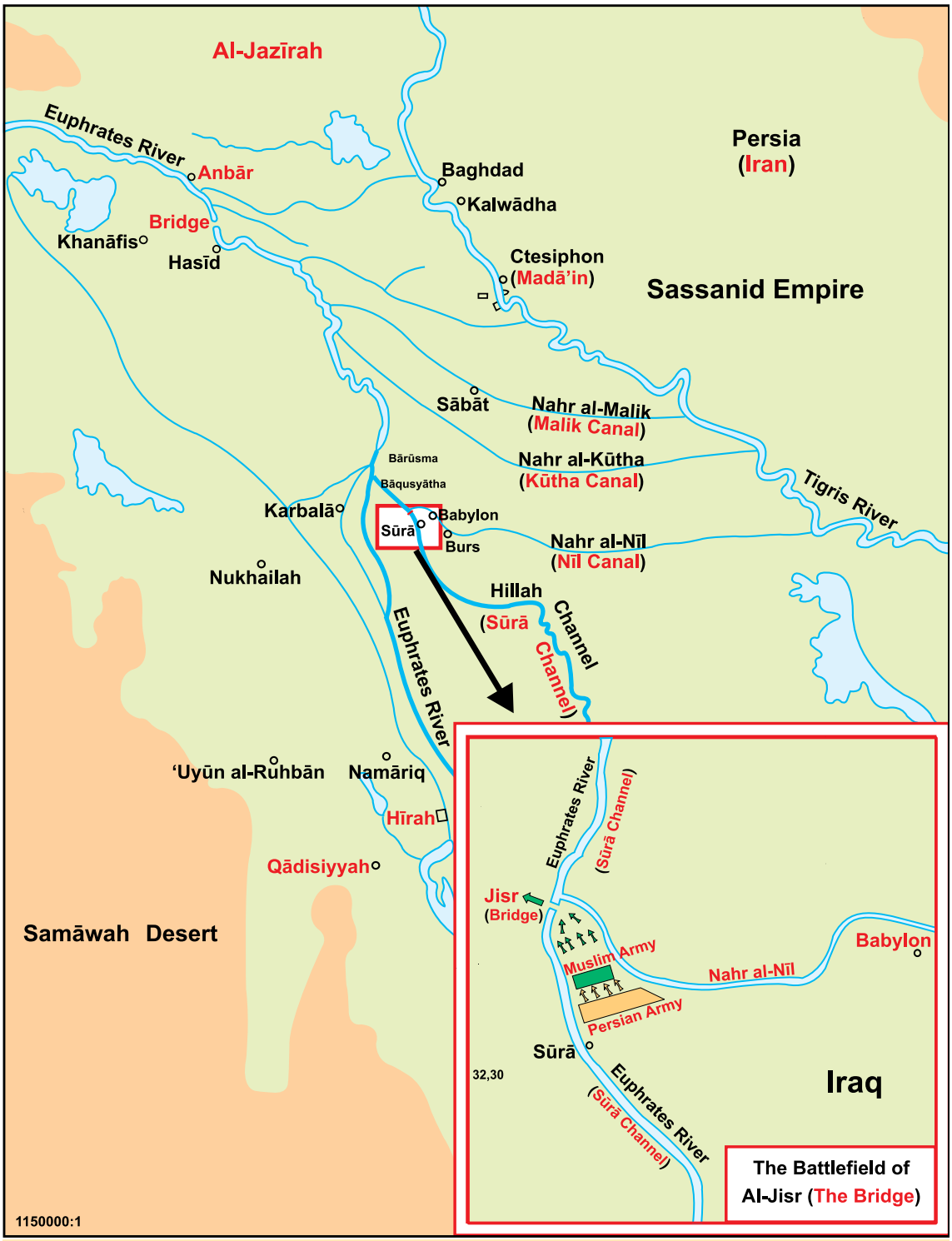
The Battle of Al-Jisr (the Bridge):

After the routing of the Persians at the hands of Abu 'Ubaid and Al-Muthanna Ibn Harithah (may Allah be Pleased with them both) in numerous locations, they prepared a huge army and they selected their best leader to command it. They sent him to take on the Muslims in battle at a place called Qass An-Nātif.[1] The Persian and Muslim armies encountered each other near to the Euphrates and the river interposed between the two forces. The Persians said to the Muslims, "Either you cross to us, or we will cross to you." The Muslims advised Abu 'Ubaid ﷺ to remain in his location and to let the Persians cross to them. But Abu 'Ubaid ﷺ said, "They are not bolder than we in seeking death; nay, we will cross to them."[2] So the Muslims rushed across the bridge and a fierce battle broke out between them and the Persians and in this battle, elephants played a major role on the Persian side, causing great harm to many of the Muslims. Their commander, Abu 'Ubaid ﷺ was martyred, along with a number of others, who were trampled underfoot by the elephants.[3]

The Muslims attempted to withdraw by way of the bridge, but the bridge became crammed with the retreating men and some of the soldiers – without permission from their commander – began to cut the bridge in order to prevent a retreat, which resulted in a great number of the Muslims being drowned in this action. Al-Muthanna Ibn Harithah ﷺ, along with a number of brave men, succeeded in protecting the bridge from destruction and in repairing the damage to it, thus allowing the survivors to cross to the other bank of the river. This battle was the first defeat to afflict the Muslims in their battles with the Persians – a fact on which both sides agreed. But having said that, the losses incurred by the Persians were greater than those incurred by the Muslims; four thousand of them were martyred, while more than five thousand of the Persians were killed.[4]

After the Battle of the Bridge, Al-Muthanna Ibn Harithah ﷺ attacked the Persians in a number of engagements, in order to restore the Muslims' morale and their status, after they had been shaken by the events of the bridge. At the same time, he wrote to 'Umar Ibn Al-Khattab ﷺ, asking him to send more forces to Iraq.[5]

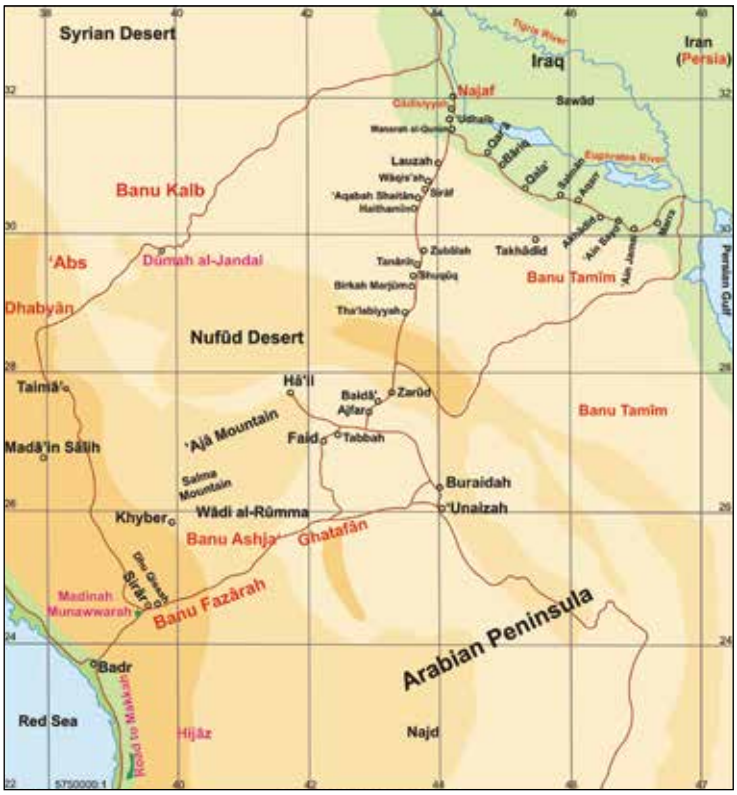
1) Al-Balādhurī referred to the battle by the name Qass An-Nātif; see: '*Futooh Al-Buldan*' (p. 252).
2) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/68), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/439).
3) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/67), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/438).
4) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/68-69), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/439). See also: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 253).
5) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 253), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/71), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/441).



The Battle of Al-Jisr (The Bridge)

The Battle of Al-Qadisiyyah (in the Year 15 A. H.):

After news of the Battle of the Bridge had reached Al-Madinah, 'Umar Ibn Al-Khattab ﷺ urged the Muslims to take part in the *jihad* in Iraq and Persia, and he camped himself outside Al-Madinah, in order to encourage the Muslims to gather there in preparation for *jihad*. 'Umar ﷺ wanted to set out himself, in order to personally command the Muslim forces in Iraq, but some of the Companions ﷺ convinced him to appoint Sa'd Ibn Abi Waqqas ﷺ as commander of the new force that was to be sent to Iraq. Meanwhile, 'Umar ﷺ would remain behind in Al-Madinah, so that if necessary, he could send reinforcements to Iraq and other places.[1]

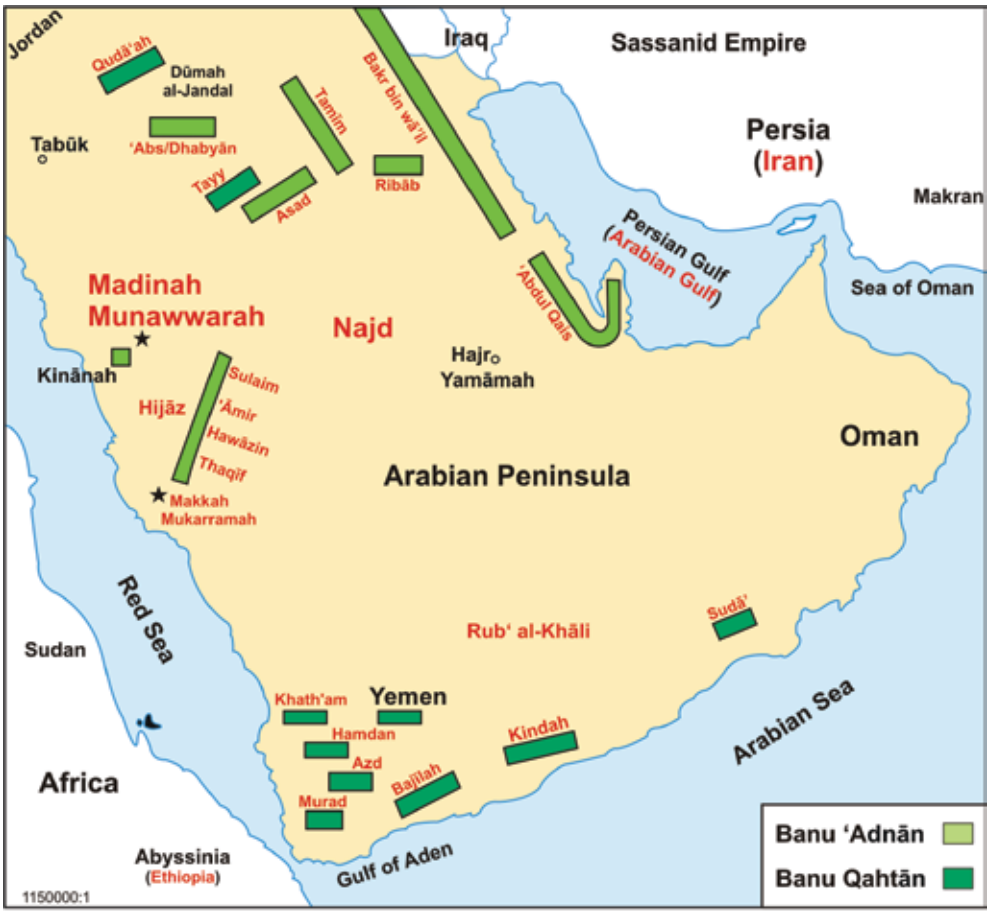


The Roads to Qadisiyyah

And indeed, Sa'd Ibn Abi Waqqas ﷺ was appointed to command the new force of *Mujahidoon* that was being sent to Iraq. 'Umar ﷺ issued an order for the remainder of the Muslim forces in Iraq – which were under the command of Al-Muthanna Ibn Harithah ﷺ – to join with Sa'd's forces and to be placed under his command ﷺ.[2]

1) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 255), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/83), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/450).

2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 129), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 255), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/83), Ibn A'tham Al-Koofi, '*Al-Futooh*' (vol. 1/73), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/451).



Departure of Tribal Amries from the Arabian Peninsula to Qadisiyyah

Sa'd ﷺ arrived in Iraq, leading a force of four thousand warriors and Jareer Ibn 'Abdillah Al-Bajli and his forces were added to his army. As for Al-Muthanna ﷺ, he had been martyred, as a result of wounds that he had suffered, in the Battle of Buwaib, before the arrival of Sa'd ﷺ. But he left an amazing piece of advice for Sa'd ﷺ regarding how to fight the Persians and the best way of doing that.[1]

Sa'd ﷺ made camp with the Muslims at Al-Qadisiyyah for around a month, until their numbers were complete and they numbered around thirty thousand warriors. Meanwhile, the Persians had prepared a huge army of around a hundred and twenty thousand fighters. The Persian Emperor Yazdegerd Shah had ordered his most famous general, Rustum, to advance towards the Muslims

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/88). See also: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 129), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 256), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/86), Ibn A'tham Al-Koofi, '*Al-Futooh*' (vol. 1/139).



March of Rustum from Madain towards Qadisiyyah

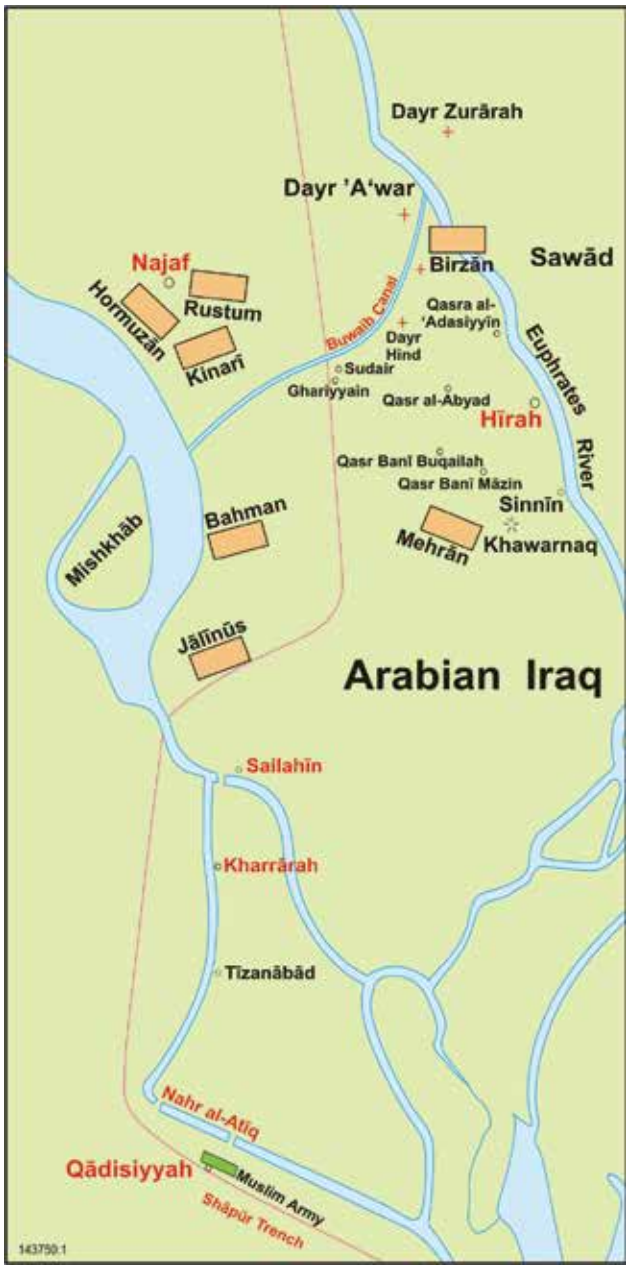


March of the Muslims towards Sinnin

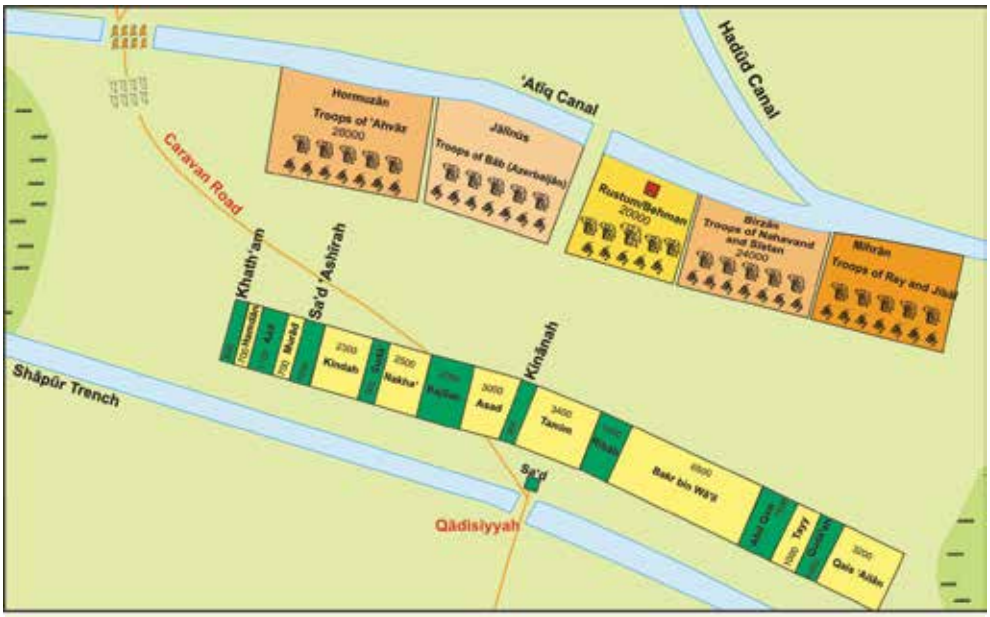
and attack them. Rustum tried to persuade the Emperor to excuse him from this mission, but Yazdegerd insisted that he lead the army. So Rustum marched until he reached a place near to the Muslims at Al-Qadisiyyah, where he camped. [1] Then a number of messages were exchanged and talks took place between the Muslims and the Persians before the battle took place. In the course of these exchanges, Rustum sent delegations to the Muslims to listen to them, to conduct a dialogue with them and to hear from them directly. Among the Muslims involved in this was Rib'i Ibn 'Amir ﷺ, who had become distinguished as an envoy for the Muslims in one of the encounters. This was shown when Rustum prepared for a meeting with him by placing his magnificent throne in the meeting place and he had it embellished with golden silk cushions. He displayed pearls and jewels and placed various decorations and carpets embroidered with gold and silver. During the meeting, Rustum sat on his golden throne in the middle of the meeting place and Rib'i Ibn 'Amir ﷺ approached the meeting place of Rustum, wearing shabby and torn clothes, carrying his spear and riding a small horse. When he reached Rustum's meeting place, he entered on horseback and trampled over the silk brocade. Then he pulled out something from the silk

1) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 256), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/81).

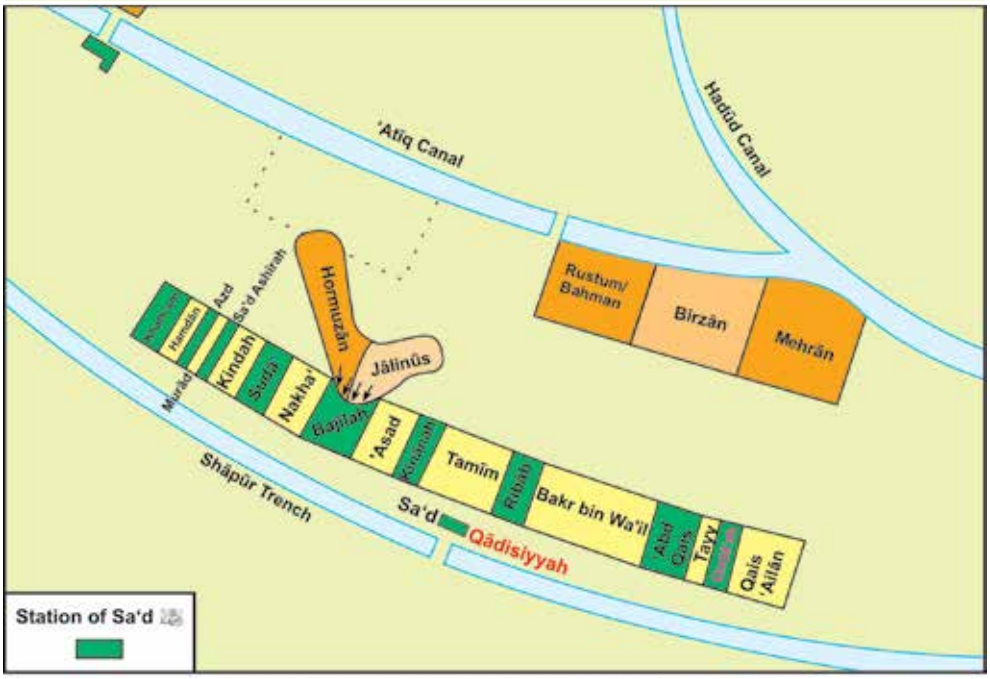
that was in the carpet and tied up his horse with it. After that, he approached Rustum carrying his weapon, but the Persians said to him, "Lay down your weapon." He replied, "I did not come to you (uninvited); you invited me to come. So if you leave me like this (I will enter) and if you do not, I will return." So Rustum told them to leave him. He then went towards Rustum, leaning on his spear as he crossed the carpet and the brocade and tearing some of it. Rustum said to him, "What has brought you?" Rib'i ﷺ said, "Allah has sent us to bring out those whom He wishes from the worship of (His) slaves to the worship of Allah, from the constriction of this world to its vastness and plenty and from the injustice of (manmade) religions to the justice of Islam. We have been sent with His Religion to His creatures, in order to call them to Him. So whoever agrees to that, we will accept it from him and we will depart from him, but whoever rejects it, we will fight him unceasingly, until we attain that which Allah has promised us." Rustum asked, "And what has Allah promised you?" Rib'i ﷺ replied, "Paradise for those who die fighting the rejecters and victory for those who remain."



Islamic and Persian armies before the battle



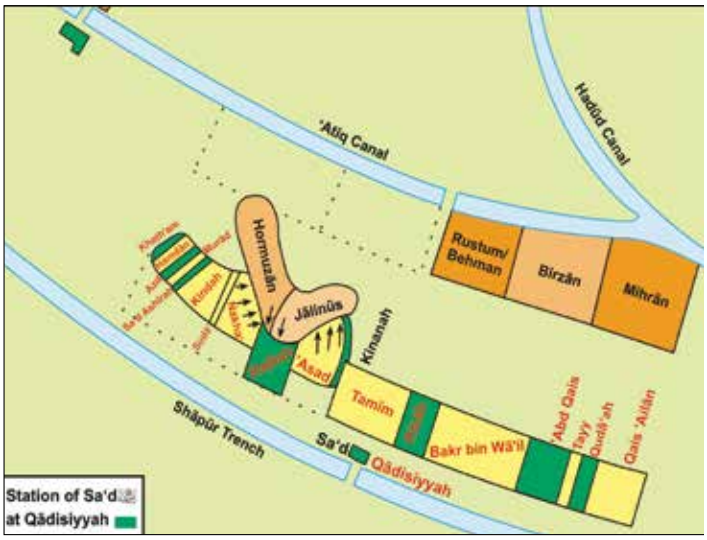
The Formations of the Muslim and Persian Armies at Qadisiyyah



Invasion of the Persians on the column of Bajilah at Qadisiyyah

Rustum said, "Will you delay this matter, so that we may discuss it?" Rib'i ﷺ said, "Yes, we will wait for three days." Rustum asked for longer, but Rib'i ﷺ said, "It was not the custom of the Messenger of Allah ﷺ to delay fighting the enemy for more than three days." Rustum said, "Are you their leader?"

Rib'i ﷺ answered, "No, but the Muslims are like a single body; the humblest of them may grant sanctuary to the highest." So Rustum met with his commanders after that and conferred with them. The result of their meeting was that they decided to fight the Muslims and to reject their invitation to embrace Islam or to pay the *jizyah*. After that, the two sides prepared to do battle.[1]



Asad Tribe covering Bajilah Tribe Qadisiyya

The Muslims clashed with the Persians in a bitter fight. Sa'd Ibn Abi Waqqas ﷺ, who was suffering from boils, was unable to ride his horse and as a result, was forced to direct the battle from the roof of one of the houses.[2]

The Persians had prepared a number of elephants for this battle, following their success with them on the day of the Battle of *Al-Jisr* (the Bridge), when they had caused havoc in the Muslim ranks and terrified their horses, forcing them to retreat.

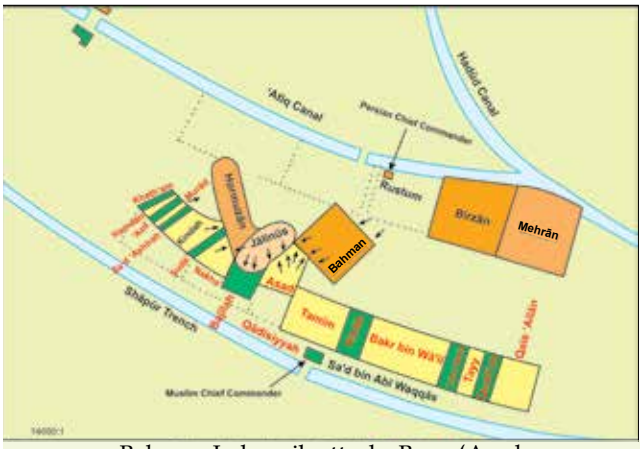
On this occasion, the Muslim fighters advanced on foot and they succeeded – in spite of the danger – in toppling the elephants' riders, as a result of which, the elephants scattered and the danger to the Muslims from them was reduced. On the first day, more than five hundred Muslims were martyred and it became known as the Day of *Armath* (Engagement).[3]

On the morning of the second day of the battle, reinforcements for the Muslim army arrived from Ash-Sham (Syria); they had been sent by order of 'Umar Ibn Al-Khattab ﷺ and they were commanded by Hashim Ibn 'Utbah Ibn Abi Waqqas ﷺ. The advance guard was commanded by Al-Qa'qa' Ibn 'Amr At-Tameemi ﷺ, who had organised his troops into groups of ten, so that at set intervals, ten men would arrive at the battleground. They stirred

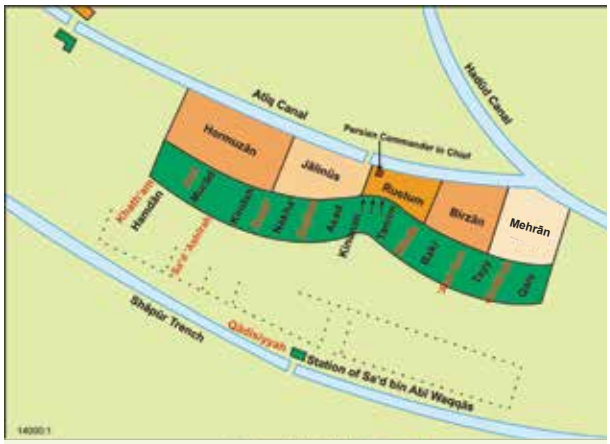
1)For details, see the story of Rib'i Ibn 'Amir's meeting with Rustum in '*Tareekh At-Tabari*' (vol. 4/106), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/463).

2) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/113).

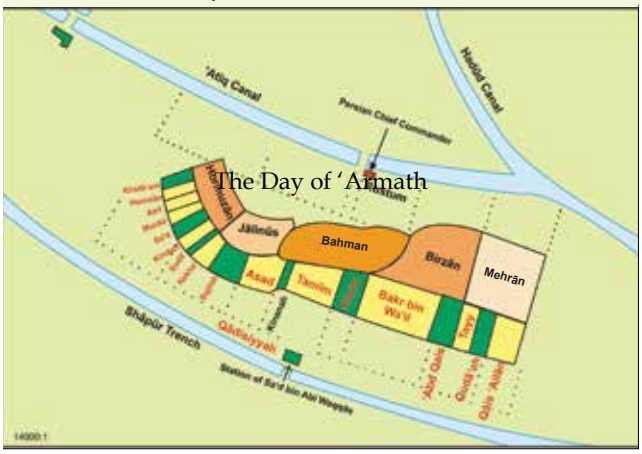
3) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/119), Al-Mas'oodi, '*Murūj Adh-Dhahab*' (vol. 2/321), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/469).



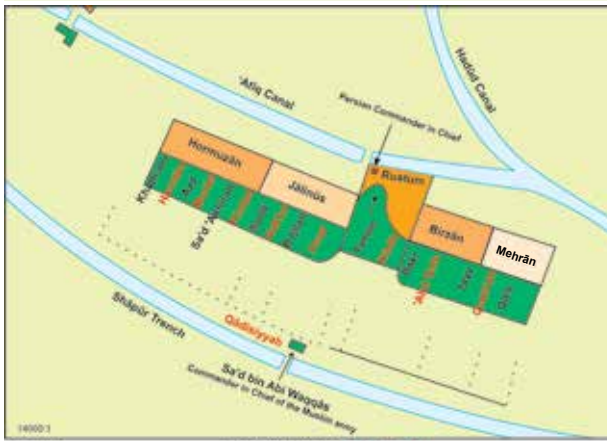
Behman Jadawaih attacks Banu 'Asad



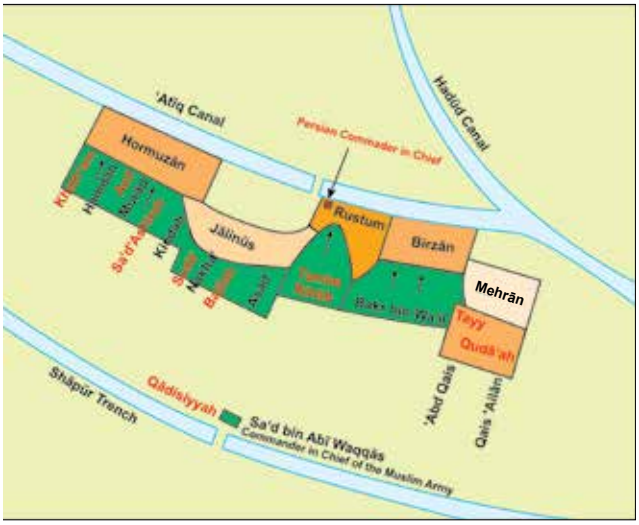
The Day of 'Aghwath



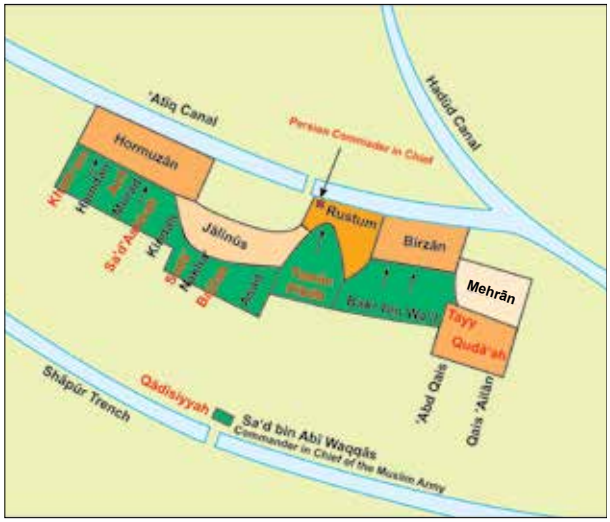
The Day of 'Armath



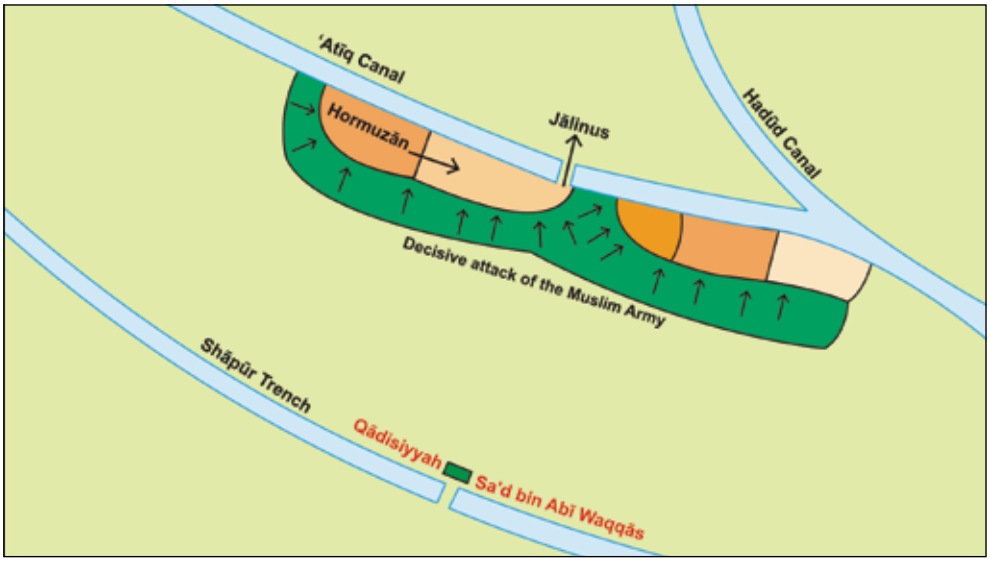
The Day of 'Ammas.



The Day of Qadisiyyah, Attack of Banu Tamim



The Day of Qadisiyyah, Attack of Banu Tamim



The Decisive Phase of the Battle of Qadisiyyah, The Murder of Rustum and the Flight of Jalinus and Hormuzan

up a lot of dust, which gave the impression to the enemy that they were great in numbers. The arrival of the reinforcements continued for a long time, which struck terror into the hearts of the Persians, while strengthening the resolve of the Muslims. Al-Qa'qa' ﷺ and those with him succeeded in penetrating to the heart of the battle and killing some of the high ranking Persian commanders. They also tied waterskins to their camels and inflated them with air, then draped them with clothes and rugs and drove them towards the Persians' horses, causing them to flee from the conflict. Signs of victory for the Muslims were observed on that day and the day became known as *Aghwath* (Help) because of the arrival of the reinforcements and the help that came to the Muslims.[1]

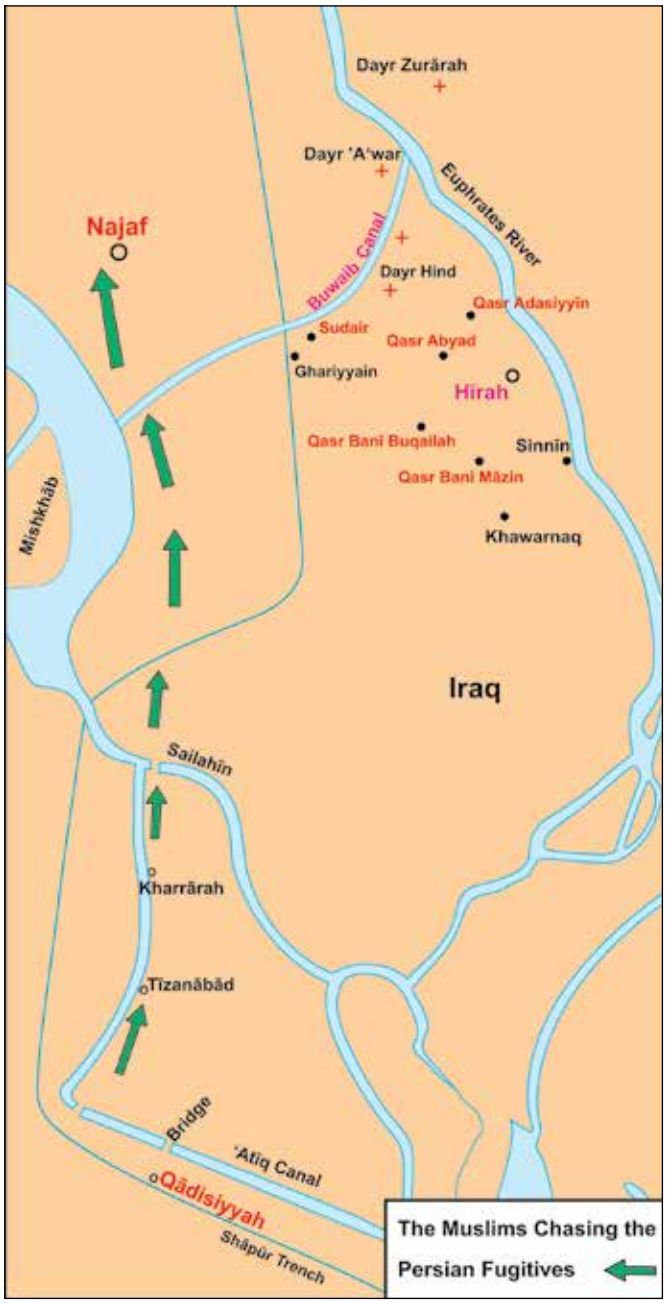
On the morning of the third day of the battle, which became known as *'Ammas*, the fighting between the Muslims and the Persians began again and the Persians once more resorted to the use of elephants. These caused great harm to the Muslims, but the Muslim champions remained steadfast and resisted them with courage and fortitude, targeting their eyes and their trunks, causing them to flee from the battlefield. And on that day, the scale tipped in favour of the Muslims, after they had withstood a severe test (of their courage and fortitude). As night approached, the fierceness of the fighting increased and it continued in the dark, The Muslims remained resolute, displaying

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/120), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/473), Ibn A'tham, '*Al-Futooh*' (vol. 1/161).

the dedication of heroes[1] and on that dark night, naught was heard but the clash of swords; it became known as the Night of *Al-Hareer* (Rattling).[2]

The Muslims withstood the test and in the morning, the fighting continued until midday, at which time the Persians began to flee from the battlefield and Rustum, the Persian commander, attempted to flee and save himself. However, one of the Muslim champions came upon him and killed him. The Persians continued to flee and victory fell to the Muslims at the end of the encounter.[3]

This battle was one of the most important of engagements that took place between the Muslims and the Persians, since the best of the Persian forces took part in it and the defeat played a major role in crushing the Persians' spirit and in allowing the Muslims' subsequent reconquest of most of the territories they had lost to the Persians. It also paved the way for the conquest of Al-Mada`in (Ctesiphon). In addition, the Muslims captured a huge amount of booty, which aided them in their later conquests.



Pursuit of Persian Fugitives after the Battle of Qadisiyyah

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/124), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/477).
2) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/132), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/479).
3) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 132), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 259).


Taq Kisara al-Mada'in

The Conquest of Al-Mada`in (Ctesiphon (in the Year 15 A. H.):

Al-Mada`in was the capital of the Sassanian Empire of Persia and the Messenger of Allah ﷺ had given the Muslims the good tidings of its conquest during his lifetime, so the Muslims had been awaiting this promised day. After the Battle of Al-Qadisiyyah, Sa'd Ibn Abi Waqqas ﷺ remained with the Muslim army for two months in Al-Qadisiyyah, in order to allow time for the injured to be treated and to wait for instructions from the Caliph, 'Umar Ibn Al-Khattab ﷺ. After that, Sa'd ﷺ began to extend the Muslims' sphere of influence to the lands that lay between the Tigris and the Euphrates and he continued to do so until orders came from 'Umar ﷺ to advance on Al-Mada`in.

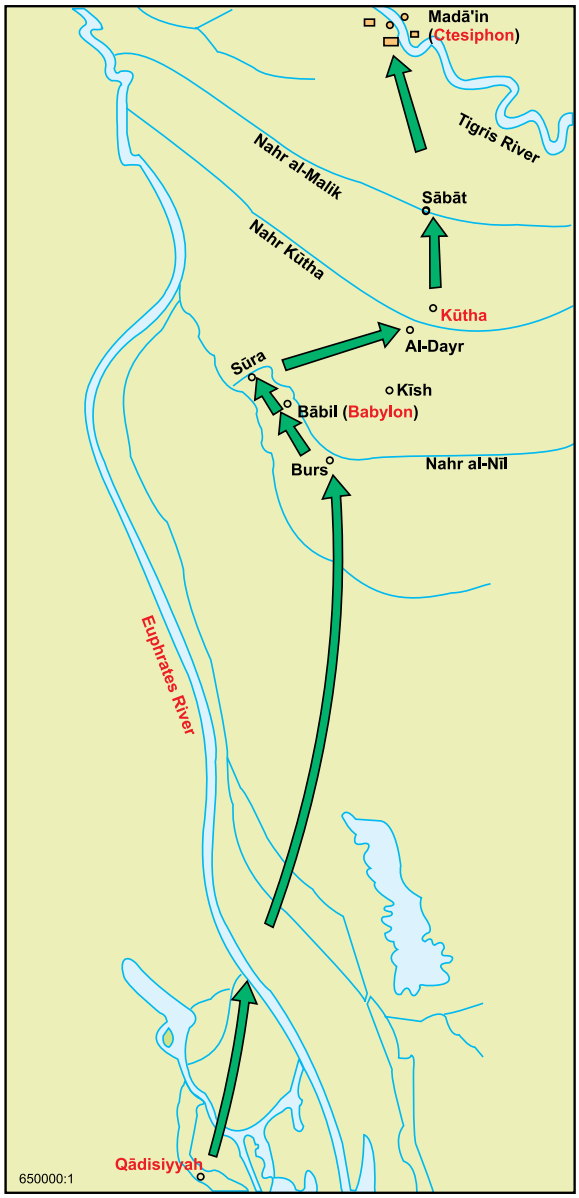
The Muslims reached Al-Mada`in and found that the Tigris prevented them from advancing on it, due to the fact that the Persians had destroyed the bridges over it. In spite of this, the Muslims mounted a siege of the city that lasted for a number of months, during which time, they conquered the regions to the west of it.[1] Also during this time, the Persians occupied themselves with emptying Al-Mada`in of its treasures, while Yazdegerd, the Persian Emperor, fled to safety. In spite of this, the defence of Al-Mada`in was well organised and strong. The Muslims had managed to cross the Tigris under the leadership of Sa'd Ibn Abi Waqqas ﷺ. They crossed on horseback, which dismayed the Persians and caused some of them to flee. This enabled the Muslims, under the leadership of Sa'd Ibn Abi Waqqas ﷺ, to enter Al-Mada`in, after which he

1) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 133) and Al-Balādhurī, '*Futooh Al-Buldan*' (p. 262).

headed towards the White Palace, which contained the famed *Eewan* of Kisra.[1] Sa'd ﷺ entered the palace with humility and meekness towards Allah, reciting the Words of Him, Most High:

﴿كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا۟ فِيهَا فَٰكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ﴾

How many of gardens and springs have they (Fir'awn's [Pharaoh's] people, left? And green crops (fields etc.) and goodly places? And comforts of life wherein they used to take delight? Thus (it was)! And We made other people inherit them. And the heavens and the earth wept not for them , nor were they given a respite.} (Soorah Ad-Dukhan 44:25-29).

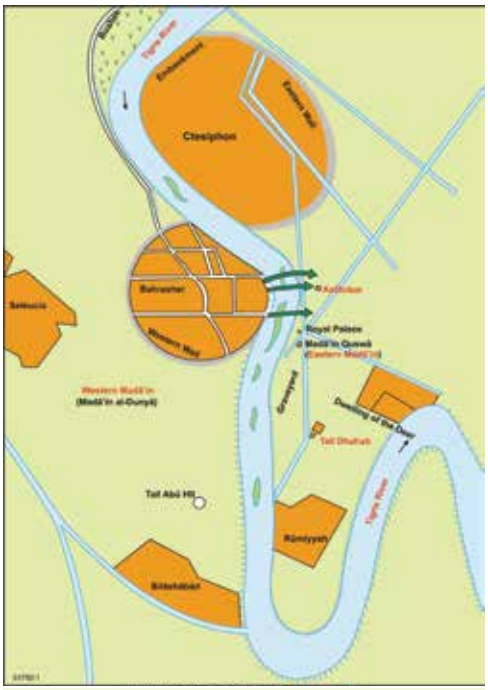


The Muslim Army Conquers Mada'in (Ctesiphon)

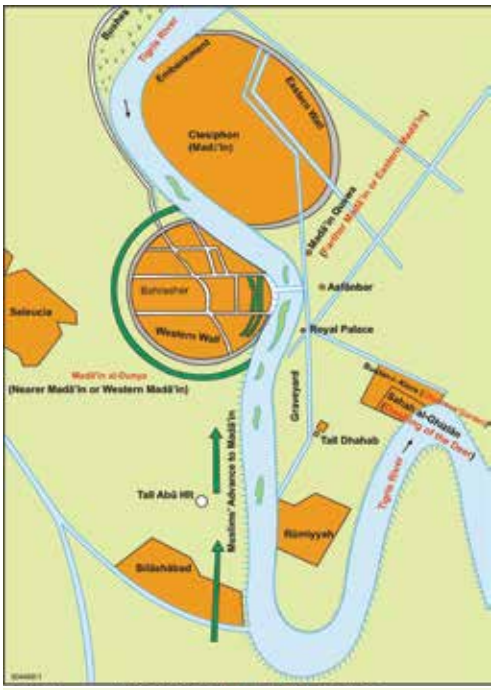
Sa'd ﷺ made the call to prayer, proclaiming the words of *Tawheed* (i.e. Allah's Oneness) in that palace and he extinguished the fires of the Magians. Then he performed the Friday prayer therein.[2] The Muslims acquired a huge amount of booty and they sent a fifth of it to Al-Madinah. When 'Umar Ibn

1) *Eewan*: A recess-like sitting room, with a raised floor.

2) Al-Balādhurt, '*Fath Al-Buldan*' (p. 263), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/173), Ibn A'tham Al-Koofi, '*Al-Futooh*' (p. 166), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/514).



Invasion on Asfanbar and Ctesiphon (Eastern Mada'in)



The fall of Bahrasher (Western Mada'in)to the Muslims

Al-Khattab ﷺ saw it, he said, "People who hand in (booty such as) this are indeed honest." 'Ali ﷺ replied, "You have acted virtuously, so your people have acted virtuously towards you. Had you acted greedily, they would have responded in the same manner."[1]

The Muslims remained in Al-Mada`in for a few months and during that time, they would go out from it to conquer a number of territories, including Jaloola`, Al-Mawsil, Tikreet and others.[2]

After the conquest of Al-Mada`in, the Muslims selected two main locations in which to take up residence in Iraq, undertaking the construction of two new cities: Al-Koofah and Al-Basrah.[3] From these two cities, the Muslim armies swept forth to complete the conquest of the lands of Persia and they appointed Salman Al-Farisi ﷺ as governor of Al-Mada`in and as a caller (to Islam) for the sons of his people.[4]

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/177), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/518).
2) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 264), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/179).
3) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 128 and 138), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/191), Al-Mas'oodi, '*Murūj Adh-Dhahab*' (vol. 2/328-329), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/528).
4) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/173), Adh-Dhahabī, '*Seerah A'lam An-Nubala*' (vol. 1/546).



An ancient picture of the fort of Nahawand

Nahawand, the Conquest of Conquests (in the Year 21 A. H.):

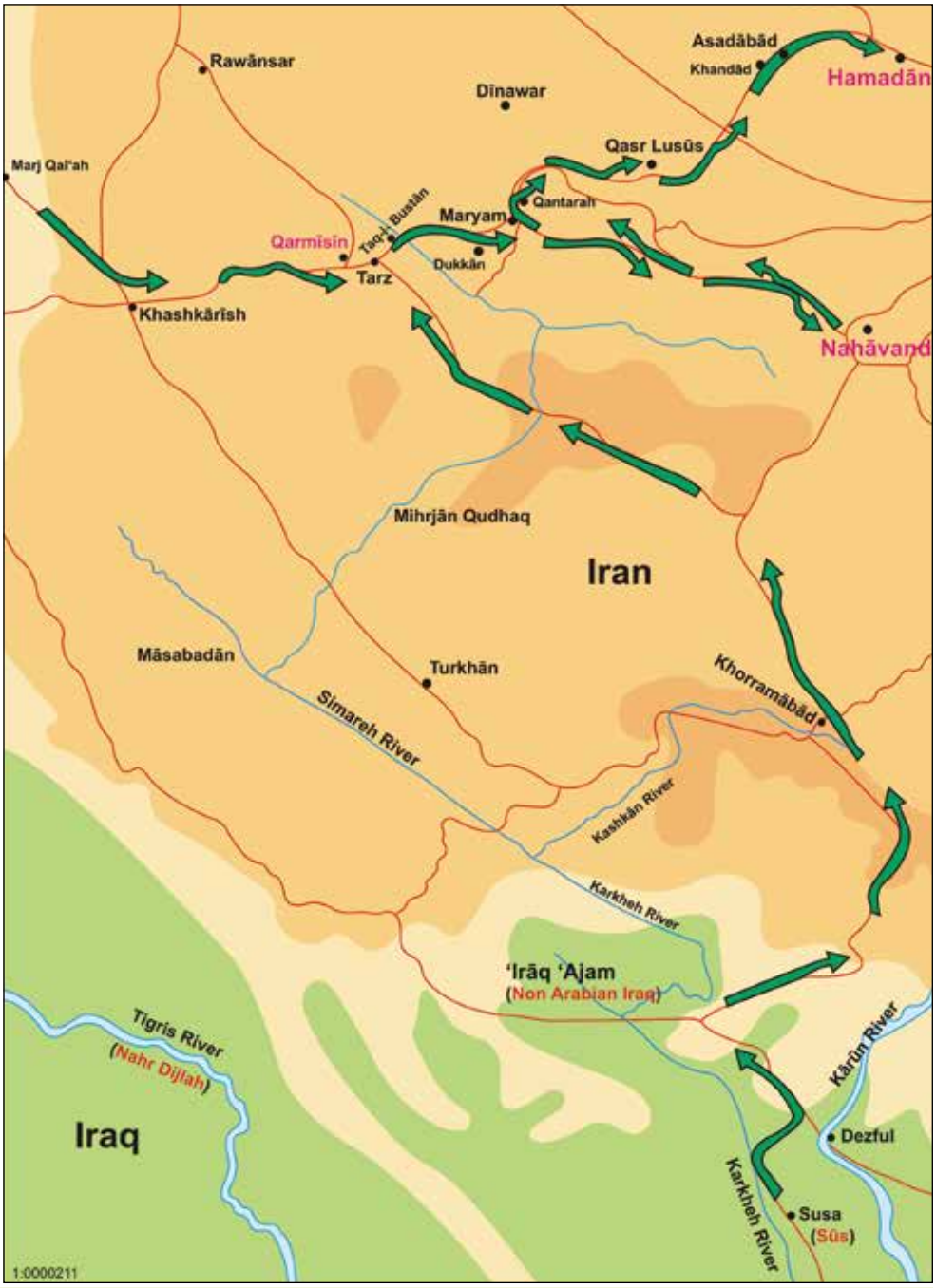
In the year 19 A. H., the Muslims had established themselves in Al-Basrah and Al-Koofah and they began to spread out from there to complete the conquests. These two cities had become full of Muslims, who had arrived from all quarters, regardless of whether they were Arabs or non-Arabs who had embraced Islam. The Emperor of Persia, Yazdegerd, was travelling around the eastern lands of Persia, in an attempt to gather a force to expel the Muslims.[1]



The Emperor of Persia, Yazdegerd

Yazdegerd succeeded in gathering an army of more than a hundred thousand fighters to attack the Muslims, but 'Umar ﷺ came to know of the matter and he began to prepare the Muslims for the battle. He wanted to lead the troops himself, but the *Shoora* (Council) members among the Companions ﷺ convinced him to remain in Al-Madinah, for that would leave the Muslims in a

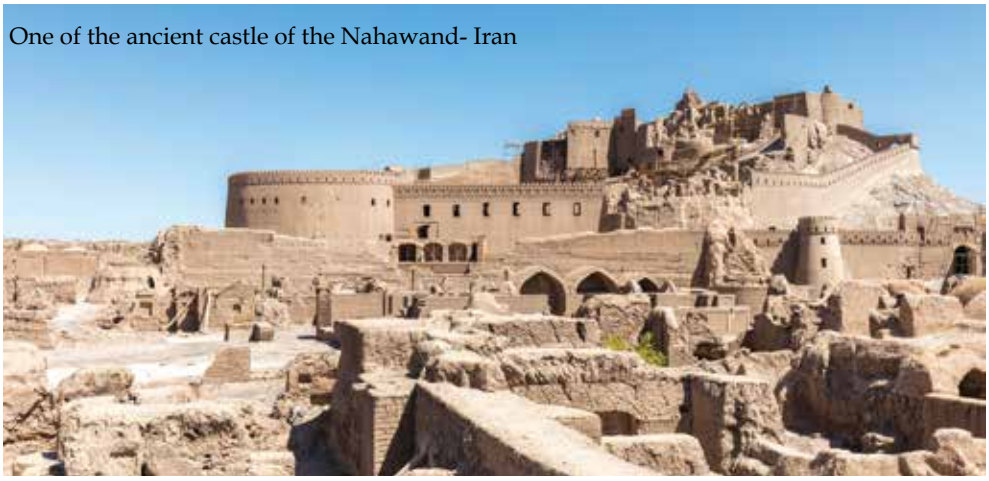
1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 147), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/231).



Advancement of the Muslim forces towards Hamadan and Nahawand

stronger position. So 'Umar ﷺ chose An-Nu'man Ibn Muqrrin Al-Muzani ﷺ to command the Muslim forces.[1]

1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 128), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/232).


One of the ancient castle of the Nahawand- Iran

The Muslims did not wait for the anticipated Persian attack; instead they mounted a surprise attack on the Persians before the latter could launch their own attack. They headed for Nahawand, led by An-Nu'man Ibn Muqarrin ﷺ, which forced the Persians to remain in the fortress of Nahawand. The Muslims continued to besiege them, without any fighting which might have decided the battle one way or the other, so the Muslims prepared a plan that would bring the matter to an end. Their plan was to engage the Persians in battle, then to retreat, as if they had been routed. They did this and, (as expected,) the Persians emerged from their fortress and crossed the trench, on which the Muslims turned around and surrounded them and a great battle was fought. At the start of the battle, the Muslim commander, An-Nu'man Ibn Muqarrin ﷺ was martyred, but in spite of this, the Muslims were victorious and the Persians still in the fortress were forced to make a peace treaty with the Muslims. Meanwhile, Yazdegerd fled to Merv, in eastern Persia (Turkmenistan).

The Battle of Nahawand is considered the last major, decisive battle in the conquest of Persia. For this reason, it is known as the Victory of Victories.[1] This is because after that, the Muslims spread out across the lands of Persia, conquering numerous places as they went, until they reached the borders of Sind. And although the Persian Emperor, Yazdegerd, was alive and his Empire was still considered to exist in some places, he lived the life of a wanderer, prevented by the Muslim forces from settling anywhere and raising an army.[2]

1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 149), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 300), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/240), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 3/11).

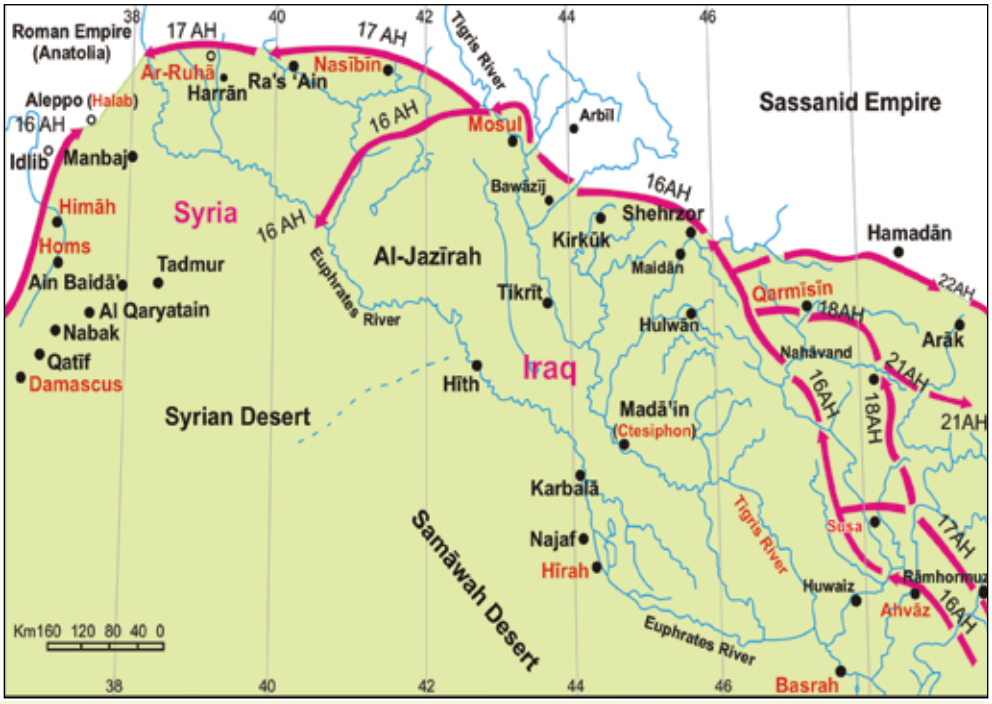
2) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 150-151), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/247, 250, 253, 254, 255, 256, 259 and 262).

b) The Conquest of Ash-Sham:

At the beginning of the Caliphate of 'Umar ﷺ, the Battle of Al-Yarmook ended in a victory for the Muslims and after it, the Muslims stopped to discuss whether they should set out for Damascus, the capital of the lands of Ash-Sham (Syria), or for Fihl, where they Byzantines had gathered a large force. They asked the Caliph for his advice and he wrote to them, saying, "To proceed: Begin with Damascus and march against it, for it is the fortress of Ash-Sham and the residence of their ruler. And distract the peoples of Fihl with the cavalry, which will be before them, at their throats."[1] Abu 'Ubaidah Ibn Al-Jarrah ﷺ, the commander of the Muslims, complied with 'Umar Ibn Al-Khattab's command and set out with the Muslim forces to besiege Damascus, leaving a section of the army at Al-Yarmook and sending another to divert the Byzantines in Fihl. When Abu 'Ubaidah ﷺ arrived at Damascus, he began the siege of it and simultaneously, he sent a section of the Muslim army to the north of Damascus, in order to distract the Byzantine forces in the north of Ash-Sham and to prevent them from reinforcing their companions in Damascus.

Damascus was protected by walls and by waters flowing on various sides of it.[2] Abu 'Ubaidah ﷺ had distributed the Muslim forces around

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/57).
2) The River Barada flows around most of the city.



Extension of Islamic Conquests in Iran, Iraq and Syria, till 22 AH

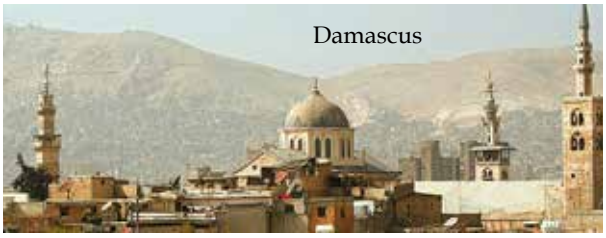


The march of the Muslim Armies to Syria

Damascus and they began a determined siege of the city which lasted for seventy days. During that time, the Muslims suffered terribly, due to the severe cold and the fact that they were in the open country. The Muslims had prepared ladders and ropes in order to scale the walls and attack the city at

a suitable time[1] and one night, the people of Damascus were distracted by one of their celebrations and Khalid Ibn Al-Waleed ﷺ took advantage of the opportunity and he swam across the River Barada with a number of brave Muslim warriors and when they reached an area that was lightly guarded, Khalid ﷺ and his men secured ladders against the walls and climbed them, crying out, "*Allahu Akbar* (Allah is Greater)!" As they did so, the Muslims outside the fortress repeated the words. The inhabitants of the city was dismayed and alarmed as Khalid ﷺ and his men descended inside the walls and fought with their swords, until they succeeded in opening the gates for the Muslims outside. Once they were opened, they rushed inside, which caused Damascus's leaders to head for the city's other gates and to surrender unconditionally to Abu 'Ubaidah ﷺ.[2]

After Damascus had been conquered, Abu 'Ubaidah ﷺ appointed as its governor the person chosen by Abu Bakr *As-Siddeeq* ﷺ before his death; and that was Yazeed Ibn Abi Sufyan ﷺ. Then he marched with the Muslim forces against the Byzantine army at Fihl, which consisted of around eighty thousand men. The Byzantines undertook works to make the waters flow around the city, so that there were muddy swamps that impeded the Muslims' progress. However, they succeeded in besieging the city and the Byzantines were forced to sally forth from it and attack the Muslims by night. But the Muslims were on the watch, for they had expected a surprise attack, and the two sides clashed in a great battle. The Byzantines were routed and tried to retreat to Fihl, but they took the wrong road and fell into the marshes that they had prepared for the Muslims. So the mire that the Muslims had disliked became a factor in their victory; for none of the Byzantines escaped except those that fled. That battle was one of the most important victories achieved against the Byzantines in Ash-Sham.[3]


Damascus

1) Al-Azdi, '*Futooh Ash-Sham*' (p. 77); He placed the conquest of Damascus (14 AH.) before the Battle of Al-Yarmook. His opinion against At-Tabari is stronger, because in fact two battles were fought, at Al-Yarmook, both in Khalid bin Waleed's command: first in 13 AH (Abu Bakr's caliphate) and the second in 15 AH (Umar's Caliphate), but Tabari and some others mistakenly mentioned only one Battle of Yarmook putting it in 13 AH and omitting the second Battle of Yarmook (the great battle) of 15 AH (See Lt.General Agha Ibrahim Akram's book (اللہ کی تلوار: خالد بن الولید) page.326 (Mohsin Farani)

2) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 128), Al-Azdi, '*Futooh Ash-Sham*' (p. 76), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/58), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/428), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 125).

3) See: Khalifah Ibn Khayyat, in his '*Tareekh*' (p. 126), At-Tabari, '*Tareekh At-Tabari*' (4/59), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/429).

The Conquest of Hims and Qinnasreen (15 A. H.):

After the Muslims had conquered Damascus and organised its affairs, some regiments from among them – led by Abu 'Ubaidah Ibn Al-Jarrah ﷺ – set out for Hims, with the intention of conquering it.[1] When he came to know of this, Heraclius, the Byzantine Emperor, prepared an army to prevent the Muslims from reaching their destination. But the Muslims defeated that army and continued on their way until they reached Hims, which they then besieged.[2] The weather was extremely cold and for this reason, the Byzantines expected that the Muslims would withdraw in haste. But in spite of the harshness of the winter, they remained steadfast and continued to besiege the city. The Byzantines were protected by walls and by the city's fortress, so the Muslims resorted to strategy in order to lure their enemy out of their citadel: during one of their clashes, the Muslims pretended to retreat, as though routed by the Byzantine forces. They abandoned their belongings and their camels and the Byzantines pursued them until they were at a distance from the walls of their citadel, at which point, the Muslims turned on them and attacked them, inflicting a mortal blow on them. Most of the army of Hims were killed, including their commander, and the remainder were put to flight. The clergy of Hims and its leading citizens were forced to seek a peace treaty from the Muslims. They announced their surrender, in accordance with certain conditions that they and the Muslims had agreed upon, including their promise to pay the *jizyah*.[3]

After affairs had been settled in Hims, Abu 'Ubaidah ﷺ sent an army commanded by Khalid Ibn Al-Waleed ﷺ to Qinnasreen. As he approached, its inhabitants sought refuge in their fortress. The commander of the Muslims, Khalid Ibn Al-Waleed ﷺ, addressed them, saying, "Even if you were in the clouds, Allah would carry us to you, or He would cause you to descend to us." The people of Qinnasreen realised the determination of the Muslims to conquer the city and Allah afflicted their hearts with terror, so they agreed to surrender and to pay the *jizyah*. On this understanding, a peace treaty

1) See: Khaleefah Ibn KHayyat, in his '*Tareekh*' (p. 127), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 136), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/153), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 128).

2) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 137), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/153).

3) Al-Azdi, '*Futooh Ash-Sham*' (p. 146), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 137), Ibn A'tham, '*Al-Futooh*' (p. 170), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/154), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/491).

was concluded between them and the Muslims.[1] After that, the Muslims continued with their conquest of the northern coastal regions in the land of Ash-Sham (Syria).[2]

1) See: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 150), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/155), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/493).

2) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 130), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 151), Ad-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 128).



The Conquest of Palestine and Bait Al-Maqdis (Jerusalem) (in the Year 16 A. H.):

After the conquest of Damascus, 'Amr Ibn Al-'As ﷺ split off from the main force with his troops and he began the conquest of the regions around Palestine, during the course of which a battle took place between 'Amr Ibn Al-'As ﷺ and the Byzantine forces, led by Artabun at Ajnadain. It was an intense battle, which resulted in victory for the Muslims. After that, 'Amr Ibn Al-'As ﷺ captured the cities of northern Palestine.[1] Then he set out for Bait Al-Maqdis (Jerusalem), which occupies a special place in the hearts of the people of all the divinely revealed religions. This is particularly so in the case of the Muslims, since it was the first of the two *qiblahs* and the third of the most sacred mosques in Islam. It was also the place to which the Messenger of Allah ﷺ was transported in the Night Journey. 'Amr Ibn Al-'As ﷺ began to besiege Bait Al-Maqdis, while the Byzantines, under the command of Artabun, defended it staunchly, using a mangonel, which they fired at the Muslims, causing great harm to them. So 'Amr Ibn Al-'As ﷺ wrote to 'Umar Ibn Al-Khattab ﷺ, asking him to send reinforcements. On receiving this letter, 'Umar ﷺ sent a message to Abu 'Ubaidah Ibn Al-Jarrah ﷺ, ordering him to reinforce 'Amr Ibn Al-'As ﷺ in his siege of Bait Al-Maqdis. So Abu 'Ubaidah ﷺ set out with his army and headed for Bait Al-Maqdis ﷺ. His arrival helped to strengthen the determination of the Muslims and to weaken the resolve of the Byzantines. They began to consider surrender and a peace treaty, especially after they had witnessed how the Muslims fulfilled their promises and their fairness in the cities they had conquered. So the Patriarch

1) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 134), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 144), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/157), Ibn Al-Atheer Balādhurī, '*At-Tareekh Al-Kamil*' (vol. 2/500).



of Jerusalem began peace talks with the Muslims. This angered the Byzantine commander, Artabun and he left Al-Quds and set out for Egypt. Meanwhile, the peace talks between the Muslims and the Patriarch and clerics of Bait Al-Maqdis continued until the latter and the city's inhabitants had agreed to surrender and sign a peace treaty. However, they insisted that 'Umar ﷺ himself must sign the peace treaty and that they would then surrender the city to him in person. So Abu 'Ubaidah and 'Amr Ibn Al-'As (may Allah be Pleased with them both) wrote a letter to 'Umar Ibn Al-Khattab ﷺ, explaining all this to him and on receiving it, he appointed Ali ﷺ to govern Al-Madinah in his absence and he wrote to the armed forces in Ash-Sham, ordering them to gather at Al-Jabiyah, so that he could meet up with them.[1]

'Umar ﷺ arrived in the land of Ash-Sham and he was met by the commanders, who were wearing brocade. On seeing them, 'Umar ﷺ began collecting pebbles and he pelted them with them, before greeting them with salutations of peace. As he did so, he said to them, "How quickly you turned away from your senses! Is it me that you are coming to meet in this attire? You have been eating well for two years. How quickly has gluttony led you astray! By God, if you did this at the head of two hundred men, I would have replaced you with others." They replied: "O, Commander of the Faithful, these are coats, and we have our weapons with us." They meant that they were concealing their weapons beneath their garments, so that the enemy should not behave treacherously towards them, because they were in a peace treaty with them. It was not, as he thought, that they were fat, or liked wearing ostentatious garments. 'Umar ﷺ said, 'Then yes (your actions are acceptable)."[2]

In Al-Jabiyah, 'Umar ﷺ met the Muslims and inspected the troops and

1) See: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 144), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/128), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/500).

2) At-Tabari, '*Tareekh At-Tabari*' (vol. 4/158).



the *mu`Azzin* of the Messenger of Allah ﷺ, Bilal Ibn Rabah ﷺ called the *azan* for them and he had not done so since the death of the Messenger of Allah ﷺ. On hearing him, the Muslims were reminded of the Messenger of Allah ﷺ and they all wept.[1]

Then 'Umar ﷺ met with the representatives of Bait Al-Maqdis and he wrote a covenant for them in which he granted them protection for their lives, their property and their churches. It also stipulated that they would not be forced to abandon their religion and that they would have the choice to remain under the protection of the Muslims or to move to the lands of the Byzantines. He furthermore guaranteed that if anyone left, his person and his property would be safeguarded until he reached his destination. The inhabitants of Bait Al-Maqdis also insisted that none of the Jews should live with them.[2]



Elimination of the Romans from Palestine

This covenant is proof of the good treatment meted out to the people of other religions by the Muslims and the protection of their rights that they received from them.

After that, 'Umar ﷺ set out for Bait Al-Maqdis and he was met by its inhabitants and its patriarchs. After entering Bait Al-Maqdis, 'Umar ﷺ outlined plans to build a mosque[3] and he remained there for a number of days. Then he departed for Al-Jabiyah, where he remained for a time with

1) Adh-Dhahabī, '*Siyar A'lam An-Nubala*" (vol. 1/357).
2) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 145). See also the wording of the covenant with them in '*Tareekh At-Tabari*' (vol. 4/159).
3) The mosque built in Jerusalem (Bait Al-Maqdis), at the order of Umar, ﷺ is Al-Masjid Al-Aqsā

the Muslims and their commanders, discussing various military matters. After that, he returned to Al-Madinah.[1] With the conquest of Bait Al-Maqdis, the Muslims had conquered most of the land of Ash-Sham and they had effective control over it, after having faced numerous hardships and battles.

Then in the year 18 A. H., there was a widespread outbreak of plague in Ash-Sham (Syria), which became known as the Plague of 'Amwas, in reference to one of the villages of Palestine. During this outbreak, around twenty thousand of the Muslim troops died. They included some of the leading lights among the Companions ﷺ, such as Abu 'Ubaidah Ibn Al-Jarrah ﷺ, Mu'adh Ibn Jabal ﷺ, Shurahbeel Ibn Hasanah ﷺ, Al-Fadl Ibn Al-'Abbas ﷺ, Yazeed Ibn Abi Sufyan ﷺ and others ﷺ. But in spite of this, the Muslims succeeded in consolidating their control of the land of Ash-Sham and they began to consider other conquests.[2]

The Conquest of Al-Jazeerah(in the Year 18 A. H.):

Al-Jazeerah (Upper Mesopotamia) is a wide region that is currently located presently in the northeast of Ash-Sham, in the north west of Iraq and in the south of Turkey. It was given this name because it lies between two rivers, the Tigris and the Euphrates. It consists of a number of important cities, such as Ar-Ruhā, Ar-Raqqah, Naseebeen, Harran, Mardin, Mosul and others. Some of these cities belonged to Persia and some of them belonged to Byzantine Empire ; and most of their inhabitants were Christians.[3]

In the year 18 A. H., 'Umar ﷺ directed 'Iyadh Ibn Ghanam ﷺ to set out from the land of Ash-Sham and to begin the conquest of Al-Jazeerah. He succeeded in conquering most of its cities, some of them by force and some of them by treaty.[4] Towards the end of the Caliphate of 'Umar Ibn Al-Khattab ﷺ, the inhabitants of Al-Jazeerah attempted to rebel and reject the rule of the Islamic State, but 'Umar ﷺ succeeded in subduing them with various armies, led by 'Umair Ibn Sa'd Al-Ansari, Khalid Ibn Al-Waleed, Abu Moosa Al-Ash'ari and others – may Allah be Pleased with them all.

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1) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 135), Ibn A'tham, '*Al-Futooh*' (vol. 1/229), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/161), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/501).

2) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 138), At-Tabari, '*Tareekh At-Tabari*' (4/222), Ibn A'tham, '*Al-Futooh*' (vol. 1/238), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/558), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 171).

3) For more information regarding its exact location, see: Yaqoot Al-Hamawi, '*Mu'jam Al-Buldan*' (vol. 2/134), Dr. Salahuddeen Al-Munajjid, '*Mu'jam Amakin Al-Futooh*' (p. 32).

4) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 139), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 176), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/225), Ibn 'Abdil Barr, '*Al-Istee'ab*' (his commentary on '*Al-Isabah*') (vol. 3/138), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/534 and 569).

c) The Conquest of Egypt (in the Year 20 A. H.):

The Muslims were afflicted by the Plague of 'Amwas in the year 18 A. H. and most of their army in the land of Ash-Sham (Syria) were martyred because of it. The number of men who died was around twenty thousand – about two-thirds of the Islamic army in the lands of Ash-Sham.[1] In spite of this, the Muslims did not cease their conquests; in the year 20 A. H., according to the most reliable accounts, 'Amr Ibn Al-'As ﷺ sought permission from 'Umar Ibn Al-Khattab ﷺ to conquer Egypt and he made clear to him the importance of its conquest for the Muslims and the danger – to the Muslims in general and the inhabitants of Ash-Sham in particular – posed by its remaining in the hands of the Byzantines. So 'Umar ﷺ granted permission to the Muslims, under the command of 'Amr Ibn Al-'As ﷺ, to set out and conquer Egypt. But after the army had mobilised, 'Umar ﷺ experienced a sense of fear for the Muslims and so he wrote to 'Amr Ibn Al-'As ﷺ, saying, "If my letter reaches you before you enter Egypt, then return to your place; but if you have already entered Egypt, then continue on your way." The letter reached 'Amr ﷺ after he had entered the land of Egypt and so when he read the letter, he said to the men with him, "Do you not know that this village is in the land of Egypt?" They said, "Yes." So he said, "The Commander of the Faithful has imposed on me and ordered me (saying) that if his letter reaches me when I have not yet entered the land of Egypt, then I should return. But his letter did not reach me until after I had entered the land of Egypt… so continue with Allah's Blessing."[2]



A date-palm orchard of al-'Arish (Egypt)

So the Muslims entered Egypt by way of the coastal road, passing by Al-

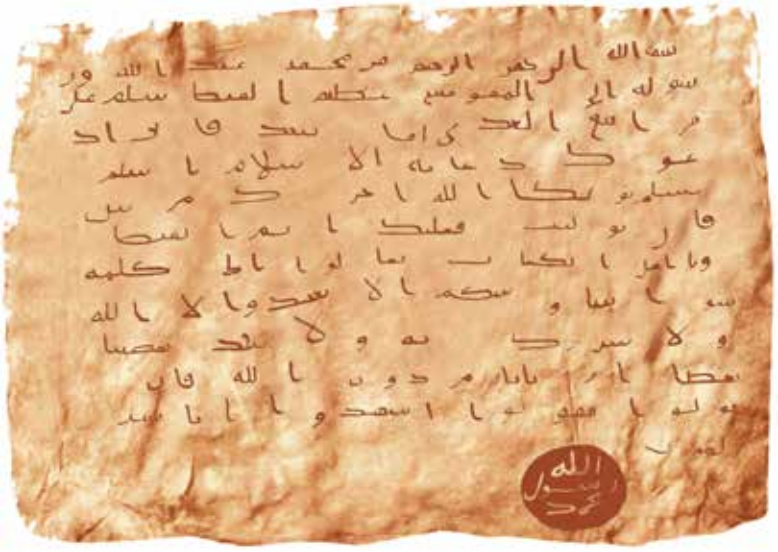
1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 138), Ibn A'tham, '*Al-Futooh*' (vol. 1/138).

2) See: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 214), Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/288).

'Areesh and from there, they proceeded on to Al-Firma (Pelusium), which was a Byzantine garrison that lay in the east of Egypt. The Muslims fought the Byzantines there for about a month, at the end of which, they succeeded



Attack on Egypt from Palestine



The letter of the Prophet ﷺ to Muqauqas

بسم الله الرحمن الرحيم، من محمد عبدالله و رسوله إلى المقوقس عظيم القبط سلام على من اتبع الهدى، أما بعد: فإني أدعوك دعاية الإسلام أسلم تسلم يؤتك الله أجرك مرتين فإن توليت فعليك إثم القبط و يا أهل الكتاب تعالوا إلى كلمة سواء بيننا ألا تعبدوا إلا الله ولا تشركوا به ولا يتخذ بعضنا بعضًا أربابًا من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون.

in conquering it. Then they set out for Balbees and succeeded in conquering it. After that, 'Amr Ibn Al-'As ﷺ and his men conquered numerous towns and Byzantine fortresses and this continued until they reached Babylon Fort; it was (considered to be) an impregnable fortress, which was surrounded by moats filled with water. The Muslims besieged it for a number of months, but it proved difficult for them to conquer and so 'Amr Ibn Al-'As ﷺ wrote to 'Umar Ibn Al-Khattab ﷺ, asking him to send reinforcements. On receiving the letter, 'Umar ﷺ reinforced him with ten thousand men, commanded by Az-Zubair Ibn Al-'Awwam, 'Ubadah Ibn As-Samit and Maslamah Ibn Mukhallad ﷺ.[1]

The Muslims continued their siege of the fortress and messages continued to be exchanged between them and the Byzantines. Al-Muqawqas, the Byzantine-appointed ruler of the Copts in Egypt, also tried to acquire intelligence regarding the Muslims' situation from messengers (spies)

1) See: At-Tabari, '*Tareekh At-Tabari*' (vol. 4/227), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/564), Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/290).

who remained among the Muslim troops for a number of days. He asked them, "How did you find the Muslims?" They answered, "We saw a people to whom death is more beloved than life and to whom humility is more beloved than high rank. None of them desires or craves the life of this world. They wish no more than to sit in the dust and to eat on their knees. Their commander is like one of them and no distinction is made between the lowest of them and the highest of them, or between the leader among them and the slave. When prayer time comes, none of them fails to attend it; they wash their extremities with water and they are humble in the performance of their prayers." Al-Muqawqas said, "If these people were to confront the mountains, they would bring them down."[1]

Al-Muqawqas asked the Muslims to send a delegation to him, in order to negotiate with them. So the Muslims sent a delegation headed by 'Ubadah Ibn As-Samit ﷺ and he met Al-Muqawqas and talks took place between them, in the course of which he threatened them with the Byzantine forces, impressing on them the (supposed) weakness of the Muslims, the smallness of their numbers and the paucity of their weapons. But 'Ubadah Ibn As-Samit ﷺ said to him, "Do not deceive yourself and your companions! As for that with which you attempt to frighten us, i.e. the Byzantine forces and their great numbers, and (your belief) that we cannot overcome them, upon my life, this does not cause us to fear or weaken our resolve. If what you say is true, then by Allah, that is the most desirous for us. Fighting them is the most justifiable for us with our Lord when we reach him. When we are all killed, He will establish a place for us in His Paradise. There is nothing more preferable to us than that. In this case we will obtain one of the two best things, either the great booty of the world if we overcome you, or the booty of the Hereafter if you overcome us. These are the two conditions that we prefer after battle. And Allah, the Almighty, the All-Powerful, says to us In His Noble Book:

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ﴾

"How often a small group overcame a mighty host by Allah's Leave?" And Allah is with as-sabireen (the patient ones, etc.).[Al-Baqarah 2:249].

There is not a man among us who does not pray to his Lord day and night to grant him martyrdom, and to not return him to his country, nor to his land,

1) Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*', Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/290).



Roman ruins in Coptic Christian city area in Cairo Egypt

nor to his people, nor to his children. None of us has any worries for his family because each of us has entrusted his people and his children with his Lord. Our only concern is what lies before us." [1]

Al-Muqawqas was impressed by the words of 'Ubadah Ibn As-Samit ﷺ and he realised the strength of the Muslims and the fact that Allah was helping them, so he determined to make peace with them and to pay them the *jizyah*. But Byzantines rejected that [2] and so the siege of the fortress continued. Then Az-Zubair Ibn Al-'Awwam ﷺ and some brave Muslim warriors succeeded in scaling the fortress walls using ladders and when they reached the top, they called out, "*Allahu Akbar* (Allah is Greater)!" and the Muslims outside the fortress repeated, "*Allahu Akbar*!" and the enemy trembled. Then Az-Zubair Ibn Al-'Awwam ﷺ entered the fortress and succeeded in opening the gate for the Muslims. On this, those in the fortress hastened to make peace with the Muslims and they declared their surrender and their submission and agreed to pay the *jizyah*. The result of the conquest of the fortress was that the Muslims became rulers of most of Egypt, establishing control over the centre and the south of the country.[3]

1) Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/292).'
2) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 217 and 220), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/226), Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/292).'
3) Thaleefah Ibn Khayyat, in his '*Tareekh*' (p. 143), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 216), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/230).

The Conquest of Alexandria (in the Year 21 A. H.):

Alexandria was the largest city in Egypt; it was protected by walls in the south and by the sea in the north. There were many Byzantines living in it and its fighters numbered more than fifty thousand.[1] After the fall of Babylon Fort, the road lay open for the Muslims and so they set out for Alexandria, which lay to the north of Babylon. As they travelled towards it, the Byzantines assembled a huge force which tried to halt them and prevent them from reaching Alexandria. But Allah helped them against that force in several battles and they continued on their way until they reached the walls of Alexandria. On arriving, they mounted a siege of the city, which lasted for four months. During that time, numerous battles took place between the two sides. Throughout the siege, the Byzantine ships were supplying the city with weapons and men by sea.[2]

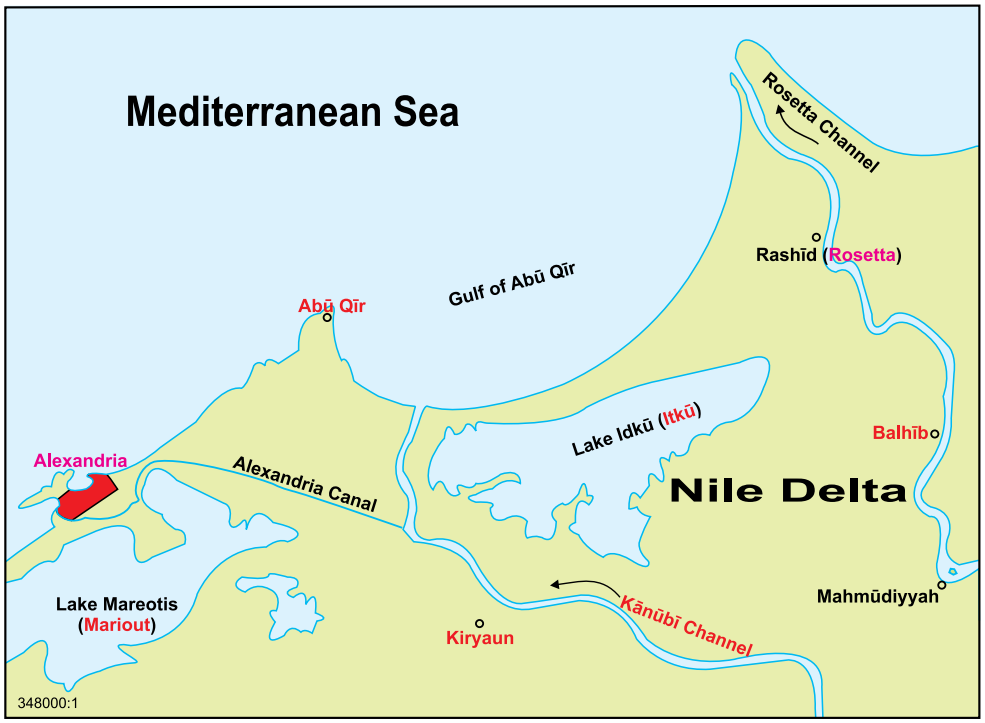
'Umar Ibn Al-Khattab ﷺ had become impatient with the slow progress of the conquest and so he wrote to 'Amr Ibn Al-'As ﷺ, saying, "I am surprised at your slowness in conquering (Egypt) and there is no cause for this except that you have come to love this worldly life, like your enemy. But Allah, Most Blessed, Most High, does not help a people unless they have a sincere

1) See the description of this city at the time of its conquest in Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/166).'

2) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 218 and 222), Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/166), Ibn Al-Atheer '*At-Tareekh Al-Kamil*' (vol. 2/567).







The Conquest of Alexandria (Egypt)

intention. I sent you four soldiers and I informed you that any man among them is worth a thousand men, according to my knowledge. That is, unless they have become changed by that which changed those before them. So when my letter reaches you, deliver a sermon to the people and incite them to fight their enemy and encourage them to be patient and to have a sincere intention. Present those four soldiers to them and let them all pass before them, in order that they may have the solidarity of one man. Let this occur in the afternoon on a Friday, for that is a time when (Allah's) Mercy descends and a time when prayers are answered. And let the people implore Allah and ask Him for victory against their enemy." So when the letter reached 'Amr Ibn Al-'As ﷺ, he read it to the people and he summoned the four soldiers and presented them to them (i.e. the people). He then ordered the people to purify themselves, to pray and then supplicate. Then he gave the banner to 'Ubadah Ibn As-Samit ﷺ and the Muslim forces plunged into a fierce battle with the Byzantines, after which they succeeded in conquering Alexandria by force. This was the first conquest, after a siege that had lasted for more than six months. They agreed to accept the *jizyah* from the inhabitants and they established their rule over it.[1]

After the conquest of Alexandria, the Muslims completed their conquest of Egypt, in particular, a number of regions in Upper Egypt, the (Nile) Delta and others. Finally, the Muslims established complete control over all of Egypt, partly helped by the fact that the inhabitants of its cities were happy to submit to them and to pay the *jizyah*.[2]

After that, the Muslims continued on to Barqah and Tripoli (Libya) and they succeeded in conquering them by peace treaty, the inhabitants agreeing to pay the *jizyah*. Following this, 'Amr Ibn Al-'As ﷺ received orders from 'Umar Ibn Al-Khattab ﷺ, instructing him to discontinue his conquests to the west of Egypt, for he feared for the Muslims and desired them to consolidate their gains in the conquered lands of Egypt first.[3]

1) Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/165)'. See also Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/567).

2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 150), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 222), Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/165)', Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/567).

3) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 219), At-Tabari, '*Tareekh At-Tabari*' (vol. 4/230), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 2/567), '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 224).

Thirdly

The Caliphate of 'Uthman Ibn 'Affan رضي الله عنه

Just prior to the death of 'Umar Ibn Al-Khattab ﷺ, the Muslims had succeeded in conquering all of Iraq, most of the lands of Ash-Sham and Egypt and part of North Africa. Meanwhile, the Persian and Byzantine states still remained and continued to attempt to recover the territories they had lost at the hands of the Muslims. For this reason, the Muslims had to exert all of their efforts to preserve the gains they had made and at the same time, to try to conquer new lands.

The Conquest of Ifreeqiyah (in the Year 27 A. H.):

Egypt and North Africa had belonged to the Byzantine Empire, but the Muslims had succeeded in conquering Egypt and they had advanced into North Africa during the Caliphate of 'Umar Ibn Al-Khattab ﷺ.[1]

At the start of the Caliphate of 'Uthman Ibn 'Affan ﷺ, the Byzantines attempted to oust the Muslims from Egypt and they attacked Alexandria by sea in the year 25 A. H.. They succeeded in recapturing the city and they killed its Muslim inhabitants, after which they repaired its defences and began to prepare their forces there for a continuation of their advance against the Muslims in the south. However, the Muslims did not give them the opportunity; 'Amr Ibn Al-'As ﷺ led the Muslim armies towards Alexandria before they had made their preparations, fighting numerous battles against

1) See the previous chapter of this book.



them on the road. On reaching Alexandria, he surrounded the city and the Muslims stormed it, taking it by force and restoring Muslim rule there. After that, it became the base of their operations for the conquest of North Africa.[1]

In the year 27 A. H., 'Abdullah Ibn Sa'd Ibn Abi As-Sarh ﷺ was appointed governor of Egypt and he sought permission from 'Uthman Ibn'Affan to conquer Ifreeqiya[2], which 'Uthman ﷺ granted, sending him reinforcements, including Al-Hasan and Al-Husain, the sons of 'Ali Ibn Abi Talib, 'Abdullah Ibn Az-Zubair and others ﷺ. 'Abdullah Ibn Sa'd ﷺ set out with the Muslim

1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 158), Ibn 'Abdil Hakam, '*Futooh Misr Wa Akhbaruha*' (p. 175), Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar Bi-Zikr Al-Khitat Wal-Athar*' (vol. 1/299)'.

2) Ifreeqiyah: The part of North Africa which consisted of Trābulus (Libya), Tunisia and Algeria was called Ifreeqiyah in Arabic (Mu'jam al-Buldān:1/228)



forces and they marched on until they reached Barqah. From there, they proceeded to Tripoli.[1] Its inhabitants took refuge therein and the Muslims left them in order to deal with an army that the Byzantines had prepared; the army was commanded by Gregory and numbered a hundred thousand men fighters. The Muslims fought a number of battle against them, but the result of these battles was indecisive, so 'Abdullah Ibn Az-Zubair ﷺ advised 'Abdullah Ibn Sa'd ﷺ to divide his army into two and to fight throughout the day with the first force against the whole of the Byzantine force, while the second force rested. Then the second force would attack the Byzantine army suddenly, while they were under pressure from the first force and unprepared for further fighting. Thus in the Battle of Subaitilah (Tunisia) 'Abdullah Ibn Az-Zubair ﷺ managed to kill Gregory, the commander of the Byzantine forces, upon which they were routed. And when the rulers of the neighbouring cities saw that the Muslims were victorious, they agreed to pay the *jizyah* to the Muslims, on condition that they Muslims spared them from attack. In this manner, the Muslim subjugation of a large portion of North Africa was achieved, in particular, the region known today as Libya and Tunisia.[2]

1) See the location in the attached map.

2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 159), Al-Ba'qoobi, in his '*Tareekh*' (vol. 2/165), At-Tabari, '*Tareekh At-Tabari*' (vol. 5/48), Ibn A'tham Al-Koofi, '*Al-Futooh*' (vol. 1/259), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 312).



The Conquest of Al-Magrib (Tunisia) and Ifreeqiyah



The Light House of Bizerta



The Ruins of Carthage



The coastal city of Jarbah (Tunisia)



Ancient Egyptian temple of Tutankhamun in Nubia

a) The Lands of Nubia (in the Year 33 A. H.):

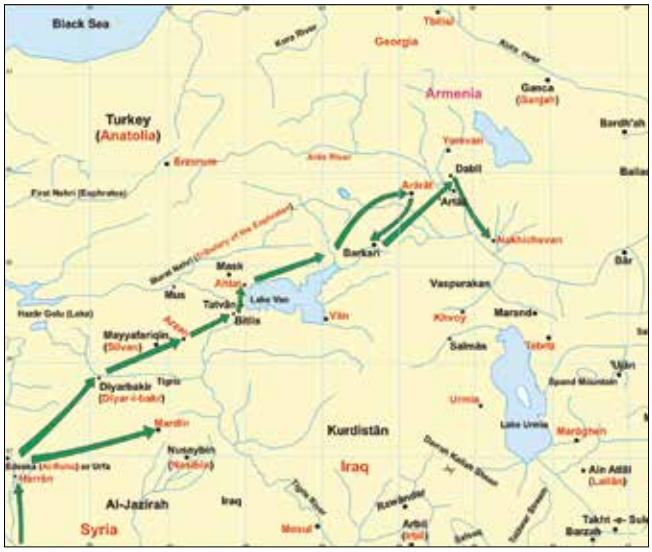
During the Caliphate of 'Umar Ibn Al-Khattab ﷺ, the Muslims attempted to extend southwards into the lands of Nubia (Sudan), under the command of 'Amr Ibn Al-'As ﷺ, but they were not successful in that and so they postponed its conquest until 'Abdullah Ibn Sa'd ﷺ was appointed governor of Egypt (in the year 33 A. H.). He fought its people on numerous occasions, the end result of which was that they were forced to sign a treaty with the Muslims, which became known as the Treaty of Al-Baqt. According the terms of this treaty, the Nubians were required to pay the *jizyah* annually to the Muslims.[1] This agreement continued to define the relationship between the Islamic State and the land of Nubia for around six hundred years, by which time the people of those regions had embraced Islam and the requirement to pay the *jizyah* was lifted from them.[2]

1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 168), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 238), Yaqoot Al-Hamawi, '*Mu'jam Al-Buldan*' (vol. 5/309).

2) See: Dr. Mustafa Mas'ad, '*Al-Islam Wan-Noobah Fil-'Usooril-Wusta*' (Cairo, Al-Anjlu Publishing, Egypt, 1960 C. E.).

b) The Conquest of Armenia (29 A. H.):

'Uthman Ibn 'Affan ﷺ sent a command to the governor of Ash-Sham, Mu'awiyah Ibn Abi Sufyan ﷺ, to send Habeeb Ibn Maslamah Al-Fihri ﷺ with a Muslim army conquer Armenia. So Habeeb ﷺ set out with a force of eighteen thousand Muslims from among the people of Ash-Sham (Syria). With these troops he was able to conquer some regions of Armenia.[1] Then the Armenians and their Patriarchs began to make new preparations for war against the Muslims and they received reinforcements from the Byzantines and from the lands of the Khazars. This forced Habeeb Ibn Maslamah ﷺ to seek reinforcements from Mu'awiyah Ibn Abi Sufyan ﷺ in Ash-Sham and from 'Uthman Ibn 'Affan ﷺ in Al-Madinah. So Mu'awiyah ﷺ sent an army to him that consisted of a thousand men, to assist him, while 'Uthman ﷺ sent a command to the governor of Al-Koofah, Sa'eed Ibn Al-'As ﷺ, ordering him to reinforce Habeeb ﷺ with an army commanded by Salmān Ibn Rabee'ah Al-Bāhili, who was one of the Muslim commanders possessing information about this region and with experience of fighting its people. So Salmān set out to help Habeeb ﷺ and his Muslim forces. But Habeeb ﷺ was able to take the Armenians and the Byzantines by surprise, killing their commander and defeating them, before the reinforcements arrived. After Salmān Al-Bāhili and his men arrived, he joined in the fighting with Habeeb ﷺ on the frontlines. The people of Al-Koofah, who were with Salman, conquered lands in the east of Armenia, while the people of Ash-Sham, who were with Habeeb ﷺ, conquered the lands to the west. They continued on until they had accomplished the (complete) conquest of Armenia, reaching the shores of the Black Sea and the land of the Caucasus; and they succeeded in adding these lands to the Islamic State.[2]



The Conquest of Armenia

1) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 202), Ibn A'tham Al-Koofi, '*Al-Futooh*' (vol. 2/108).

2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 163), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 201), Ibn Sa'd, '*At-Tabaqat Al-Kubra*' (vol. 6/131), Ibn A'tham Al-Koofi, '*Al-Futooh*' (vol. 2/111).



c) The Naval Conquests:

The Arabs – who were the pillar of the first Muslim army during the conquests – had no experience of the sea and ships, in contrast with other neighbouring nations, such as the Persians and the Byzantines. Mu'awiyah Ibn Abi Sufyan ﷺ had attempted to seek permission from 'Umar Ibn Al-Khattab ﷺ for the Muslims to sail the seas and to fight the Byzantines at sea. 'Umar ﷺ had sought details regarding the sea and sailing on it and Mu'awiyah ﷺ had provided him with very detailed information regarding it. This resulted on causing 'Umar ﷺ to fear and as a result, he did not give his permission for Mu'awiyah ﷺ or anyone else to part in naval warfare.[1] The Byzantines attempted to take advantage of the sea in order to launch repeated attacks against the Muslims in Ash-Sham and Egypt – especially in the coastal areas. They would do this by attacking the Muslims from their ships and then return to safety of the sea. As a result, during the Caliphate of 'Uthman ﷺ, the Muslims felt the necessity to construct a strong Muslim fleet which would protect the Muslim coastal ports against Byzantine attacks

1) See this description in Ibn Al-Atheer, '*Al-Kamil*' (vol. 3/95).



and further, facilitate new conquests in the islands of the Mediterranean sea. [1] After exhaustive research on the part of 'Uthman ﷺ and his emirs in Ash-Sham and Egypt, the Muslims began constructing ships in these two locations, being assisted by Roman individuals in Ash-Sham (Syria) and by Copts in Egypt, whom they paid for their work. Thus began the nucleus of the Islamic fleet. The Byzantines attempted to prevent the Muslims from constructing a fleet, by sending some saboteurs, who had infiltrated the shipyards in Tripoli and Alexandria. These saboteurs succeeded in burning the shipyards and the vessels they contained, but this did not weaken the Muslims' determination to complete their task and they continued until the Muslim ships on the Syrian coast and in Alexandria were ready. The Muslim fleet was not sufficient in strength or in numbers to take on the Byzantine fleet, but it was adequate for the purpose of defending the Muslim coasts in the face of the Byzantine ships and to undertake new conquests by sea. [2]

1) See:Al-Balādhurī, '*Futooh Al-Buldan*' (p. 157 and 158), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 3/95), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 7/164).

2) See:As-Sayyid 'Abdul 'Azeez As-Salim and Dr. Ahmad Mukhtar Al-'Ibadi, '*Tareekh Al-Bahriyyah Al-Islamiyyah Fee Hawdhil-Bahril-Abyadil-Mutawassit vol. 1 – 'Al-Bahriyyah Al-Islamiyyah Fee Misr Wash-Sham '*.



Kyrenia Castle in Northern Cyprus

The Conquest of Cyprus (in the Year 27 A. H.):

After preparations for the Islamic fleet had been completed in Ash-Sham, the governor of Ash-Sham, Mu'āwiyah Ibn Abi Sufyan ﷺ sought permission from the Caliph, 'Uthmān Ibn 'Affān ﷺ, to conquer Cyprus and 'Uthmān ﷺ granted it. He imposed a condition that Mu'awiyah ﷺ should take part in the conquest himself, that he should bring his family with him and that he should not force any of the Muslims to board the ships. He also said that the *Mujahidoon* in this battle should take part voluntarily and by their own choice.[1] And these conditions that 'Uthmān ﷺ imposed were due to the newness of naval warfare for the Muslims, their general fear of this new experience and the fear of 'Uthmān ﷺ in particular, for the safety of the Muslims. A large number of the Muslims volunteered to take part in this battle, among them a group of the Companions ﷺ.[2]

Mu'awiyah ﷺ set out with this fleet from the coast of Ash-Sham in the year 27 A. H.[3] and when he and the Muslims arrived in Cyprus, the inhabitants

1) See: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 157 and 159), Ibn A'tham Al-Koofi, '*Al-Futooh*' (p. 348), At-Tabari, '*Tareekh At-Tabari*' (vol. 5/53), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 3/96).

2) See: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 159) and see also: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 160), At-Tabari, '*Tareekh At-Tabari*' (vol. 5/51).

3) At-Tabari, '*Tareekh At-Tabari*' (vol. 5/51), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 317).

sought a peace treaty, agreeing to pay the *jizyah*. The Muslims accepted this, but they imposed a condition that they assist and support the Muslims and that they should never help the Byzantines against the Muslims.[1] But the inhabitants assisted the Byzantines, revealing to them the weaknesses in the Muslim defences, so Mu'awiyah ﷺ invaded them a second time with a large fleet in the year 33 A. H. and he conquered the island by force.[2]

1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 160), though he placed the event in the year 28 A. H., Al-Balādhurī, '*Futooh Al-Buldan*' (p. 158 and 159), At-Tabari, '*Tareekh At-Tabari*' (vol. 5/51), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 317).

2) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 158), At-Tabari, '*Tareekh At-Tabari*' (vol. 5/53), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 415).



The Battle of the Masts (in the Year 31 A. H.)



The Byzantines attempted to replace the losses and defeats they had suffered at the hands of the Muslims and they gathered a large naval force, consisting of more than five hundred ships, with the intention of invading Alexandria. They set out with their large fleet, under the command of Constantine, son of Heraclius, who was the Byzantine Emperor, but the Muslims acquired intelligence regarding the movement of this fleet, so their fleets were in a state of readiness for such an encounter as this. So the fleet of Ash-Sham, under the command of Mu'awiyah Ibn Abi Sufyan ﷺ and the fleet of Egypt, under the command of 'Abdullah Ibn Sa'd Ibn Abi As-Sarh ﷺ set out at the same time and the Muslim and Byzantine fleets met in the Mediterranean Sea, at a location that lay north of Alexandria and west of Ash-Sham. The Muslim fleet numbered around two hundred ships, which was a small number, in comparison with the Byzantine ships, which numbered more than five hundred. On the Byzantine side, the fleet was commanded by their Emperor, Constantine, while on the Muslims side, the fleet was commanded by the governor of Egypt, 'Abdullah Ibn Sa'd Ibn Abi As-Sarh ﷺ . The battle began with an exchange of arrows, then they used stones. After that, the Muslims lashed their ships to those of the enemy and were then able to fight the Byzantines face-to-face, using swords and daggers. The fighting was fierce and thousands of people were killed on both sides. Great confusion occurred in the melee and the Byzantines attempted to snatch the Muslim commander, 'Abdullah Ibn Sa'd ﷺ, using grappling hooks and chains. But one of the brave Muslim warriors was able to cut the chain and he saved 'Abdullah ﷺ from the hands of the enemy. The battle



The Naval Campaigns in the Mediterranean Sea

raged on in the fiercest manner, until Allah granted victory to the Muslims.[1] Constantine, the Byzantine Emperor and commander, was injured during the battle and he fled with the remainder of his fleeing men to the island of Sicily. After that, he was murdered there by the hand of one of his own men, who held him responsible for the defeat.[2] One of the results of this battle was that the Muslims won control of the seas, just as they had control of the land and the Sea of Rome (Mediterranean Sea) became an Islamic preserve. In addition, the ships that the Muslims captured served to strengthen the Islamic fleet and after that, the attacks by sea with which the Byzantines had harassed the Muslims became less frequent, both in Egypt and in Ash-Sham (Syria).

1) At-Tabari, '*Tareekh At-Tabari*' (vol. 5/70, Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (p. 3/153-157), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 7/258).

2) Ibn Al-Atheer, '*At-Tareekh Al-Kamil*', (vol. 3/119).

d) Conquest in the East and the Destruction of the Persian Empire:

The Islamic conquests in the east during the Caliphate of 'Uthman Ibn 'Affan ﷺ were launched from Al-Koofah and Al-Basrah and each province had its own army and its own commander. The armies in Al-Koofah set out from there to Ash-Sham and to the east, either to consolidate previous conquests and punish the disobedient and those who violated their peace treaties and covenants in the conquered lands, or to conquer new lands. Al-Waleed Ibn 'Uqbah Ibn Abi Mu'ait ﷺ invaded Azerbaijan, Armenia and Ad-Dailam and he continued on until he reached the Sea of Qazween (i.e. the Caspian Sea).[1]

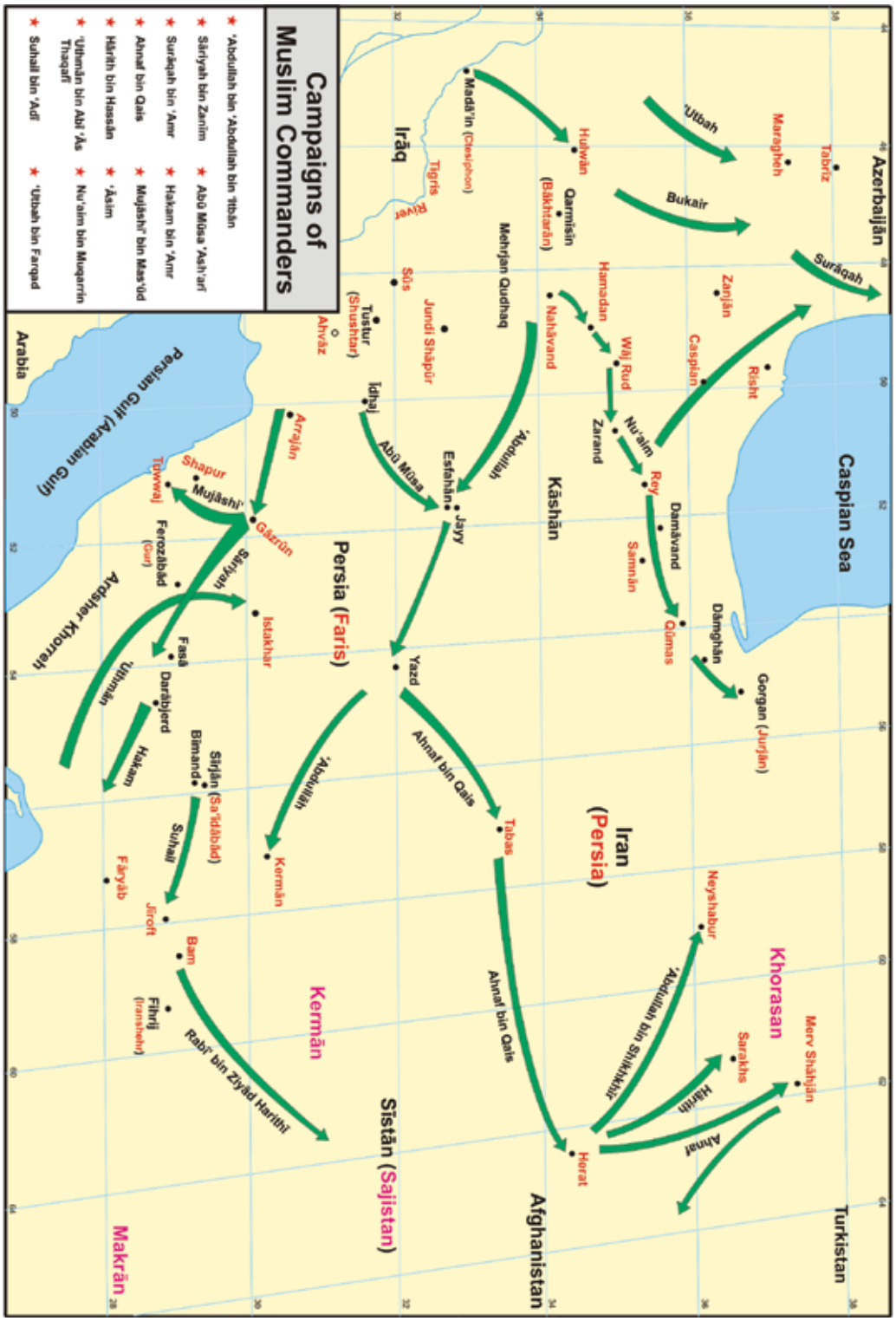
After the removal of Al-Waleed Ibn 'Uqbah ﷺ, and the appointment of Sa'eed Ibn Al-'As ﷺ in his place, the people of Al-Koofah attacked Khurasan, led by Sa'eed Ibn Al-'As ﷺ. He was accompanied in this battle by a number of the Companions ﷺ, including Al-Hasan and Al-Husain, the sons of 'Ali Ibn Abi Talib, 'Abdullah Ibn 'Abbas, 'Abdullah Ibn Az-Zubair and 'Abdullah Ibn 'Umar ﷺ. And from Khurasan, the army of Al-Koofah set out for Jurjan (Gorgan) and they accepted payment of the *jizyah* from them. Their vanguard reached Tabaristan and they forced the inhabitants to pay the *jizyah* and they punished them after they rebelled.

The Muslim armies also set out from Al-Basrah and headed east; they were led by Abu Moosa Al-Ash'ari ﷺ and they conquered Hamadan and the lands of Ar-Rai (Rey), after they had violated their treaty. They also continued to subdue the lands that had rebelled until they reached Saboor (Spapur).[2]

And in the year 29 A. H., 'Uthman ﷺ appointed the young 'Abdullah Ibn 'Amir Ibn Kuraiz ﷺ as governor of Al-Basrah. This was at a time when most of the lands of Persia had rebelled and violated their covenants with the Muslims. This was as a result of the Emperor, Yazdegerd, who had been travelling around the eastern lands of Persia, inciting the people to rebel. So 'Abdullah Ibn 'Amir Ibn Kuraiz ﷺ sent out various military units from Al-Basrah – one of which he led himself – and the Muslims returned the lands of Persia to a state of obedience and they pursued the Emperor from one location to another. Under the command of 'Abdullah Ibn 'Amir ﷺ, the

1) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 158 and 160), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 318), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 324).

2) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 161 and 165), Adh-Dhahabī, '*Tareekh Al-Islam – 'Ahd Al-Khulafa` Ar-Rashideen*' (p. 326). See also the locations of these cities in the attached map.


Campaigns of Muslim Commanders
'Abdullah bin 'Abdullah bin 'Itbān
Sārīyah bin Zanīm
Surāqah bin 'Amr
Aḥnaf bin Qais
Hārith bin Hassān
'Uthmān bin Abī 'Ās Thaqafī
Suhail bin 'Adī
Abū Mūsa 'Ash'arī
Hakam bin 'Amr
Mujāshi' bin Mas'ūd
'Āsim
Nu'aim bin Muqarrin
'Utbah bin Farqad
Azerbaijān
Caspian Sea
Iraq
Persia (Fārs)
Kāshān
Iran (Persia)
Afghanistan
Khorasan
Turkistan
Kermān
Sīstān (Sajistan)
Makrān
Arabia
Persian Gulf (Arabian Gulf)
Tabrīz
Maraghah
'Utbah
Bukair
Surāqah
Madā'in (Ctesiphon)
Tigris River
Ḥulwān
Qarmisīn (Bākhtarān)
Mehrjān Qudhaq
Jundi Shāpūr
Sūs
Tustar (Shushtar)
Ahvāz
Hamadān
Nahāvand
Wāj Rud
Zarand
Nu'aim
Zanjān
Rīsht
Caspian
Rey
Damāvand
Sāmnān
Qūmas
Dāmghān
Gorgan (Jurjān)
Iṣbahān
Abū Mūsa
Abdullah
Jayy
Yazd
Arrajān
Shapur
Mujāshi'
Tawwaj
Gāzrūn
Ferozabād (Qur)
Istakhar
Ardsher Khorreh
Fasā
Dārābjerd
Sirjān (Shāhdād)
Bīmand
Kermān
Ahnaf bin Qais
Tabas
Neyshabur
Abdullah bin Khāzim
Sarakhs
Merv Shāhjān
Harīth
Aḥnaf
Herat
Ḥakam
Suhail
Fāryāb
Jīroft
Bam
Fihrij (Iranshehr)
Rabī' bin Ziyād Harithi

Muslims succeeded in conquering the cities of Merv, Sarakhs and Kabul in the year 31 A. H. Some of the forces of 'Abdullah Ibn 'Amir ﷺ also succeeded in reconquering Kirman and Sijistan (Sīstān) and 'Abdullah Ibn 'Amir ﷺ was also able to capture Khurasan. He appointed governors over these locations and he also conquered Nishapur after bitter fighting, the result of which was that its people agreed to pay the *jizyah*. At the same time, he punished the rebels and returned them to obedience to the Islamic State.[1] And 'Abdullah Ibn 'Amir Ibn Kuraiz ﷺ sent Al-Ahnaf Ibn Qais ﷺ to Balkh in the year 31 A. H. and he succeeded in conquering it after numerous battles. Then he turned east with his army and carried on until he reached Khawarizm, which lies on the River Jayhūn (Amu Darya), but he was unable to conquer it.[2]

The result of these conquests and 'Abdullah Ibn 'Amir Ibn Kuraiz's suppression of the Persian rebellions was that Yazdegerd became the last Emperor of Persia. He lived as a fugitive on the run, moving from one region to another, until finally, some of the Persians killed him in order to be rid of him.[3] With his death the Persian Empire, which had attempted to stop the spread of Islam for a long time, ended and the Persians despaired of recovering the conquered territories from the hands of the Muslims, for no system remained to achieve that for them.

These are the conquests that we see having taken place during the Caliphate of 'Uthman Ibn 'Affan ﷺ. The Muslims' first priority was to retain the regions they had previously conquered, which was a difficult task, for they exerted themselves to the utmost and fought numerous battles, especially in Persia and this was in addition to their battles with Byzantium, in Egypt, on the coasts of Ash-Sham (Syria) and at sea, in order to retain the regions they had previously conquered. Likewise, a number of new territories were conquered, especially in Persia, the lands of Afghanistan, Armenia, Cyprus, North Africa and the land of Nubia (Sudan).

1) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 163), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 395).

2) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 166), Al-Ya'qoobi, in his '*Tareekh*' (p. 166 and 167).

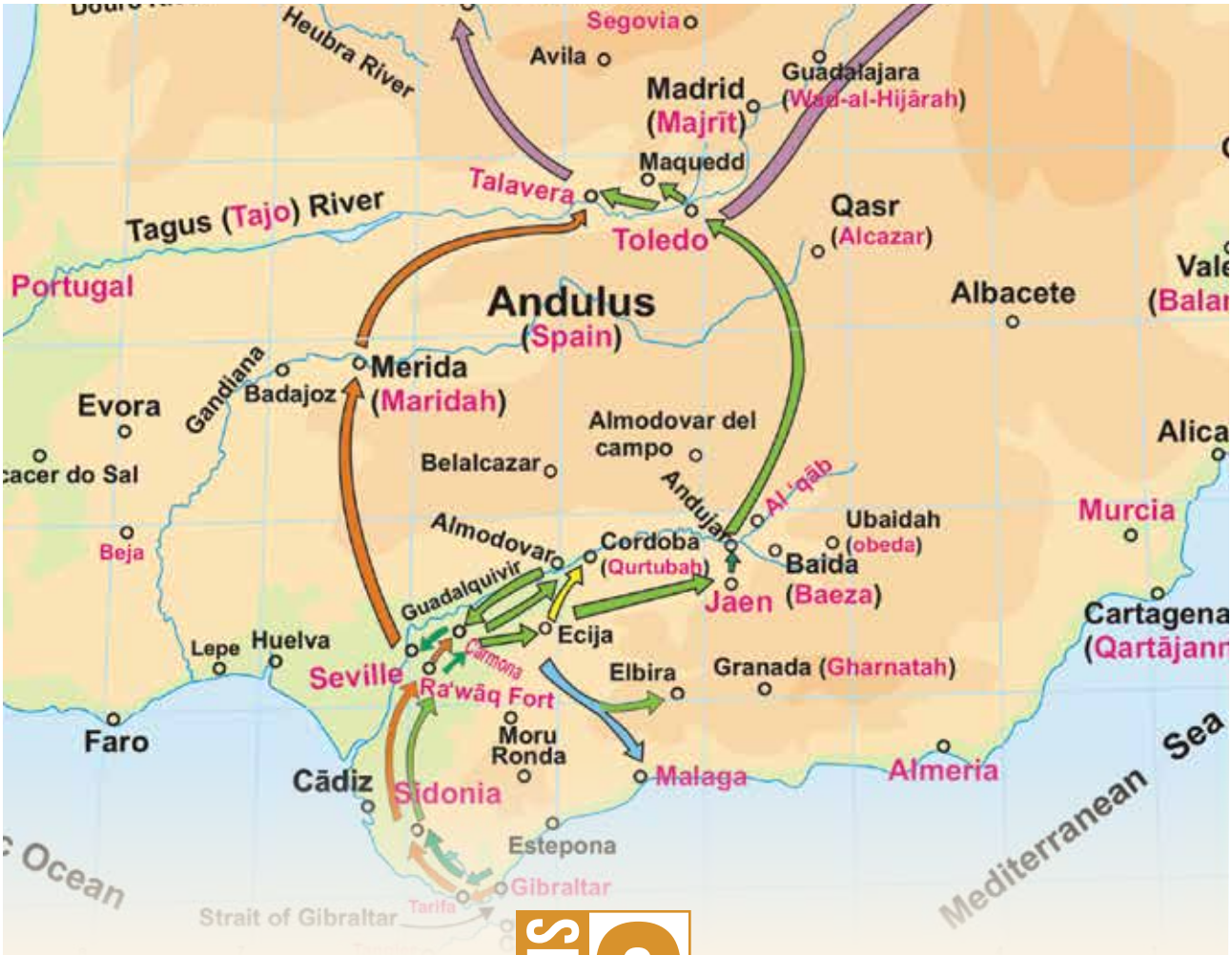
3) Al-Balādhurī, '*Futooh Al-Buldan*' (p. 311 and 312), At-Tabari, '*Tareekh At-Tabari*' (vol. 5/71), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 7/158).

Fourthly:

The Caliphate of 'Ali Ibn Abi Talib رضي الله عنه

The pledge of allegiance was given to 'Ali Ibn Abi Talib رضي الله عنه as Caliph after the martyrdom of 'Uthman Ibn 'Affan رضي الله عنه.[1] His Caliphate lasted for four years and a few months, but the conquests during his reign almost ceased, due to the fitan (turmoils) which erupted in various corners of the Islamic nations. In spite of this, 'Ali Ibn Abi Talib رضي الله عنه exerted himself to the utmost of his ability to preserve the conquered territories, in particular, those in Persia, whose inhabitants tried to rebel against Muslim authority on more than one occasion. But 'Ali رضي الله عنه and his governors punished the rebels and succeeded in retaining these provinces and restoring them to a state of obedience to the Islamic State. Also during his reign, some groups of the Mujahidoon volunteers headed towards the land of Sind and they succeeded in conquering some regions there, in spite of the great number of enemies they faced, due to which they were unable to add these regions to the Islamic State.

1) See: At-Tabari, '*Tareekh At-Tabari*' (vol. 5/157 and vol. 6/83).



SECTION 3

THE ERA OF THE UMAYYAD STATE



The Conquests During Umayyad Era (41-132 A. H.)

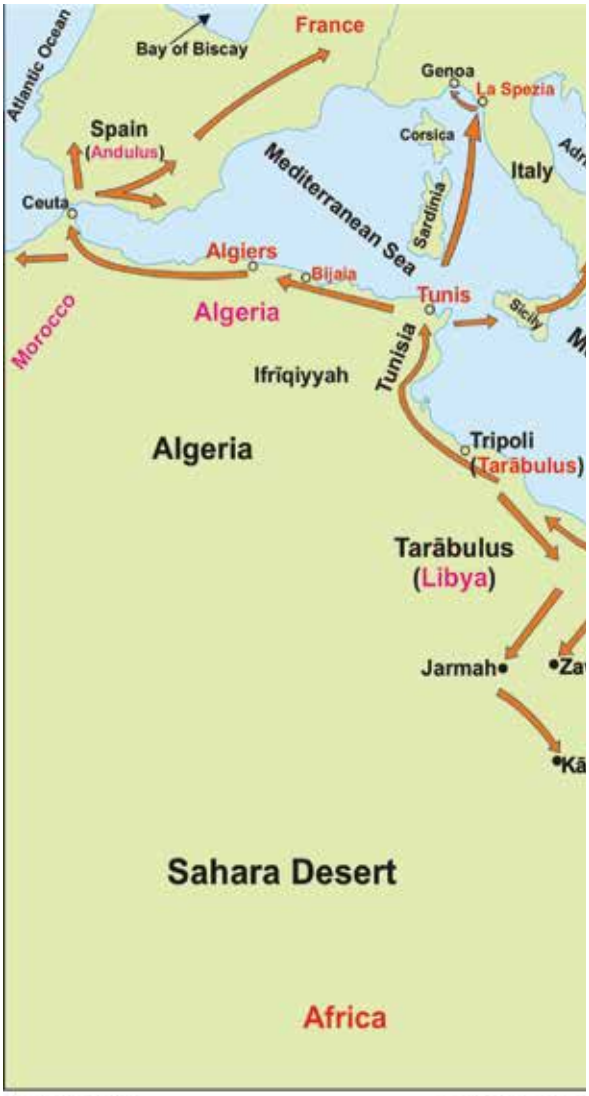
From the time when the pledge of allegiance was given to Mu'awiyah Ibn Abi Sufyan ﷺ as Caliph, until the year 132 A. H., when it fell, the Umayyad Caliphate passed through phases of strength and of weakness. During the periods of strength, some magnificent conquests were achieved, covering vast swathes of territory. These conquests are considered to be among the most important conquests in Islamic history, since Islam spread for the first time in many regions, among the most important of which were these conquests:

a) The Conquests in the Byzantine Lands:

Mu'awiyah Ibn Abi Sufyan ﷺ possessed experience in fighting the Byzantines, for he had taken part in the first conquests, during the Caliphate of Abu Bakr As-Siddeeq ﷺ and when he himself succeeded to the Caliphate, he continued to strike at the Byzantine borders' he would send *sawa`if* (Summer Expeditions) and *shawati* (Winter Expeditions) – and these were expeditions that would set out every year, in summer and winter and attack the Byzantines and invade their lands.[1] These expeditions succeeded in throwing the Byzantines into a state of confusion and continually weakening them. Likewise, the Muslims

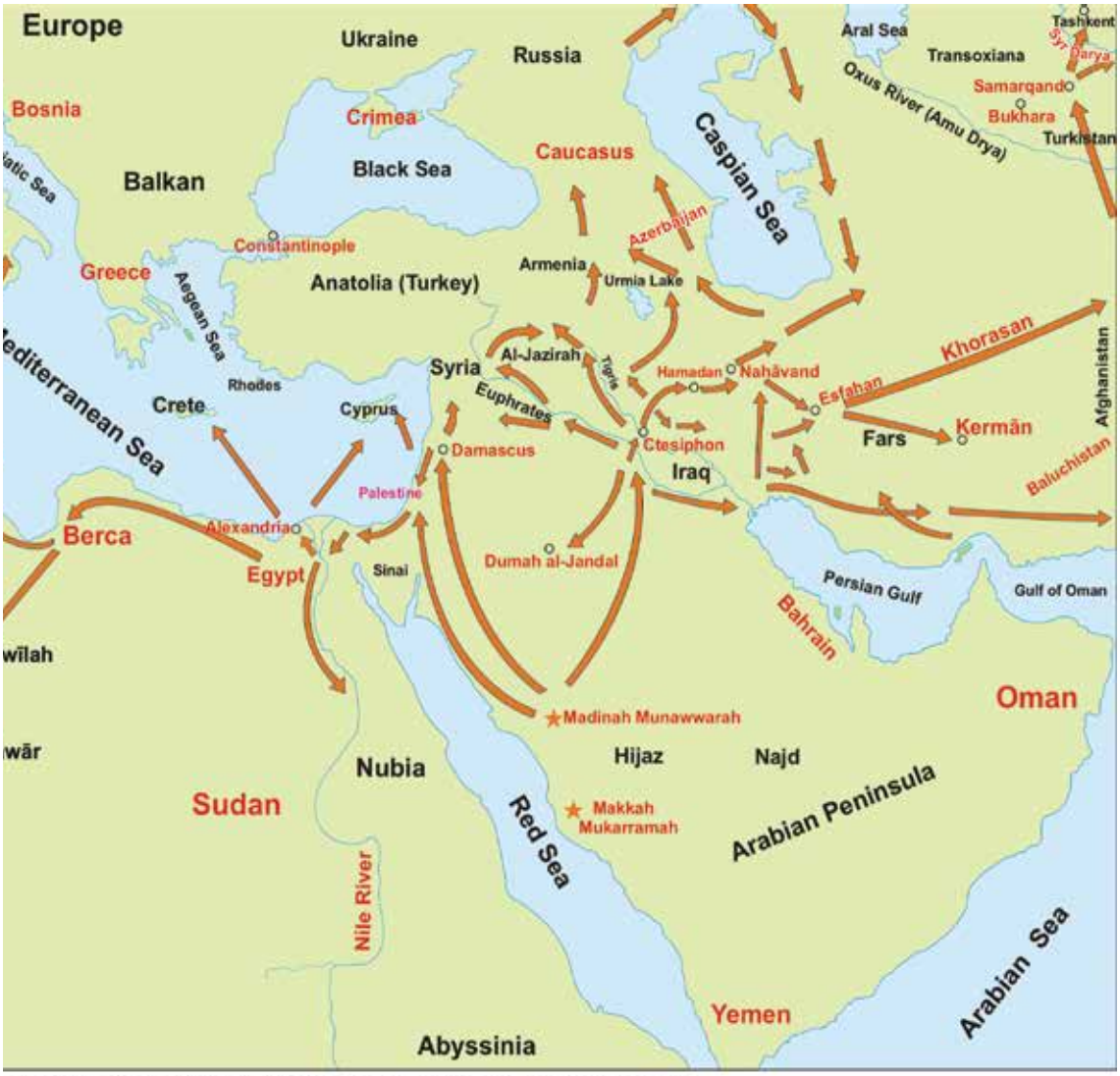
1 See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 208), Al-Balâdhurî, '*Futooh Al-Buldan*' (p. 189), At-Tabari, '*Tareekh At-Tabari*' (vol. 5/130), Adh-Dhahabî, '*Siyar A'lam An-Nubala*ˇ' (3/151). With regard to this understanding, see: Kurkis 'Awad, '*Masadir At-Turath Al-'Askariyy 'Indal-'Arab*', in which he stated that there is a book authored by Al-Haitham Ibn 'Adiyy (who died in the year 207 A. H.), pertaining to *as-sawa`if*.

were preparing to attack and conquer Constantinople, thereby eradicating the Byzantine Roman Empire. In the year 48 A. H., Mu'awiyah Ibn Abi Sufyan ﷺ prepared a large land and naval force with the intention of conquering Constantinople and in this force was a group from among the Companions ﷺ, including 'Abdullah Ibn 'Abbas, 'Abdullah Ibn 'Umar, 'Abdullah Ibn Az-Zubair and Abu Ayyoob Al-Ansari ﷺ. The commander of this force was Yazeed Ibn Abi Sufyan ﷺ and they succeeded in penetrating to the Taurus Mountains, crossing through Asia Minor (Turkey) – during which they encountered great difficulties and hardships – until they reached the walls of Constantinople, where a number of battles took place between the Muslims and the Byzantines, who made desperate efforts to protect their capital. The Muslims did not succeed in capturing Constantinople for a number of reasons, including the severe cold, the length of the siege, the strength of Constantinople's walls and fortresses and the Byzantines' use of Greek fire,[1] which was used to set fire to the Muslim ships and which forced them to withdraw. During the siege, Abu Ayyoob Al-Ansari was martyred and was buried near to Constantinople.[2] This battle was the first Muslim attempt to conquer Constantinople and it was followed by another attempt during the Caliphate of Mu'awiyah ﷺ, in the year 54 A. H., when land and sea forces set



1 Greek fire: A combustible compound emitted by a flame-throwing weapon, used to set light to enemy ships. It ignited on contact with water and was probably based on naphtha and quicklime.

2 At-Tabari, '*Tareekh At-Tabari*' (vol. 5/130), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 3/458), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 8/32). Some scholars stated that it took place in the year 49 A. H.).



Islamic Conquests upto 442 AH/1050 CE (From Transoxlana to France)

out from the land of Ash-Sham (Syria) and succeeded in capturing a number of cities and islands close to Constantinople. These captured territories were then used as military bases from which to launch their attacks against Constantinople and they were able to besiege the city. However, the siege was incomplete, due to the geographical location of Constantinople, which provided it with natural protection that did not allow a complete siege to be effected. This was because the sea prevented it in various places around the city. However, the Muslim forces continued to enforce the siege, with their troops garrisoned near the city, from the year 54 A. H. until the year 60 A. H.



An old drawing of Constantinople

But they did not succeed in conquering it and the force withdrew after the death of Mu'awiyah Ibn Abi Sufyan ﷺ, on the orders of his son, Yazeed.[1]

During the Caliphate of Mu'awiyah ﷺ, in the year 52 A. H., the Muslims succeeded in conquering the island of Rhodes and a group of the Muslims set up a base there, from which they opposed the Byzantine ships and prevented them from attacking the Muslims and their lands.

After the death of Mu'awiyah ﷺ, the situation in the Umayyad Caliphate was unsettled and relations with the Byzantines underwent a change, as a result of which, the Islamic assaults against them lessened. But when the situation had become settled, during the Caliphate of 'Abdul Malik Ibn Marwan, in the year 73 A. H., he sent the *sawa`if* and the *shawati* to Asia Minor (Turkey) and increased the attacks on the Byzantines, until he had applied such pressure on their forces that the Muslims, under the command of Muhammad Ibn Marwan and Maslamah Ibn 'Abdil Malik succeeded in destroying a number of Byzantine strongholds and citadels near to Ash-Sham (Syria), which made it easier for the Muslims to subdue the lands in Asia Minor.

After the death of 'Abdul Malik Ibn Marwan, his son, Al-Waleed Ibn 'Abdil Malik, who succeeded him continued to invade the Byzantine lands and the Muslims succeeded in conquering Tarsus, Hiraqlah (Heraclea) and 'Ammuriyah, which paved the way for attacks on Constantinople.

During this time, Al-Waleed was preparing Islamic armies and naval fleets in order to attack Constantinople, the capital of Byzantine Empire and he died before they were completed, so his brother, Caliph Sulaiman Ibn 'Abdil Malik completed the task after his death and he sent forth an army

1 At-Tabari, '*Tareekh At-Tabari*' (vol. 5/164), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 3/497).

armies and a fleet in the year 98 A. H. to attack Constantinople. This attack was led by Maslamah Ibn 'Abdil Malik and the army reached the walls of Constantinople and they mounted a siege of the city. They encountered great hardship during this time, due to the extreme cold in that yea[1] and the resulting lack of provisions. And during the siege, Sulaiman Ibn 'Abdil Malik died and was succeeded by 'Umar Ibn 'Abdil 'Azeez, who changed the policy of the state, ordering the Muslim armies besieging Constantinople to return, preferring to concentrate his efforts on spreading Islam in the newly conquered territories.[2] And there is no doubt that the Umayyad attacks against Constantinople – though they did not result in its conquest – did succeed in affirming the power of the Muslims during the Umayyad era and their ability to penetrate Byzantine defences in Asia Minor and other places.

1 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 315), At-Tabari, '*Tareekh At-Tabari*' (vol. 8/117), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (5/27), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 9/174).

2 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 320), At-Tabari, '*Tareekh At-Tabari*' (vol. 8/130), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 5/43), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 9/184).



Acropolis of Lindos. Ancient architecture of The Greeks. Travel Destinations of Rhodes

b) Conquests in the East:

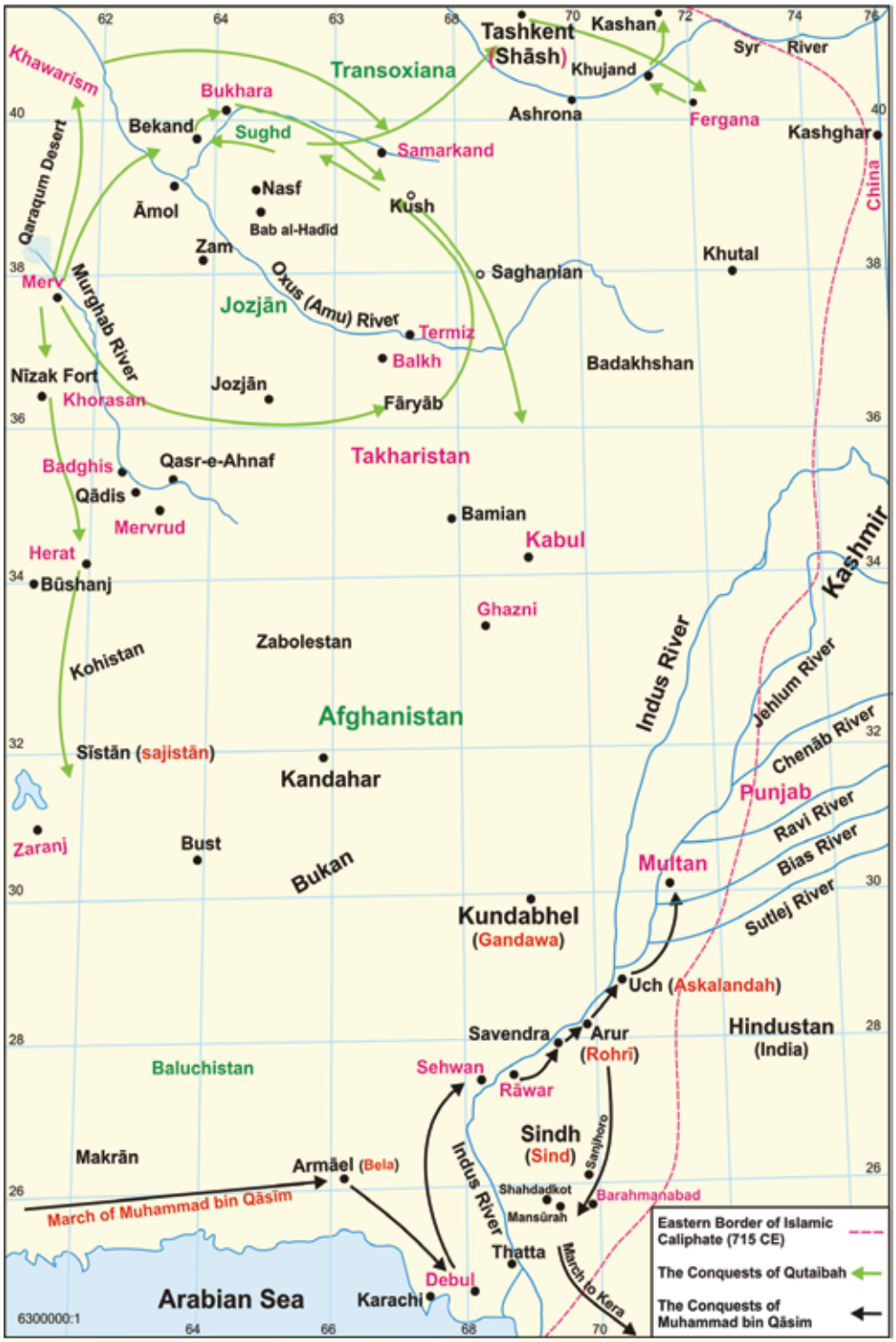
Starting in the era of Mu'awiyah Ibn Abi Sufyan ﷺ, the Umayyads achieved a number of great conquests in the eastern lands, in addition to the efforts they exerted to establish Islam in previously conquered territories or those whose inhabitants attempted to rebel against the Islamic State. Among the most important of these conquests were those achieved by the governors of Iraq, including the conquest of Persia, Khurasan and Sijistan and the lands whose inhabitants attempted to rebel against the Muslims and refused to pay the *jizyah*. The first of these campaigns was that undertaken by 'Abdullah Ibn 'Amir Ibn Kuraiz, the governor of Al-Basrah appointed by Mu'awiyah ﷺ in the year 41 A. H.; and during the campaign, he succeeded in conquering or renewing the conquest of numerous regions, the most prominent of which were: Herat, Kabul, Ghaznah, Balkh and Qandahar, which are now cities in Afghanistan. He also transferred thousands of Muslim families from the land of Iraq to those cities in order to prepare the way for the conquests in the lands beyond the River Jayhūn (Ma-Wrā'unnahr).[1]

Mu'awiyah Ibn Abi Sufyan ﷺ also appointed Rabi' Ibn Ziyad as governor of Khurasan and he instructed him to invade the lands beyond the river – the River Jayhūn (Amu Darya) – which contained many provinces and cities. So he crossed the river and succeeded in conquering some of its cities,

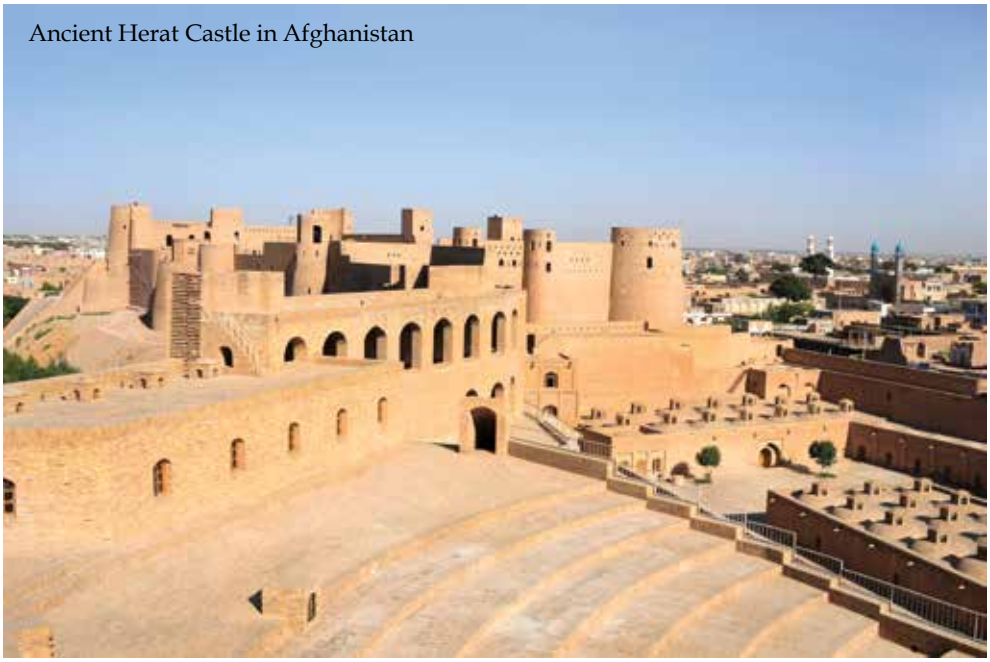
1 Al-Balādhurī, '*Futooh Al-Buldan*' (p. 388 and 398).



The architectural remaining of Furg Castle, Furg, South Khurasan, Iran.



The Conquests of Sindh and Central Asia


Ancient Herat Castle in Afghanistan

including Tirmiz, Bukhara and Bikand, in the year 54 A. H.[1] Then Sa'eed Ibn 'Uthman Ibn 'Affan ﷺ was appointed governor of Khurasan and he conquered Samarqand (Samarkand) and reconquered Tirmiz and Bukhara, after they had rebelled and refused to pay the *jizyah*.[2] Likewise, Al-Muhallab Ibn Abi Sufrah led a number of conquests in the south, continuing on with the Muslims until he reached the land of India, where he attacked the pagans and captured a huge amount of booty.[3]

And during the Caliphate of 'Abdul Malik Ibn Marwan ﷺ, Al-Muhallab Ibn Abi Sufrah led conquests in the lands beyond the River Jayhūn, although a part of his efforts were concentrated on strengthening the position of the Muslims and defeating the *Khawarij* in those regions.[4]

And during the Caliphate of Al-Waleed Ibn 'Abdil Malik ﷺ also, Al-Hajjaj Ibn Yoosuf Ath-Thaqafi, the governor of Iraq, appointed Qutaibah Ibn Muslim Al-Bahili as governor of Khurasan in the year 86 A. H.[5]

1 Al-Balādhurī, '*Futooh Al-Buldan*' (p. 401), At-Tabari, '*Tareekh At-Tabari*' (vol. 5/167), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 3/499).

2 For the location of these cities, see the attached map.

3 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 206).

4 See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 279, 288 and 295), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/453).

5 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 291, At-Tabari, '*Tareekh At-Tabari*' (vol. 8/59, Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/523).

The conquests beyond the River Jayhūn (Mā-Wrā'unnahr) began and they took on a new character, which was driven by a keenness to spread Islam and sincere *jihad* on the part of Qutaibah and his army. This was in order to strengthen the corners of the Islamic State in those areas. Qutaibah and his army began by conquering the city of Balkh, which lay at a crossroads leading to As-Sughd (Sogdiana) and China. From there, he continued on until he had crossed the River Jayhūn (Amu Darya); most of the tribes present in the area submitted to him and in the year 87 A. H., he succeeded in capturing Bikand, which was an important city on the road to Bukhara. He also conquered a number of other cities.[1] In spite of attempts on the part of the Turkmen tribes to defeat the Muslim forces, in the year 90 A. H., Qutaibah succeeded in conquering the city of Bukhara, whose king fled.[2]

And in the year 93 A. H., Qutaibah began an invasion of the regions of Khawarizm, which lies at the mouth of the River Jayhūn (Amu Darya), near to the Sea of Khawarizm (Arāl Sea). He forced this region into obedience to the Umayyads, after which he attacked Samarqand (Samarkand), which had thrown off its obedience (to the Islamic State). Its inhabitants attempted to make peace and agreed to pay the *jizyah*, but Qutaibah refused anything except that the inhabitants accept the building of a mosque in their city and that they would

1 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 300), At-Tabari, '*Tareekh At-Tabari*' (vol. 8/61), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/527).

2 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 303), At-Tabari, '*Tareekh At-Tabari*' (vol. 8/68), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/542).



Panoramic view of Poi Kalan - an Islamic religious complex located around the Kalan minaret in Bukhara, Uzbekistan

guarantee to protect it and also protect those who embraced Islam. So Qutaibah entered Samarqand (Samarkand) and numerous Muslim families who had helped in the spread of Islam moved there.[1]

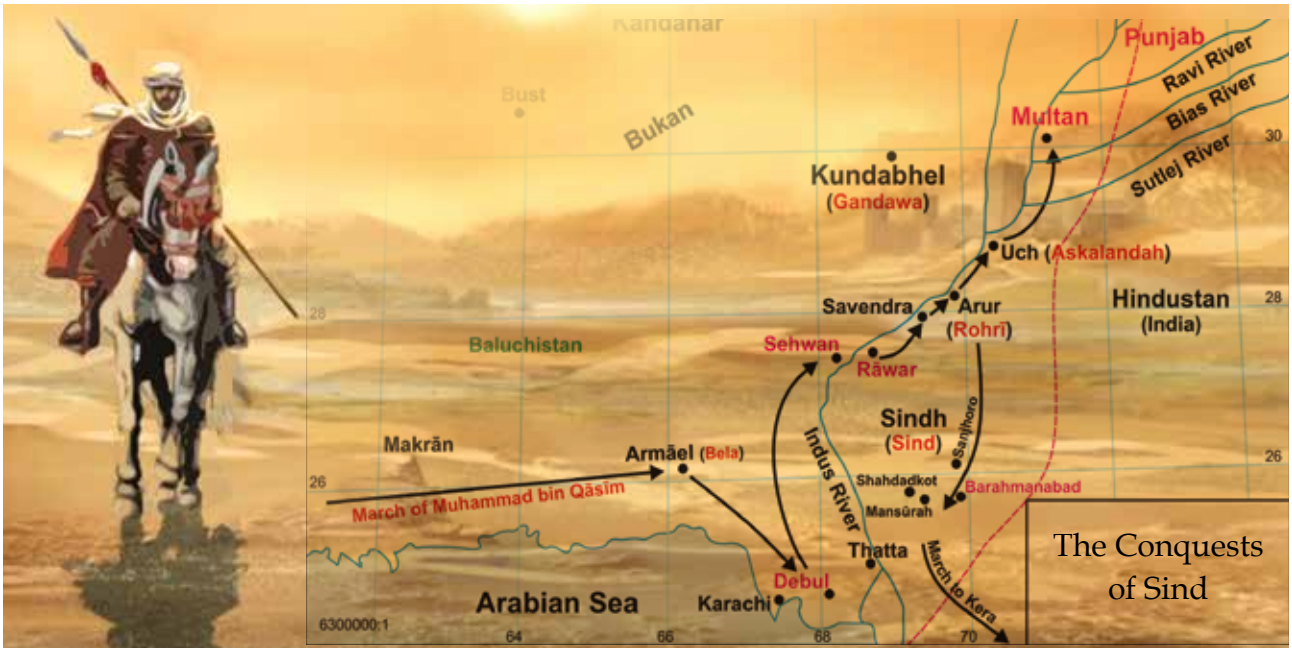
In the year 94 A. H., Qutaibah invaded the land of Ash-Shas (Tashkent) and Farghanah and conquered numerous cities.[2] He continued on until, in the year 96 A. H., he reached the border of China and a number of communications were exchanged between him and the Chinese Emperor. The Emperor said to Qutaibah's messengers, "Go to your companion (i.e. Qutaibah) and tell him to depart, for I know what he wants and (I know) how few men he has. If he does not, I will send men to annihilate you and him." The messengers of Qutaibah said, "How can he have but few men, when the first of his cavalry are with you and the last of them are at the orchards of the olives… and we have a (written) time for death; when it approaches, we are honoured by it and so we do not dislike it or fear it." The Emperor said, "Then what will please you?" One of Qutaibah's envoys said, "The Commander has sworn that he will not depart until he has set foot on your land, shackled your kings and taken the *jizyah* from you." The Emperor replied, "Then we will release him from his oath: we will send to him some soil from our land, that he may tread upon it, we will send four sons of our kings to him, that he may place them in shackles and we will send a *jizyah* that will please him." Then the Emperor of China sent some gifts and the *jizyah* to Qutaibah and he also sent golden vessels, containing Chinese soil and four young men from among the sons of the kings. Qutaibah accepted the *jizyah* payment and the gifts and he stepped on the soil and placed the young men in shackles. After that, he returned to Khurasan.[3]

It has been clear from the above that Qutaibah Ibn Muslim (may Allah have Mercy on him) was a true conqueror in the lands beyond the River Jayhūn and he succeeded in extending the reach of the Umayyad State as far as the borders of China. Furthermore, he played a major role in spreading Islam in those lands by encouraging the people to embrace it, providing mosques for them and sending out Islamic scholars in the east, until the majority of the inhabitants had become Muslims and exceptional scholars had emerged from among them.

1 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 305), At-Tabari, '*Tareekh At-Tabari*' (vol. 8/83), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/570-575).

2 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 306), At-Tabari, '*Tareekh At-Tabari*' (vol. 8/91).

3 Al-Balādhurī, '*Futooh Al-Buldan*' (p. 391-392), At-Tabari, '*Tareekh At-Tabari*' (vol. 8/100), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 5/5), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 9/140).



c) The Conquest of Sind[1] :

The beginning of the conquest of the lands of Sind began during the Caliphate of Mu'awiyah Ibn Abi Sufyan ﷺ, when some of the forces from Al-Basrah, led by Al-Muhallab Ibn Abi Sufrah, made a foray across the borders of Sind, in the year 44 A. H. He succeeded in capturing Makran and the Muslims also launched an attack from Sijistan on the region of the Indus River Basin and they succeeded in capturing some localities, such as Kush, Qasdar[2] and others, although these conquered territories were not officially added to the Umayyad State at that time. Rather, control over them remained in the hands of non-Muslims until the conquest of Muhammad Ibn Al-Qasim Ath-Thaqafi. Indeed, the name of Muhammad Ibn Al-Qasim is inextricably linked with Sind, for he was its first true conqueror. The reason for its conquest was that it had become a refuge for those who opposed the Islamic State and its inhabitants frequently attacked the Muslims' ships at sea, which was what led Al-Hajjaj Ibn Yoosuf, the governor of Iraq, to implore the Caliph, Al-Waleed Ibn 'Abdil Malik to allow him to conquer those lands. Al-Waleed acceded to his request and he prepared a large army, which consisted of

1 These are the lands that extend from Iran to the Himalayan mountains in the north-east and today they comprise a large portion of Pakistan.

2 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 206), Al-Balâdhurî, '*Futooh Al-Buldan*' (p. 421), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/446). Qasdâr is now called Khuzdâr.



Mountain terrain on the Makran coastal highway, Sindh

twenty thousand fighters, appointing Muhammad Ibn Al-Qasim – who was aged seventeen years – as its commander.[1]

And in the year (91 A. H.), armies from Persia marched along the coastal road, while simultaneously, ships sailed from Al-Basrah, carrying supplies and men, both of them arriving at the same time in Debal[2] Muhammad Ibn Al-Qasim set up camp near its walls and besieged it. He pounded its walls with mangonels and destroyed them, after which he demolished its Buddhist temple. He succeeded in entering the city by force and its governor fled. He

1 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 304), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 424), At-Tabari, '*Tareekh At-Tabari*' (vol. 8/68), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/536).

2 Debal: An ancient port, located near modern-day Karachi.



The Ruins of First Muhammad Bin Qasim Mosque in Sindh

then built a mosque in the city and a number of them remained there. Then Ibn Al-Qasim advanced northwards, to the land of Sind and he was able to conquer numerous towns and cities. But then, near the Indus River, a fierce battle between the ruler of Sind, Dahir, and Muhammad Ibn Al-Qasim and his forces took place. In the course of the battle, Dahir was killed and his forces were defeated.[1] The Muslims then marched onwards, conquering the land of Sind, until they reached Multan, which they succeeded in capturing by force. In it was a Buddhist temple, to which the inhabitants of Sind used to make pilgrimage and so the Muslims destroyed it and smashed its idols. Ibn Al-Qasim remained in Multan and it became a principal centre for Muslims. He began to establish Islamic protectorates and build mosques in various locations throughout the land. He also organised its administrative, financial and military affairs and succeeded in guaranteeing the safety of Muslim travellers at sea. From Multan, Islam began to spread throughout these regions.[2]



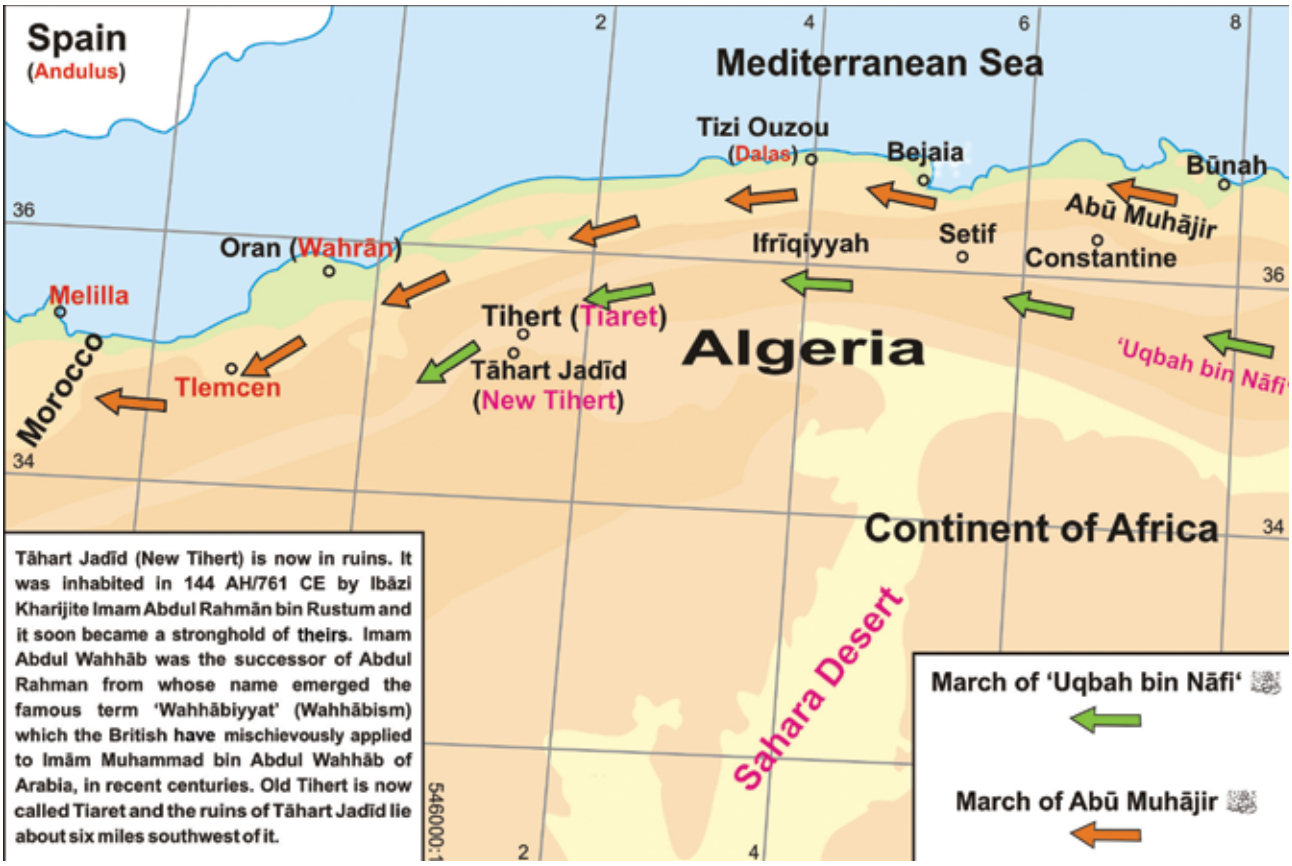
The ruins of the gate of the Raja Dahir's fort in Sindh-Pakistan

When the pledge of allegiance was given to Caliph Sulaiman Ibn 'Abdil Malik, in the year 96 A. H., he removed Muhammad Ibn Al-Qasim from his position as governor of Sind and its affairs were plunged into turmoil and it remained so, until most of its inhabitants and its rulers embraced Islam as a result of Islamic missionary work, during the Caliphate of 'Umar Ibn 'Abdil 'Azeez (may Allah have Mercy on him), though Sind continued to experience some problems. But in spite of this, the Muslims went forth many times from there to attack the lands of India during the Umayyad era.[3]

1 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 305), Al-Balādhurī '*Futooh Al-Buldan*' (p. 426), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/536).

2 Al-Balādhurī, '*Futooh Al-Buldan*' (p. 428), Ibn Al-Atheer, '*At-Tareekh Al-Kamil*' (vol. 4/588).

3 See: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 429-433).



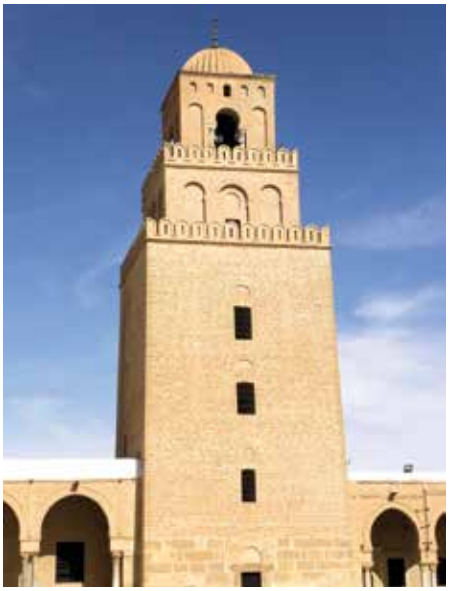
d) The Conquest of North Africa:

After matters had become settled for Mu'awiyah Ibn Abi Sufyan ﷺ, he wrote to his governor in Egypt, 'Amr Ibn Al-'As ﷺ, ordering him to send the armies out in order to complete the conquest of North Africa. The first of these armies set out in the year 41 A.H. and it was led by 'Uqbah Ibn Nafi' ﷺ.[1] He succeeded in achieving conquests in numerous places and the first campaigns of 'Uqbah Ibn Nafi' continued until the year 45 A.H. After that, the conquests in that region were led by Mu'awiyah Ibn Khadeej As-Sakooni, who took Barqah as a base for his Islamic military operations. He extended his conquests as far as the region of Al-Qarn, which was near to Al-Qairawan (Kairouan) and Benzart (Bizerte). 'Abdullah Ibn Az-Zubair ﷺ took part in these conquests, along with 'Abdul Malik Ibn Marwan (may

1 For more information regarding the efforts exerted by this leader, refer to Mahmood Sheet Khattab, '*Qadah Al-Fath Al-Islamiyy ('Uqbah Ibn Nafi' Al-Fihri)*', Dar Al-Fikr, Beirut (1397 A. H.).

Allah have Mercy on him) and the Islamic fleets, which were mobilised from Egypt, also played a part in the conquests of the coastal regions of Africa.

And in the year, 50 A. H., 'Uqbah Ibn Nafi' was appointed governor of North Africa for the first time, by order of Mu'awiyah Ibn Abi Sufyan ﷺ. 'Uqbah had been one of the *Mujahidoon* in North Africa since the Muslims began their conquest of it. He began his governorate by establishing an Islamic city, which became a firm base of operations for the Muslim army. This city was called Al-Qairawan (Kairouan).[1] It was located far from the sea, in order to keep it safe from the Byzantine fleets. This city was a link connecting the Muslims and the Berbers, who came to it and mixed with the Muslims, as a result of which, many of them embraced Islam. 'Uqbah Ibn Nafi' was removed from his post as governor in the year 55 A. H. and Abul Muhajir Ibn Deenar was appointed in his place and it was he who fought the Berbers, who were led by Kaseelah. The Muslims succeeded in capturing Kaseelah. Abul Muhajir kept him with him and before long, he declared his acceptance of Islam and took part with Abul Muhajir in the fighting against the Byzantines in Qartajah (Carthage) and the regions adjoining it. They succeeded in conquering numerous places and cities along the coast of North Africa, which lie in present-day Tunis.[2] Abul Muhajir remained as governor of North Africa until the year 62 A. H., when Yazeed Ibn Mu'awiyah removed him from his post and returned 'Uqbah Ibn Nafi' to his former position, as governor of North Africa.[3]



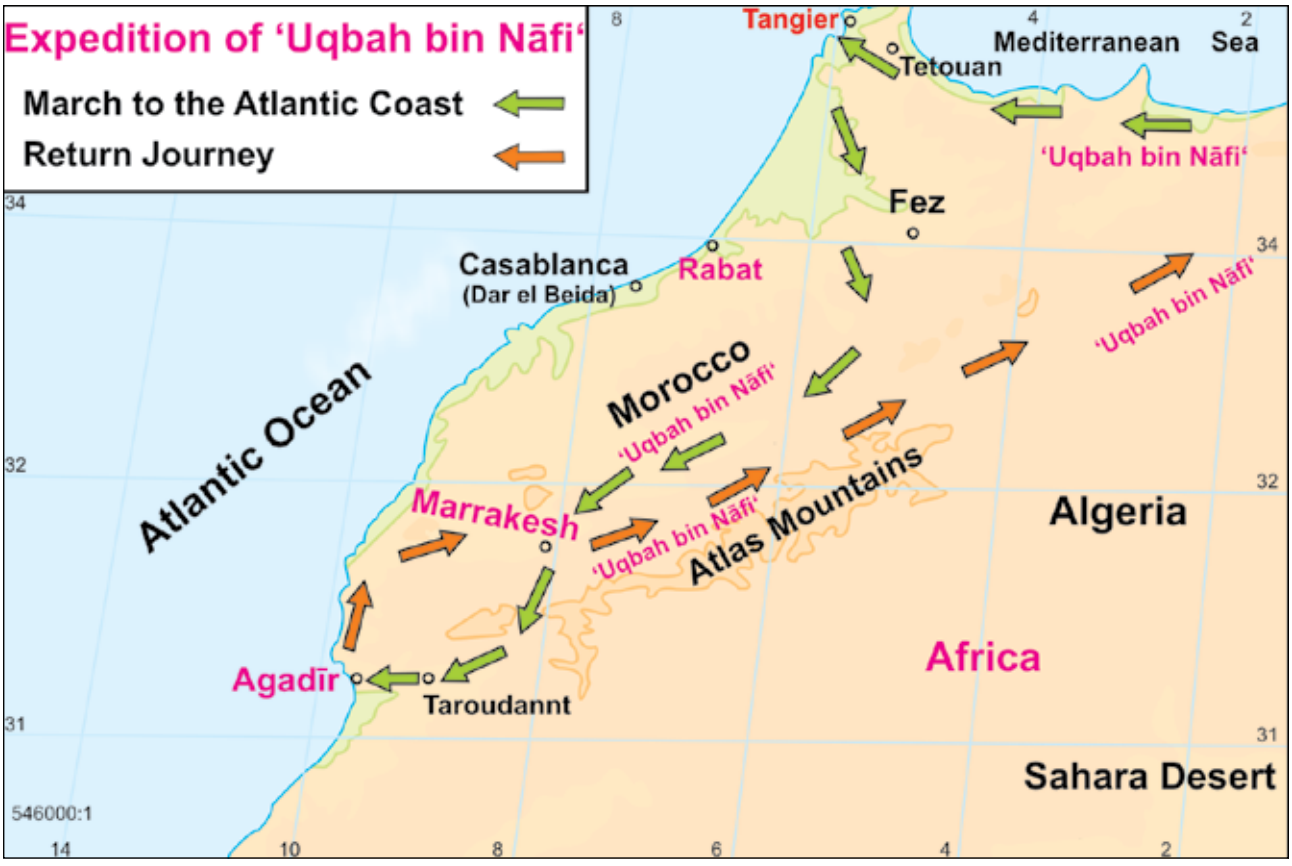
Minaret of the Great Mosque of Qairawan

'Uqbah reached Al-Qairawan and he reinstituted its former organisational structure and appointed people to serve under him and he said, "I have given myself to Allah, the Almighty, the All-Powerful and I will continue to perform *jihad* until I rid Africa of disbelief and admit it into the realms of Islam, or as

1 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 302), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 230), At-Tabari, '*Tareekh At-Tabari*' (vol. 6/134), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (3/464).

2 Al-Balādhurī, '*Futooh Al-Buldan*' (p. 230).

3 Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah*' (p. 41), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/105).



much of that as I can accomplish." So he set out with a Muslim army, with the intention of conquering Africa and he succeeded in conquering Bijayah (Bejaia), Talimsan (Tlemsen), Qustantina (Constantine) and Tihert (Tiaret). Then he turned towards Al-Maghrib Al-Aqsa (Morocco), where he conquered its cities, one after another. He did so in spite of the fierce opposition that he faced from the united Berber and Byzantine forces. 'Uqbah continued his advance until he reached the Atlantic coast in the land of Al-Maghrib (Morocco). On reaching the sea, he plunged into it on his horse and he supplicated Allah, saying, "O, Allah! I do not wish that anyone be worshipped on the face of the earth except You. And if I knew that there was land on which I might tread beyond this sea, I would do so, mentioning Your Exalted and Mighty Name. Bear witness that I have discharged my responsibility."[1]

'Uqbah was able to send out military columns to As-Soos, in Ar-Reef.[2] He thought about crossing north to Al-Andalus, but he decided to return to

1 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/106).

2 Ar-Reef: A hilly, coastal region in the north-east of Morocco.

Al-Qairawan (Kairouan) for a while and on the road, he was accompanied by Kaseelah, one of the leaders of the Berbers, who had claimed to have embraced Islam. But a disagreement broke out between him and 'Uqbah and he took advantage of 'Uqbah's separation from his companions and killed him. He was martyred in the year 63 A. H. (may Allah have Mercy on him).[1]

The killing of 'Uqbah led to the apostasy of many of the Berbers from Islam and they rebelled against the Muslims and their situation became difficult, forcing them to depart North Africa. They had to leave Qairawan (Kairouan) and they headed for Barqah (Libya), in the east, leaving control of Qairawan and other places in the hands of Kaseelah.

When the Caliphate of 'Abdul Malik Ibn Marwan had become settled, he appointed Zuhair Ibn Qais Al-Balawi as governor of North Africa and he set out with a large army for Al-Qairawan in the year 66 A. H. and a great battle took place between him and Kaseelah and his Berber and Byzantine troops, which resulted in the killing of Kaseelah and the defeat of his forces.[2] Zuhair was then able to establish safety and security throughout most of North Africa, although the Byzantines attacked Barqah, in the east, from the sea and they took a number of Muslims captive. On hearing of this, Zuhair set out in pursuit of them with a small number of his men and the Byzantines succeeded in killing him in the year 69 A. H. (may Allah have Mercy on him).[3]

Then the Berbers turned towards a woman from among them who was known as Al-Kahinah.[4] She succeeded in capturing most of North Africa while the Muslims were preoccupied with the turmoil that occurred at that time during the Caliphate of 'Abdul Malik Ibn Marwan. But after affairs had settled down in the east, 'Abdul Malik Ibn Marwan sent Hassan Ibn An-Nu'man as leader and conqueror to North Africa and he set out in the year 74 A. H. with a large force, numbering around forty thousand warriors. Hassan concentrated his efforts primarily on the conquest of Qartājah (Carthage), the largest of the Byzantine cities in North Africa and after long battles, he succeeded in

1 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 251), Ibn Al-Atheer, '*Usd Al-Ghabah*' (vol. 3/421).

2 Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 51), Ibn Al-Atheer, '*Al-Kamil; Fit-Tareekh*' (vol. 3/108).

3 Al-Balādhurī, '*Futooh Al-Buldan*' (p. 231), Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 53)

4 Al-Kahinah: Her name was Dihya and she was born into the Jrawa Zenata tribe in the early 7th century C. E. She was called Al-Kahinah (the Soothsayer or Sorceress) due to her claimed ability to see the future.


The Hasan II Mosque largest mosque in Morocco.

conquering it in the year 74 A. H.[1] Its inhabitants attempted to rebel after a few months, but Hassan was able to crush the revolt and punish them. Thus he succeeded in capturing the Byzantine regions in Tunis, North Africa and other places and in constructing mosques in those provinces.[2] During this period, a great battle occurred between Hassan and Berber force under the command of Al-Kahinah, (prophetess) near to the Aures Mountains. The Muslims were defeated in this battle and some of them were taken captive by the Berbers, while the remainder of them retreated to the east, allowing Al-Kahinah to capture the lands once more.

Al-Kahinah ruled North Africa for four years and during this time, the Muslims in the east were making preparations for a new conquest in North Africa. News of this reached Al-Kahinah, who believed that the Muslims' attempts to conquer the lands were simply driven by a desire for plunder and pillage. So she sent out orders to her armies to conduct a scorched earth campaign, so that the Muslims would have no desire for the lands. The armies responded by destroying the cities, demolishing the fortresses, cutting down the trees and laying waste to the farms, until the land was destroyed and most of the populace departed for Spain (Al-Andalus) and other places. As for those that remained behind, they waited for the arrival of the Muslims,

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/369).

2 Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 56), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/370).

to save them from this unjust destruction.[1]

Hassan Ibn An-Nu'man mobilised his troops for the second battle in the year 80 A. H. and when the (North) Africans and the Byzantines met him, they were full of good cheer and happiness and they wanted them to rid them of Al-Kahinah. Hassan continued to march across the land until he encountered Al-Kahinah and her army at Aljam, upon which a great battle took place. The battle ended with the killing of Al-Kahinah and the dispersal of her army in the year 82 A. H.[2] Thus North Africa was freed from Al-Kahinah through the leadership of Hassan and a large number of the Berbers embraced Islam, including the two sons of Al-Kahinah, who began to fight with the Muslims until they reached the borders of what is now Mauretania. They continued to teach Islam to the Berbers and they constructed mosques for them, and they accepted the Religion with sincerity and zeal, thus enabling Hassan to set about organising the administration of North Africa, establishing government offices, instituting land taxation, laying roads and establishing military garrisons. He also worked to produce a fleet that would prevent the Byzantines attacking by sea. In the year 89 A. H., after affairs had been settled in North Africa, Hassan Ibn An-Nu'man was removed from his post and Moosa Ibn Nusair was appointed in his place by the Umayyad Caliph, Al-Waleed Ibn 'Abdil Malik.[3] During Moosa's time, a group from among the Berbers attempted to rebel, but Moosa succeeded in chastising them and restoring order to the land.[4] After that, the Berbers continued to enter the Religion of Islam and he benefited from then in government, appointing some of them as governors over their people. A number of Arabs took up residence in Al-Maghrib Al-Aqsa (Morocco). He also appointed his former slave, Tariq Ibn Ziyad as governor of Tanjah (Tangier) and gave him responsibility for the neighbouring regions to the west.[5] During the time of Moosa, affairs became settled and the Muslims – including the Arabs and the Berbers – began to look towards new conquests.

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1 Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 56), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/370-371).

2 Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 64); and it appears that he mistakenly placed her death in the year 74 A. H. Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (4/371); he opined that she was killed four years after her defeat at the hands of the Muslims.

3 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 302), Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 65), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/540).

4 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 302), Al-Balādhurī, '*Futooh Al-Buldan*' (p. 232), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/540).

5 Al-Balādhurī, '*Futooh Al-Buldan*' (p. 232), Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 69).

d) The Conquest of Al-Andalus, 92 A. H.:



The conquest of Al-Andalus is considered to be the furthest expansion of the Muslim conquests that were primarily motivated by a desire to spread and propagate Islam to the people. The situation during the Caliphate of Al-Waleed Ibn 'Abdil Malik was favourable for conquest operations. This was because the general circumstances of the Islamic State were stable, which led to both official and individual endeavours in this field. Likewise, the situation in North Africa was stable and so the Muslims there turned their attention to *jihad*. The people in the lands of Al-Andalus at that time suffered under an extremely repressive and unjust government and they heard of the system that the Muslims had brought to North Africa, along with their good treatment and the fairness with which they dealt with the people. For this reason, they came to favour the idea of becoming a part of the Islamic State, feeling that this would save them from the injustice and oppression in which they existed.[1] Likewise, the Muslims had been thinking about conquering Al-Andalus since the time of 'Uthman Ibn 'Affan ﷺ, because the Muslim fleets had reached there during that era.[2] In addition to this, many of the Berbers had embraced Islam as a result of conviction and some of them had been appointed to administrative and military positions in North Africa and were therefore eager to spread Islam and to conquer new territories – and Al-Andalus was the nearest country that it was possible for them to conquer.

Moosa Ibn Nusair, the governor of North Africa, began to think about practically about conquering Al-Andalus and in the year 91 A. H., he sent a small expeditionary force, numbering five hundred men, under the command of Tareef Ibn Malik, which crossed the sea to Al-Andalus and succeeded

1 See: Ibn Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 73), '*Al-Kamil Fit-Tareekh*' (vol. 3/93).

2 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 3/93).



in striking a blow against some locations in the south. They then returned safely home, loaded with spoils. This encouraged Moosa to prepare a large force for the immediate conquest of Al-Andalus.[1]

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/561), Ahmad Ibn Muhammad Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/229-230).

The Expedition of Tariq Ibn Ziyad:

Tariq Ibn Ziyad was one of the leaders of the Berbers, upon whom Moosa Ibn Nusair relied to manage the affairs of North Africa and he was renowned for his courage, his piety and his close adherence to the tenets of Islam.[1] Moosa Ibn Nusair appointed him as commander of the military expedition, which consisted of seven thousand warriors, and he was charged with the immediate conquest of Al-Andalus. So Tariq crossed the sea with his men, with the help of Julian, the Visigoth ruler of Sabtah (Ceuta)[2] and landed in Al-Andalus.[3] As the ships departed, Tariq addressed his troops, inciting them to perform jihad and encouraging them to seek the reward that is with Allah.[4] Then they began the conquest of certain locations and encountered

1 See his biography in Adh-Dhahabī, '*Siyar Al-A'lam Wan-Nubala'*' (vol. 4/500).

2 Julian, Count of Ceuta (Spanish: Don Julián, Conde de Ceuta). According to the Egyptian historian Ibn 'Abdil Hakam, writing a century and a half after the events, Julian sent one of his daughters – La Cava in later accounts – to Roderic's court at Toledo for education (and as a gauge of Julian's loyalty) and Roderic subsequently made her pregnant. When Julian learned of the affair he removed his daughter from Roderic's court and out of vengeance, betrayed Al-Andalus to the Muslim invaders, thus making possible the Umayyad conquest of Spain.

3 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 304), Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 74), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/562), Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/231).

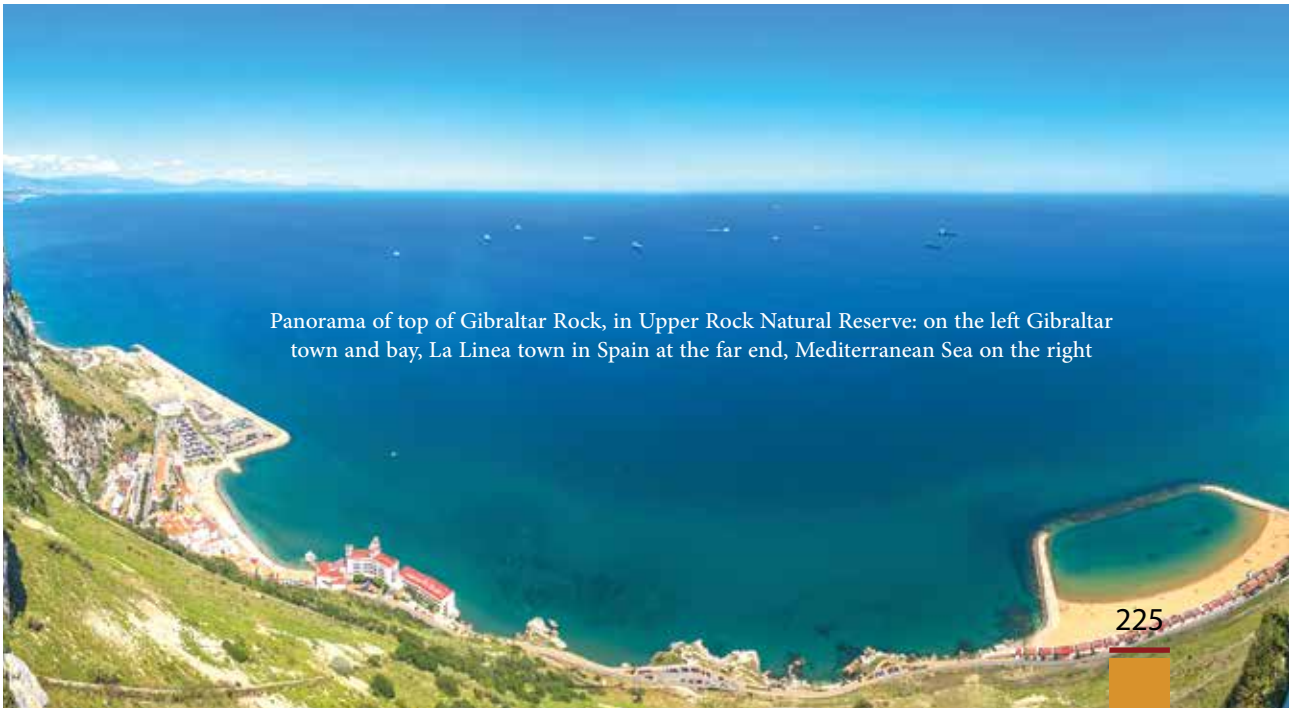
4 Many historians have discussed Tariq's (supposed) burning of the ships and it is an unconfirmed story. For more details, refer to Dr. 'Abdul Haleem 'Uwais: '*Qadhiyyah Ihraq Tariq Ibn Ziyad Lis-Sufun – Bainal-Ustoorah Wat-Tareekh*', Dar-us-Sahwah, Al-Qahirah, 1407 A. H.



the ferces of the Visigoths in a number of battles. At that time, the King of the Spaniards, Roderic, moved south, with an army numbering a hundred thousand men and he met with the Muslims, who were commanded by Tariq Ibn Ziyad.



The Battle of Barbate River and the Conquest of Medina Sidonia



Panorama of top of Gibraltar Rock, in Upper Rock Natural Reserve: on the left Gibraltar town and bay, La Linea town in Spain at the far end, Mediterranean Sea on the right



Rock of Gibraltar and Mosque seen from Europa Point in Gibraltar,

The Battle of Wadi Lakkah (Guadalete):

Most of Tariq's army consisted of Berbers and there were only three hundred Arabs with him. Roderic, the King of the Spaniards, sent one of his spies to penetrate the Muslim ranks and then to bring him news. After a time, he returned to him and presented a report to him, in which he said, "There has come to you a people who desire nothing but death or to gain that which is beneath your feet. They have settled themselves in the plain and they have no refuge in our land to which they may withdraw, nor do they have ships to which they can retreat."

Roderic was alarmed by this report and he prepared his forces for an encounter with the Muslims. Tariq Ibn Ziyad requested help from Moosa Ibn Nusair, the governor of North Africa. On receiving his request, Moosa reinforced him with five thousand more warriors, which increased the size of the Muslim army to twelve thousand,[1] facing one hundred thousand Spanish troops, whose preparations and equipment had deluded them into believing that they would certainly defeat the Muslims. So certain were they of victory that they had prepared carts on which to carry the captives they expected to take. Roderic himself had carts carrying his wealth and he was seated on a throne carried by three mules linked together. He wore a cap adorned with pearls and rubies and on his body was a garment of pearls.[2] They also had a number of beasts that carried nothing but ropes with which to bind the

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/562).

2 Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Maghrib*' (p. 75), Al-Muqrī At-Tilmisani '*Nafh At-Teeb*' (vol. 1/233 and 240).

Muslim captives, for they had no doubt that they would be victorious over the Muslims and either take them captive or kill them. This was because the Spanish army was better organised and greater in numbers, in addition to which, it was better equipped and better prepared. Also, they knew the land and its roads better and they were nearer to the sources of supplies. So all of the practical and material elements were in their favour.

The two armies met at Wadi Lakkah (Guadalete)[1], near to Madīnah Shazoonah (Medina-Sidonia), in the south-west of Al-Andalus, and the battle began on Sunday, the 28th of Ramadhan, in the year 95 A. H. and continued for eight days, throughout which time, the Muslims stood the test well. Even though three thousand of them (i.e. a quarter of their army) were martyred, they remained patient and steadfast – and the achievement of Tariq Ibn Ziyad was due to Allah. And he spoke on behalf of that host of *Mujahidoon* when he said:

و لسنا نبالی کیف سالت نفوسنا

اذا نحن ادرکنا الذی کان اجدرا

"We care not what happens to us,

So long as we achieve that which is most worthy."[2]

The Muslim army in this battle were made superior by the strength of their belief, their love of death, their desire for martyrdom, their steadfastness,

1 Now historians have consensus that the battle-ground lay on the bank of the Bakkah or Barbate River near a lake, La Janda, and not on the bank of Lakkah or Lattah River (in Spanish Guadalete).(Footnote, Encyclopedia Tārikh-i-Âlam: 1/8)

2 See: Al-Maqrī At-Tilmisani '*Nafh At-Teeb*' (vol. 1/365).



Scenic sight at sunset in Arcos de la Frontera, province of Cadiz, Andalusia, Spain.



Al Andalus architecture in the Mosque of Cordoba

their endurance and the material preparation they had made to the utmost of their ability. These attributes defeated all of the material strengths that the Spanish believed would decide the battle in their favour.[1] The battle ended in victory for the Muslims, the killing of Roderic, the King of the Spaniards[2] and the capture of thousands of them, who were then bound with the ropes that they had prepared for the Muslims.

Among the results of this battle was that the road became open for the Muslims to proceed with the conquest of the rest of Al-Andalus and to spread Islam therein. It is worthy of note that the Muslims found cooperation and encouragement with the native Spanish population, who were against their rulers, because they knew Islam to be a just Religion and because of the tolerance they experienced at the hands of the Muslims.

But Tariq was not content with this success; instead, he hastened to conquer the cities of Spain, in spite of fierce opposition to the Muslims. He succeeded in conquering Ishbeeliyyah (Seville) and Qurtubah (Cordova). Then Tariq split his army into two parts, each one of them setting out to conquer different regions. The two armies then met up at Tulaitalah (Toledo),

1 See: '*'Abdur-Rahman Al-Hajji*' (p. 54).

2 Ibn Al-Kardaboos, '*Tareekh Al-Andalus*' (p. 153), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/563), Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/242).

which the Muslims succeeded in conquering.[1] Throughout this time, Tariq was writing to Moosa Ibn Nusair, informing him about the conquests and on receiving the news, Moosa decided to take part in the conquests himself, in order to gain the reward for that (from Allah) and to help Tariq in his task, in particular, since the land of Al-Andalus was vast and required greater forces to conquer its numerous and widespread regions and to secure the conquests made by Tariq against rebellion by their inhabitants.

The Military Expedition of Moosa Ibn Nusair:

Moosa appointed one of his emirs to rule North Africa in his absence and in the month of Rajab, in the year 93 A. H., he crossed to the land of Al-Andalus, with a force of ten thousand fighters.[2] He sent messengers to Tariq, requesting that he be not hasty in pursuing the conquest, due to the fact that some of the conquered lands had attempted to rebel. Meanwhile, Moosa followed other roads, not trodden by Tariq, so that he could oversee the conquest of new territories. He set to work to reconquer the land of Ishbeeliyyah (Seville) after it had rebelled, then he marched to Maridah (Merida), which he succeeded

1 Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Andalus*' (p. 76), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/563-564), Ibn Al-Kardaboos, '*Tareekh Al-Andalus*' (p. 135), Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/260).

2 See: Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Andalus*' (p. 144), Ibn Al-Kardaboos, '*Tareekh Al-Andalus*' (p. 144, Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/564), Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/269).



Beautiful formal, public garden inside Royal Seville palace in summertime in Andalusia



Ancient Roman aqueduct of the Miracles of Merida, Spain

in conquering, after a siege that lasted for a number of months and in which many Muslims were martyred. Then the inhabitants of Ishbeeliyyah (Seville) violated their peace treaty and so Moosa was forced to reconquer it for a third time. Then he turned towards Tulaitalah (Toledo)[1] and he he met with Tariq Ibn Ziyad near to the city. A discussion then ensued between the two leaders, regarding the details of the coming conquests. The end result was that they agreed on a specific plan, after which the two leaders pursued their conquests in the north of Spain. There the cities fell, one after another, including Saraqustah (Zaragoza), Washqah (Huesca) and Lardah (in Catalonia) – which are in the north – and they continued on until they reached the

1 See: Ibn Ar-Raqeeq Al-Qairawani, '*Tareekh Ifreeqiyyah Wal-Andalus*' (p. 78), Ibn Al-Kardaboos, '*Tareekh Al-Andalus*' (p. 147, 148 and 155).



Majestic view of the city of Toledo, Spain. Panoramic cityscape of the old city of Toledo in Spain

Pyrenees, which lie in the north of Al-Andalus, forming a mountainous border with France.[1] In this way, the Muslims succeeded in conquering most of Spain. But in the year 95 A. H., Moosa Ibn Nusair and Tariq Ibn Ziyad were forced to depart from Al-Andalus (Spain) and travel to Ash-Sham, in accordance with an order from the Caliph, Al-Waleed Ibn 'Abdil Malik. During his absence, Moosa Ibn Nusair appointed his son, 'Abdul 'Azeez, to take his place as governor of Al-Andalus[2] and he took it upon himself to complete the conquests in some regions in the east of Al-Andalus.[3] Some mountainous regions in the north-western corner of Al-Andalus remained unconquered by the Muslims and the Spanish Christians gathered there; and over time, they formed a great force that began to fight against the Muslims and to work towards expelling them from Al-Andalus.[4]

After the conquest of Spain, the Muslims attempted to advance into France and the European lands lying to the northeast of it.[5]

1 Al-Maqri At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/269 and 273).

2 Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 306), Al-Balâdhurî, '*Fath Al-Buldan*' (p. 232), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/566), Ibn Khaldoon, '*Al-Maghrib 'Abrat-Tareekh*' (vol. 4/118), Al-Maqri At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/280).

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/566), Al-Muqri At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/281).

4 See: Dr. 'Abdur-Rahman Al-Hajji, '*At-Tareekh Al-Andalusi*' (p. 125).

5 For more information regarding this subject, see: Al-Amir Shakib Ibn Arslan, '*Tareekh Ghazawat Al-'Arab Fee Faransa Wa Saweesara Wa Eetaliya Wa Jaza`ir Al-Bahr Al-Mutawassit*' (p. 3).





Panorama of the medieval town of Collioure with old fortress and towers of Royal castle.(France)

The Palace of the Martyrs (in the Year 114 A. H.):

The Muslims continued to organise various matters in Al-Andalus and a succession of different governors were appointed over it, the main concern of most of them was to continue the jihad and conquest in new regions. The most renowned of these governors was As-Samh Ibn Malik Al-Khawlani, who prepared a large force of *Mujahidoon* in the year 102 A. H. and crossed the Pyrenees, conquering the south-west of France, or what is known as the land of the Franks, or the Gauls. He succeeded in conquering numerous cities and places in that region and he reached the city of Toulouse. He was accompanied in that battle by 'Abdur-Rahman Al-Ghafiqi. A fierce encounter took place between the Muslim forces and those of the governor of Aquitania, Duke Odo, in the course of which a large number of Muslims were martyred, including the Muslim commander, As-Samh Ibn Malik Al-Khawlani. So 'Abdur-Rahman Al-Ghafiqi reorganised the remaining Muslim troops and withdrew with them to the southern Pyrenees, but only after a large number of them had been killed.[1]

After him, 'Anbasa Ibn Suhaim Al-Kalbi became governor of Al-Andalus and he continued with the *jihad* of his predecessors in those regions until he was martyred during one of his battles in the year 107 A. H.[2]

Al-Andalus remained without an appointed governor until the year 112 A. H., when 'Abdur-Rahman Al-Ghafiqi became governor of Al-Andalus

1 Al-Muqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 3/15), Shakib Arslan, '*Tareekh Ghazawat Al-'Arab*' (p. 71), 'Abdur-Rahman Al-Hajji, '*At-Tareekh Al-Andalusi*' (p. 185).

2 Al-Muqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 3/16).

and he set about renewing the conquest of the Franks in southern France. He was particularly keen to do so because, as we mentioned previously, he took part in the *jihad* there during the time of As-Samh Ibn Malik Al-Khawlani. And this time, he took advantage of the experience and knowledge he had gained whilst fighting against its people.

Al-Ghafiqi was renowned for his bravery, his piety, his righteousness and his strong faith; he used to say, "If the heavens and the earth were sewn up, Allah would make a way out for the pious."[1]

He prepared a large army to make *jihad* beyond the Pyrenees, in southern France and supplied it with everything it required, including weapons and equipment and he mobilised them in the year 112 A. H., taking part in numerous battles in the region for a period of more than a year and achieving victory in many of them.[2]

During this period, the Franks, by Charles Martel were preparing a strong force to oppose the Muslims and they continued with their preparations until winter arrived, when they launched a counteroffensive against the Muslims at a place that became known to the Muslims as the Palace of the Martyrs and to the French as Tours-Poitiers, in reference to two French cities located close to where the battle took place.

The Frankish army was stronger, possessed greater numbers and was better equipped than the Muslim army. Likewise, they were more familiar with the terrain and better prepared to withstand the cold weather. In spite of this, the Muslims fought with exceptional courage for a number of days, after which signs of a French victory became apparent to the Muslims and so they tried to outflank the enemy. During this attempt, 'Abdur-Rahman Al-Ghafiqi was martyred, which shook the Muslim army. Despite this,

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (5/174).

2 See: Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 3/16).



Panorama of Poitiers at a summer day

they attempted to turn the tide against the Franks, but they were defeated and a great number of them were martyred.[1] And it was said that not a single one of the Muslims survived.[2] French sources claimed that this battle was a turning point and they said that victory in it over the Muslims prevented their advance into western Europe.[3]



Charles Martel halting the Moorish conquest of Europe at the Battle of Tours

However, it should be borne in mind that the Muslims attempted to return to southern France after Al-Ghafiqi; indeed, they succeeded in establishing some emirates in southern France.[4]

It is also worthy of note that the conquests during the Umayyad era were more active at times when there were less internal problems in the state – and the opposite is true: when the Muslims were preoccupied with *jihad* and conquest, the internal problems were fewer and when they ceased *jihad* activities, *fitan* and unrest appeared. The Caliphate of Mu'awiyah ﷺ is considered to be a shining era with regard to conquests and likewise, the Caliphate of Al-Waleed Ibn Malik is held to be a golden age for conquests during the Umayyad era: during it, new regions were conquered Sind and Al-Andalus and the lands beyond the River (Ma-Wrā'unnahr). And if we compare it to the eras that preceded it or those that followed it during Umayyad rule, we find that there is no comparison to it, with regard to the breadth of its conquests, aside from the conquests that took place during the *Rashidoon* Caliphates that came before it, or those that occurred during the time of the Ottoman that was to follow it. These three eras were the most outstanding eras of Islamic conquest and expansion.

1 See: Dr. 'Abdur-Rahman Al-Hajji, '*At-Tareekh Al-Andalusi*' (p. 198).

2 Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 3/15).2

3 See what Shakeeb Arslan transmitted in '*Tareekh Ghazawat Al-'Arab*' (p. 98 and 102) and Dr. 'Abdur-Rahman Al-Hajji, '*At-Tareekh Al-Andalusi*' (p. 199).

4 See Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 4/181).





SECTION 4

THE ‘ABBASID ERA

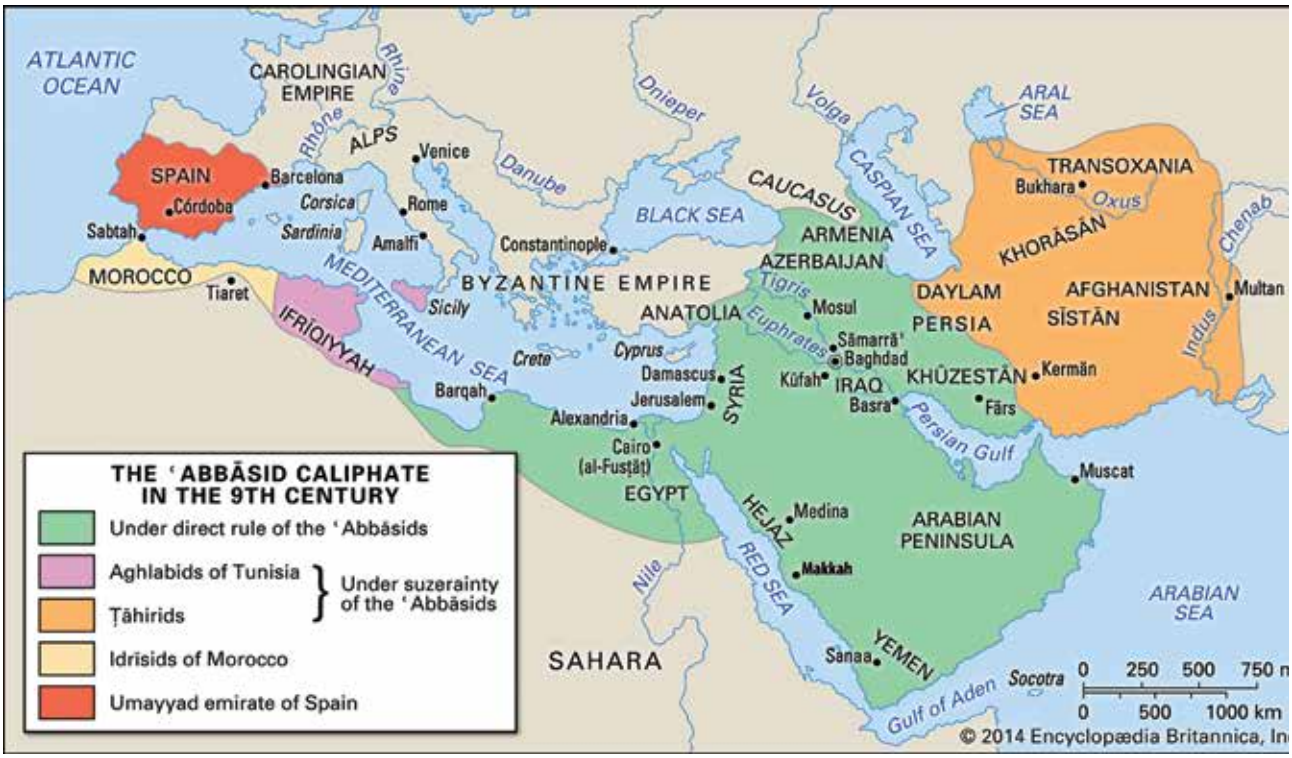


The Conquests During the 'Abbasid Era (132 -656 A. H.)

The 'Abbasid era lasted from 132 A. H. until 656 A. H. This era was interspersed with periods of power and periods of weakness. The 'Abbasid era also gave rise to different Islamic states, which appeared throughout the length and breadth of the Islamic world. Some of them owed allegiance to the Islamic Caliphate and some of them were completely independent of it. Indeed, sometimes, these states conducted conquests and military operations of their own; and the conquests initiated by the 'Abbasid Caliphs themselves or by their emirs are considered to be extremely limited in comparison with the eras that preceded it or those that came after it, although the 'Abbasids did succeed in preserving the Islamic State and its borders most of the time. Naturally, this necessitated that they engage in protective wars against the Byzantines, which was their first priority and secondly, against other neighbouring states.

a) The Wars Against the Byzantines:

The 'Abbasids fought a number of different wars with the Byzantines, in particular, during the first 'Abbasid era. And among the most important of the wars that took place between the Muslims and the Byzantines was that



which occurred during the Caliphate of Haroon Ar-Rasheed (170-193 A. H.), who fortified the Muslim ports against the threat of Byzantine invasion, removing the civilian populations and stationing troops there.[1] He forged them into one province, which stretched from the east to the west, along the frontiers of the Byzantine Empire; these were known as *Al-'Awasim* (the Protective Fortifications) and he built numerous citadels there.[2] The Muslims would invade the Byzantine territories in summer and in winter and these invasions had been known as *As-Sawa`if* (the Summer Campaigns) and the *Ash-Shawati* (the Winter Campaigns) since the days of the Umayyads.[3] The 'Abbasids continued the practice throughout their first era and Haroon Ar-Rasheed set out in person in the year 181 A. H. with the intention of invading the Byzantine lands,[4] which resulted in their Queen, Irene, agreeing to pay the *jizyah* to the Muslims in return for a peace treaty. And this was accepted by Haroon Ar-Rasheed.

Then in the year 187 A. H., Queen Irene was overthrown and Nicephorus

1 Al-Balādhurī,, '*Futooh Al-Buldan*' (p. 171 and 175).

2 Al-Balādhurī,, '*Futooh Al-Buldan*' (p. 193), At-Tabari, '*Tareekh At-Tabari*' (vol. 10/98).

3 Al-Balādhurī,, '*Futooh Al-Buldan*' (p. 167).

4 At-Tabari, '*Tareekh At-Tabari*' (vol. 10/ 69).

was crowned in her place as the new emperor of the Byzantines. He then violated the treaty with the Muslims and wrote to Haroon Ar-Rasheed, threatening him and saying to him, "From Nicephorus , the emperor of the Roman Empire, to Haroon, the King of the Arabs: To proceed: The Queen who preceded me placed you in the position of a rook and herself a pawn and she transported wealth to you the like of which I would never have done. But that is the weakness and stupidity of women. So if you read my letter, then return to me the wealth that she sent to you and ransom yourself against what is coming to you. If you do not, then the sword shall settle matters between us."

When Haroon Ar-Rasheed read this letter, he burned with such anger that those who sat near to him were afraid. Then he called for writing materials and on the other side of Nicephorus's letter, he wrote: "In the Name of Allah, the Most Beneficent, the Most Merciful: From Haroon, the Commander of the Faithful, to Nicephorus, the Dog of the Romans: I have read your letter, O, son of a harlot, and you shall see my answer before you hear it!!!"[1] Then, on the same day on which he received Nicephorus's letter, Haroon Ar-Rasheed set out with his armies to fight the Byzantines. He headed for Heraclea, which was the birthplace of Nicephorus and a great Byzantine city, and they conquered it, capturing much booty. From thence, he set about attacking Byzantine towns and cities up and down the country, until Nicephorus was humbled and forced to make peace with Haroon Ar-Rasheed and to sign

1 At-Tabari, '*Tareekh At-Tabari*' (vol. 10/92) and see also Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (6/184).



Hagia Irene or St Irene, in Istanbul, in the first courtyard of the Topkapi Palace



Bitola and Ancient city of Heraclea

a new treaty with him. After that, Haroon Ar-Rasheed returned from his campaign, though Nicephorus violated the treaty while Haroon was still on the road. It was winter time and Haroon's intimates feared to tell him of Nicephorus's violation of the treaty and so they asked one of the poets to inform him of it through a poem, in the hope that it would lessen his anger; and among the things he wrote was this:

"Nicephorus has broken what you gave him,
And already the portents of death soar above his head,
Be of good cheer, Oh, Commander of the Faithful,
For the spoils that Allah will give to you are great,
Conquest will follow conquest and He will protect us,
Granting us His Help under your banner of victory..."

And he continued on until the end of the poem. No sooner had he heard it than he retraced his steps to attack Nicephorus and his Byzantine army. So he attacked and conquered a number of places, forcing Nicephorus to sue for peace once again. The Muslim forces continued to fight in every corner of the Byzantine lands until Ar-Rasheed himself returned to attack the Byzantine lands once more in the year 190 A. H. He succeeded in conquering Heraclea. This forced Nicephorus to humbly submit to the Muslims and to agree to pay the *jizyah* not only on behalf of himself and his family but also on behalf of all the subject of his empire.

Among the most outstanding of the Muslim conquests during the 'Abbasid era was that undertaken by Al-Ma`moon, who set out in person to attack



The remains of the palace of Al-Mu'tasim Bila

Byzantine lands in the year 215 A. H. and conquered more than twenty of their fortresses.[1] This forced the Byzantine Emperor, Theophilos, to seek a peace treaty with the Muslims, to sign a guarantee of safety for traders and to agree to the return of captives on both sides. Then in the year 218 A. H., Al-Ma`moon personally led an attack against the Byzantines, after receiving a letter from their Emperor which angered him. He wrote a reply to the letter, in which he proposed to him that he either embrace Islam or pay the *jizyah*. He said in that letter, "It is my opinion that I should present to you a warning with which Allah establishes clearly for you the decisive proof (of Islam), inviting you and those with you to Monotheism and the true Religion. If you refuse, then you must pay a tribute, which will guarantee the protection (of your people) and ensure a respite (from war). If you reject that, then you will clearly experience for yourself our (martial) qualities in a manner that will make any eloquence and comprehensive description on my part unnecessary. And may Allah's Peace be upon those who follow His Guidance."[2]

The Byzantine Emperor refused to accept Al-Ma`moon's offer, which caused him to continue his conquests in the Byzantine lands.[3]

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 6/417).

2 At-Tabari, '*Tareekh At-Tabari*' (vol. 10/284).

3 At-Tabari, '*Tareekh At-Tabari*' (vol. 10/284).

Al-Ma`moon had resolved to attack Constantinople; however, he died in this compaign in Rajab of the year 218 A. H., before he had completed his preparations.[1]

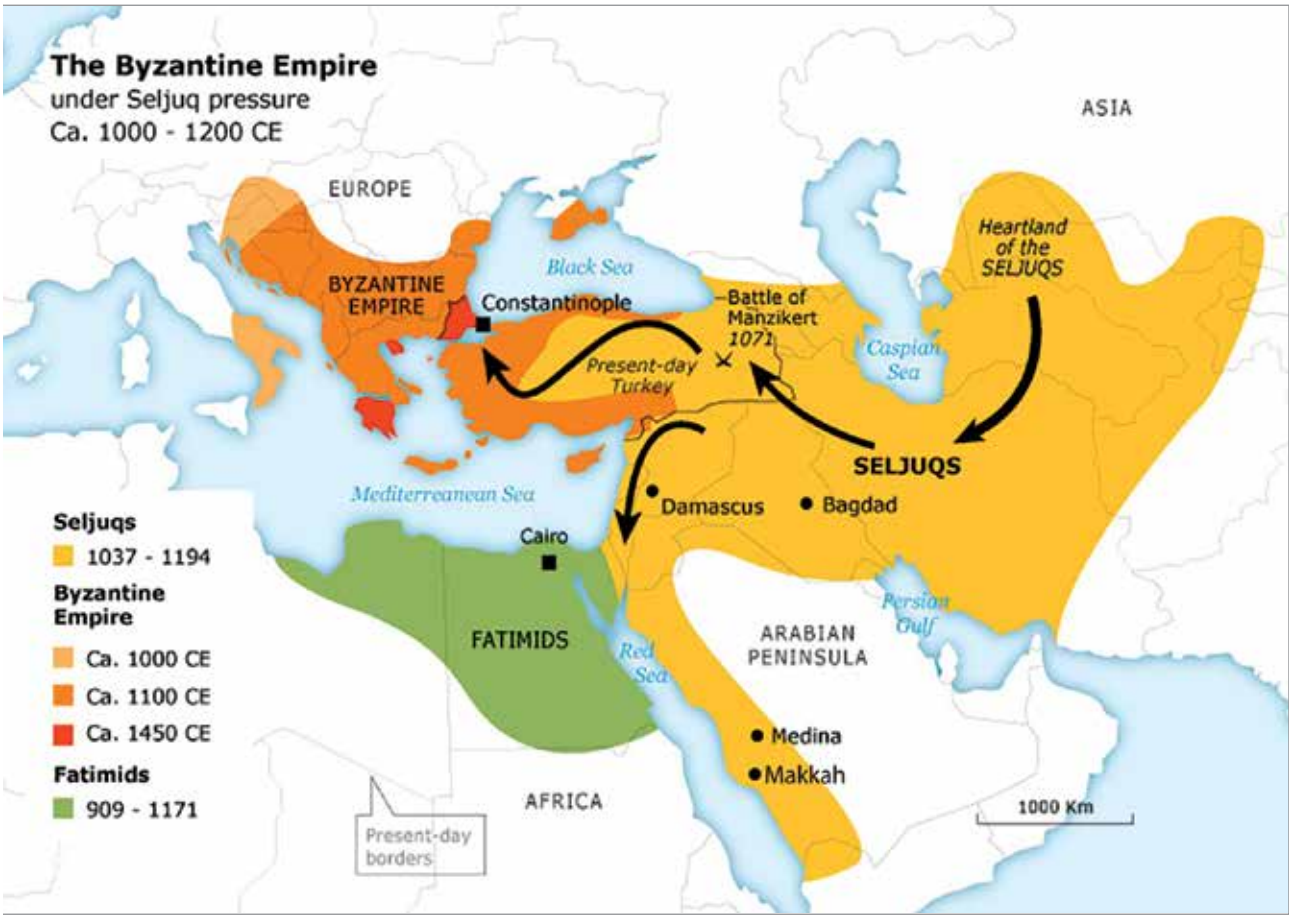
Then after him, the pledge of allegiance was given to Al-Mu'tasim as Caliph and war continued between the Muslims and the Byzantines, while simultaneously, a *fitnah* erupted within the 'Abbasid state. It was led by Babak Al-Khurrami. The corruption took hold in Hamadan and surrounding regions and more than a hundred thousand Muslims were killed. The forces of the 'Abbasid state were preoccupied with defeating him[2] and as a result, the Byzantines seized the opportunity to invade the north of Ash-Sham (Syria) and Al-Jazeerah (Northern Mesopotamia), conquering some of its cities and taking its women captive. One of the women who was taken captive cried out, "O, Mu'tasim! O, Mu'tasim!" When Al-Mu'tasim was informed of this, he was greatly perturbed by it and he cried out, saying, "Here I am, at your service!" And he immediately stood up and called upon his army to prepare for war and he departed after a few days with his army, which numbered more than a hundred thousand men. He led them himself against the Byzantines and he inflicted a defeat on their armies and succeeded in conquering numerous regions, the most important of which was Amorium ('Ammūriyah), the birthplace of the Byzantine Emperor. Al-Mu'tasim managed to conquer it in the month of Ramadhan, in the year 233 A. H., after a siege lasting six months.[3] Regarding this, the poet, Abu Tammam wrote:

"The sword is a more truthful bearer of news than the books of astrologers,
In its edge there is a force differentiating between truth and falsehood,
The whiteness of metal, not the blackness of written papers,
In their texts is evident uncertainty and doubt,
Where is the narration and where are the stars and what,
Lies and embellishments have they wrought in them?
Untruths and outrageously fabricated speeches,
Which are not sources, whether many or few,
O, day on which 'Ammūriyah fell and on which,

1 See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 476), At-Tabari, '*Tareekh At-Tabari*' (vol. 10/284 and 295), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 6/428), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 10/271 and 274).

2 See details of this *fitnah* in At-Tabari's '*Tareekh*' (vol. 10/314), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 6/447 and 451).

3 See: At-Tabari, '*Tareekh At-Tabari*' (vol. 10/334 and 343), Ibn Al-Atheer '*Al-Kamil Fit-Tareekh*' (6/480), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 10/286). See also Dr. 'Abdul 'Azeez Al-Lumailim, '*Nufooz Al-Atrak Fil-Khilafah Al-'Abbasiyyah Wa Atharuhu Fi Qiyam Madeenah Sāmarrā*' (vol. 1/230-244).



Our hopes have come away from you,
With udders full of honey-sweet milk,
You have left the fates of Islam's children at the height,
And disbelievers and the abode of disbelief at their lowest ebb."

After the era of Al-Mu'tasim, the military encounters between the Muslims and the Byzantines did not end; rather, the wars continued and Muslim pressure on the borders of Byzantine Empire in the summer and winter incursions also continued. The *Mujahidoon* remained in their stations in Thughūr, (Asia Minor) in order to protect them against Byzantine attacks. But these wars and battles did not have any great effect on the Byzantine lands, though they made the Muslims realise the great value of protecting the Muslim lands.

Then in the middle of fourth century of the *Hijri* calendar, during the

reign of Banu Hamdan, of Syria (Ash-Sham), the Byzantines launched a number of invasions into Ash-Sham, laying waste to the land there; these took place between the years 349 A. H. and 358 A. H.[1] and they continued until the appearance of the Seljuks[2] on the world stage in the fifth century of the *Hijri* calendar, after they entered Baghdad, in the month of Ramadhan, in the year 447 A. H. They then proceeded to clear the land of Ash-Sham of the Byzantine presence and to conquer the lands of the Byzantine Empire and to take up permanent residence there.

The Battle of Manzikert (463 A. H):

In the year 463 A. H., the Seljuk Sultan, Alp Arslan embarked on a *jihad* in the Byzantine lands and the neighbouring region and he made smooth the path for Islam to spread in those lands, which infuriated the Byzantine Emperor, Romanos, causing him to set out with a large army, composed of Byzantines, Russians, Georgians, Franks and other Christian folk. In the end, the army numbered three hundred thousand men,[3] whom the Emperor had prepared to face the Seljuk Sultan. When he heard of the Emperor's approach, he made ready for battle and prepared to sacrifice himself and his men in the hope of Allah's Reward. His forces were few and could not be compared to those of the Byzantines; it was said that they totalled less than fifteen thousand[4] and he had no time to call up reinforcements. It was then that he made his famous speech: "I sacrifice my soul for Allah's sake; and if I am fortunate enough to be granted martyrdom, then my burial will be in the gullets of green birds, having gone from the throats of grey vultures. But if I am victorious, how

1 See: Al-Azdi, '*Akhbar Ad-Dawlah Al-Hamdaniyyah*' (p. 24), Ahmad Isma'eel 'Ali, '*Bilad Ash-Sham Fil-'Asr Al-'Abbasi*' (p. 110).

2 The name Seljuk is derived from their tribal origin, which was the Oghuz, who migrated from Turkistan and the name refers to Seljuk, son of Toqaq (Duqāq). They became very powerful and their dominions were considerable. They were accepted by the 'Abbasids because of their adherence to (Orthodox) Sunni Islam and because of their apparent respect for the Caliphs. They succeeded in establishing suzerainty over Khurasan in the year 429 A. H., after a dispute with the Ghaznavids. Their state continued to grow in strength and was recognised by the 'Abbasids. They extended their sovereignty to include Iran and then Iraq, until they took control of Baghdad during the Seljuk Sultanate of Tughril Ibn Meeka`eel, in the year 447 A. H. After that, the name of the Sultan became linked with that of the 'Abbasid Caliph (so that they were always mentioned together) and they took on the responsibility for fighting the primary enemy of the Muslims, the Byzantines and the neighbouring Christian states, such as Armenia and Georgia and other states in the vicinity. (See: Al-Bandari Al-Asbahani, '*Mukhtasar Tareekh Dawlat Âli Saljooq*' [p. 7-26], and Dr. 'Abdul Mun'im Hasanain, '*Dawlah As-Salajiqah*' [p. 22-36]).

3 See: Al-Bandari Al-Asbahani, '*Mukhtasar Tareekt Dawlah Âli Saljooq*' (p. 40).

4 Al-Bandari Al-Asbahani, '*Mukhtasar Tareekh Dawlat Âli Saljooq*' (p. 40).



Seljuk army storms downhill Byzantines and their allies at the battle of Myriokephalon

fortunate will I be when I reach the evening and my today will be better than my yesterday."[1] Then he and his forces attacked the front ranks of the enemy force, which consisted of twenty thousand men, most of them Russians. The Muslims then won a great victory over them and succeeded in capturing most of their leaders.[2]

Then the Sultan, Alp Arslan sent a delegation to the Byzantine Emperor, offering him a peace treaty, but he was proud and arrogant and did not accept that offer. He said, "Far from it! There will be no treaty and no retreat until I have done to the lands of Islam what they have done to the lands of Byzantine Roman Empire."[3] So the Muslims prepared themselves for the encounter with him and the armies gathered on Thursday, the 25th of Zul Qa'dah, in the year 463 A. H. And when it was the time for prayer on Friday, the Sultan led the army in prayer and he supplicated Allah, Most High, humbly beseeched Him and he wept and implored Him. Then he

1 Al-Bandari, Al-Asbahani, '*Mukhtasar Tareekh Dawlah Âli Saljooq*' (p. 40).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/65), Ibn Al-Jawzi, '*Al-Muntazam*' (vol. 8/261), Al-Bandari Al-Asbahani, '*Mukhtasar Tareekh Dawlah Âli Saljooq*' (p. 42).

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/66).

said to them, "We are few in numbers against a people and I want to throw myself against them in this hour, when Allah is being supplicated on behalf of us and the (other) Muslims from the pulpits. Now either I will achieve my goal, or I will go to Paradise as a martyr. So if any of you wishes to follow me, then let him do so and if any of you wishes to depart, then let him do so, for there is no Sultan here, commanding, nor any army being commanded. There is only I, a single one of you and a warrior with you. So if anyone follows me and gives himself to Allah, Most High, he will have Paradise and spoils, while if anyone departs, he will deserve the Fire and humiliation." They replied, "Whatever you do, we will follow you and help you in it."[1] So he hastened away and put on a white garment and wrapped himself in it, in preparation for death, then he said, "If I am killed, then this will be my shroud."[2]

Then the two sides advanced and the Sultan, Alp Arslan dismounted from his horse and rubbed dust on his face and he displayed humility, wept to Allah, Most High and supplicated Him. Then he mounted his horse and attacked the enemy and the Muslims were true to their promise and they fought, remained patient and steadfast until Allah shook the enemy, casting fear into their hearts and then He granted victory to the Muslims, who killed a great number of them and took many captives from among them, including the Byzantine Emperor, himself, who was captured by one of the Muslim slave warriors.[3] He then brought him cowering before the Sultan, who scolded him and reminded him of the peace treaty he had offered him and of his offensive reply to the Muslims. Then the Sultan freed him in return for which he demanded that all of the Muslim captives in the hands of the Byzantines be set free. In addition, he was to pay a sum of money as ransom for his freedom, plus an annual fixed payment to the Muslims. The Byzantines also had to return some of the Muslim lands they had taken in Ash-Sham.[4] This Islamic victory was one of the most important victories won by the Muslims against the Byzantines and it weakened them, destroyed their power and injured their pride. It also forced them to acknowledge Muslims dominance.

1 Ibn Al-Jawzi, '*Al-Muntazam*' (vol. 8/262) and see also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/66).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/66).

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/66), Ibn Al-Jawzi, '*Al-Muntazam*' (vol. 8/262).

4 See: Ibn Al-Jawzi, '*Al-Muntazam*' (vol. 8/262-264), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/67), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/100), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 5/87).



Ranikot Fort in sindh, pakistan historical place indus valley

b) Conquests in the East:

The first 'Abbasid Caliphs had been preoccupied with subduing the sedition that appeared in the lands of Sind, which had been instigated by the Hindus, the Jats and others. Those lands lived at times in a state of unrest, but in spite of that, Islam continued to spread therein. As for the lands of Sijistan and Herat and the neighbouring regions, the rebellion of Al-Muqanna' had taken place in the year 161 A. H.[1] The rulers of the neighbouring regions took advantage of these revolts and they severed their relationships with the 'Abbasid state.[2] And no sooner had the rebellion of Al-Muqanna' ended than the rulers of Kabul, As-Sughd (Sogdiana), Tukharistan, Farghanah and Khurasan hastened to declare their loyalty to the 'Abbasid state, in the year 163 A. H.[3]

During the era of Haroon Ar-Rasheed, a number of rebellions broke out in those regions, in particular, among the Turks, the quelling of which required great efforts on the part of the Muslims. As for the era of Al-Ma`moon, he ensured that his governors in Khurasan treated those Turks who embraced

1 Hashim, better known as al-Muqanna' (Arabic: The Veiled One): He died in the year 166 A. H. He was a Persian who claimed to be a prophet, and founded a religion which was a mixture of Zoroastrianism and Islam. He was a chemist and one of his experiments caused an explosion in which a part of his face was burnt. For the rest of his life he wore a veil and was therefore known as Al-Muqanna' (The Veiled One).

2 See At-Tabari, '*Tareekh At-Tabari*' (vol. 9/338).

3 See: At-Tabari, '*Tareekh At-Tabari*' (vol. 9/342), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 10/145).

Islam of kind treatment, while he offered war to those who did not embrace Islam. This encouraged the Turkish rulers to submit and obey (him) and as a result, many of them embraced Islam during that period[1] and they enjoyed a privileged position in the state after that, in particular, during the time of Al-Mu'tasim.[2]

And at the end of the 'Abbasid era and the era that followed it, various small Muslim states came into being throughout the east. These countries were independent of the 'Abbasid Caliphate, although some of them acknowledged its sovereignty for most of the time. However, this acknowledgement was a formal observance in many cases and did not prevent them behaving in a completely independent manner and at different times, these eastern Muslim countries engaged in rivalries with one another, in particular, the Tahirid Dynasty, in Khurasan (205-259 A. H.), the Saffarid Dynasty, in Sijistan and India (254-298 A. H.), the Samanid Dynasty, in Turkistan and Khurasan (261-389 A. H.) and the Ghaznavid Dynasty, in Khurasān Afghanistan and India (351-582 A. H.). These states and their rulers also engaged in their own conquests and *jihads*.[3]

The Ghaznavids:

The conquests of the Ghaznavids are considered to be among the most important jihadist events of their time, during which they spread Islam throughout new territories for the first time, in spite of the fact that they were completely independent from the 'Abbasid Caliphate, although they continued in name, at least to claim that they were under the sovereignty of the 'Abbasid state, since they acknowledged the Caliph and supplicated on his behalf, while at the same time, edicts appointing Ghaznavid governors would be sent from Baghdad.



The two ancient minarets at Ghazni in Afghanistan.

At the start, the Ghaznavids were governors appointed by the Samanids[4] in the region of Ghaznah, which today lies in Afghanistan, then they left the Samanids after the decline of their dynasty and began to conquer the lands of India.

1 See: Dr. 'Abdul 'Azeez Al-Lumailim, '*Nufooz Al-Atrak Fil-Khilafah Al-'Abbasiyyah Wa Atharuhu Fee Qiyam Madeenah Sāmarrā"* (vol. 1/210).

2 See: See: Dr. 'Abdul 'Azeez Al-Lumailim, '*Nufooz Al-Atrak Fil-Khilafah Al-'Abbasiyyah Wa Atharuhu Fee Qiyam Madeenah Sāmarrā'* (vol. 1/241).

3 For more information regarding the circumstances of these states, see: Dr. 'Isam, 'Abdur-Ra`oof Al-Faqi, '*Ad-Duwal Al-Islamiyyah Al-Mustaqillah Fil-Mashriq*', Dar Al-Fikr Al-'Arabi, 1987 C. E.

4 Dr. 'Isam Al-Faqi, '*Ad-Duwal Al-Islamiyyah Al-Musataqillah Fish-Sharq*' (p. 19, 76 and 77).



The Jama Masjid Mosque in Herat, Afghanistan

Sabuktigin (died 387 A. H.)[1] was the first of the Ghaznavid kings and he succeeded in conquering many regions in the land of India, in particular, in the Punjab. Then after him came his son, Mahmood (died 421 A. H.), who invaded the lands of Sind and India, taking part in more than seventeen battles throughout a period of twenty-seven years, during which time he conquered NWFP (Khaibar Pakhtunkhawa), Lahore, Multan and Gujrat. He also destroyed the largest temple of the Hindus in Somnath (Gujrat, India), in which there was a famous idol belonging to them. When the Hindus came to him in a delegation to ask him not to destroy it, promising to pay him as much wealth as he wished, in return for sparing it, he said, "I prefer to be a destroyer of idols, rather than a merchant."[2] The Sultan (Mahmood, the Ghaznavid) took great pains to spread Islam and its teachings and to uphold justice among the people, so much so that he was rightly considered the conqueror of India and was well deserving of the praise heaped on him by historians. Even some of the Hindu historians praised him, in spite of him having destroyed their pagan beliefs; they even went so far as to describe him as just, knowledgeable and a bringer of civilisation.[3]

1 Adh-Dhahabî, '*Siyar A'lam An-Nubalaˇ*' (vol. 17/485).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 9/130, 139, 147, 169, 244), Ibn Al-Jawzi, '*Al-Muntazam*' (vol. 8/54), Adh-Dhahabî, '*Siyar A'lam An-Nubalaˇ*' (vol. 17/485), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 4/662), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 5/176).

3 Adh-Dhahabî, '*Siyar A'lam An-Nubalaˇ*' (vol. 1/491). See also: Dr. 'Abdullah At-Tarzi, '*Mawsoo'ah At-Tareekh Al-Islami Wal-Hadharah Al-Islamiyyah Libilad As-Sind Wal-Banjab*' (vol. 1/303, 400, 419 and 423), Dr. 'Isam Al-Faqi, '*Ad-Duwal Al-Islamiyyah Al-Mustaqillah Bish-Sharq*' (p. 133).

c) The Naval Conquests:

The early 'Abbasids were careful to protect the naval ports in Egypt and Ash-Sham (Syria) and they fortified them, in order to withstand the attacks of the Byzantines and to be utilised in the sea battles against them in the Mediterranean Sea; and indeed, the Muslims attacked many of the Byzantine islands with their fleets and they attacked Constantinople on more than one occasion from the sea, although their efforts in this area were much less than those of the Umayyad Dynasty, or the independent states in North Africa.[1]

Various Muslims states arose in North Africa which owed their allegiance to the 'Abbasid Caliphate and they undertook conquests in the Mediterranean Sea. Among the most important of them was the Aghlabid Dynasty in Al-Maghrib Al-Awsat, Tunis (184-296 A. H.), who paid a great deal of attention to their fleets; and among the most important of their naval operations was the conquest of Sicily, in the year 212 A. H./827 C. E. It was led by the Chief Justice and scholar of Al-Qairawan, whose name was Asad Ibn Al-Furat. He was accompanied by a group of Muslim volunteers and he landed on the coast of Sicily, where he delivered a sermon to them and admonished them,

1 For more information regarding this subject, see: '*Tareekh Al-Bahriyyah Al-Misriyyah*' (p. 297) (by a number of researchers), Ahmad Mukhtar Al-'Abbadi, '*Tareekh Al-Bahriyyah Al-Islamiyyah Fee Hawdh Al-Bahr Al-Abyadh Al-Mutawassit*' (vol. 1/88). See also: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 238).





reminding them of the virtue of *jihad* - both acquiring knowledge of it and putting it into practice. Among the things he said was this, "*La Ilaha Illallahu Wahdahu, La Shareeka Lahu* (None has the right to be worshipped except Allah Alone without partners). By Allah, O, assembly of Muslims! I did not inherit any position of leadership from my father or grandfather, and none of my ancestors have ever seen a gathering such as this! I am not witnessing what you see for any reason other than the pens (i.e. due to learning and studying knowledge, writing it, and placing oneself at its service). So, exert yourselves and exhaust your bodies in seeking knowledge and writing it. Be patient upon its hardship, as you will achieve the goodness of this world and the Hereafter through it." In his hand was a banner and he was reciting; he began to recite *Soorah Ya Seen*, then he incited the people to fight and he himself attacked, and they attacked with him, resulting in the routing of the Christians. (One of his men said,) "I saw Asad and blood had flowed down the shaft of the banner, as far under his armpit…"[1] Asad Ibn Al-Furat went on to fight with the *Mujahidoon* in Sicily, moving from place to place, until he was martyred (may Allah have Mercy on him) in plague near Syracuse, in the year 213 A. H. [2] The Muslims persisted after his demise, being forced to reconquer the island a number of times, as a result of repeated rebellions, until finally, the inhabitants accepted Muslim suzerainty in the year 264 A. H.[3] The Muslims also conquered Malta in the year 255 A. H. and they succeeded in conquering some islands in the Straits of Messina, adjoining the Italian coast and they even reached the Italian mainland. This gave them complete control over the parts of the Mediterranean, from the north of central Al-Maghrib to the

1 See: Al-Qadhi 'Iyadh, '*Tarteeb Al-Madarik*' (vol 2/477).

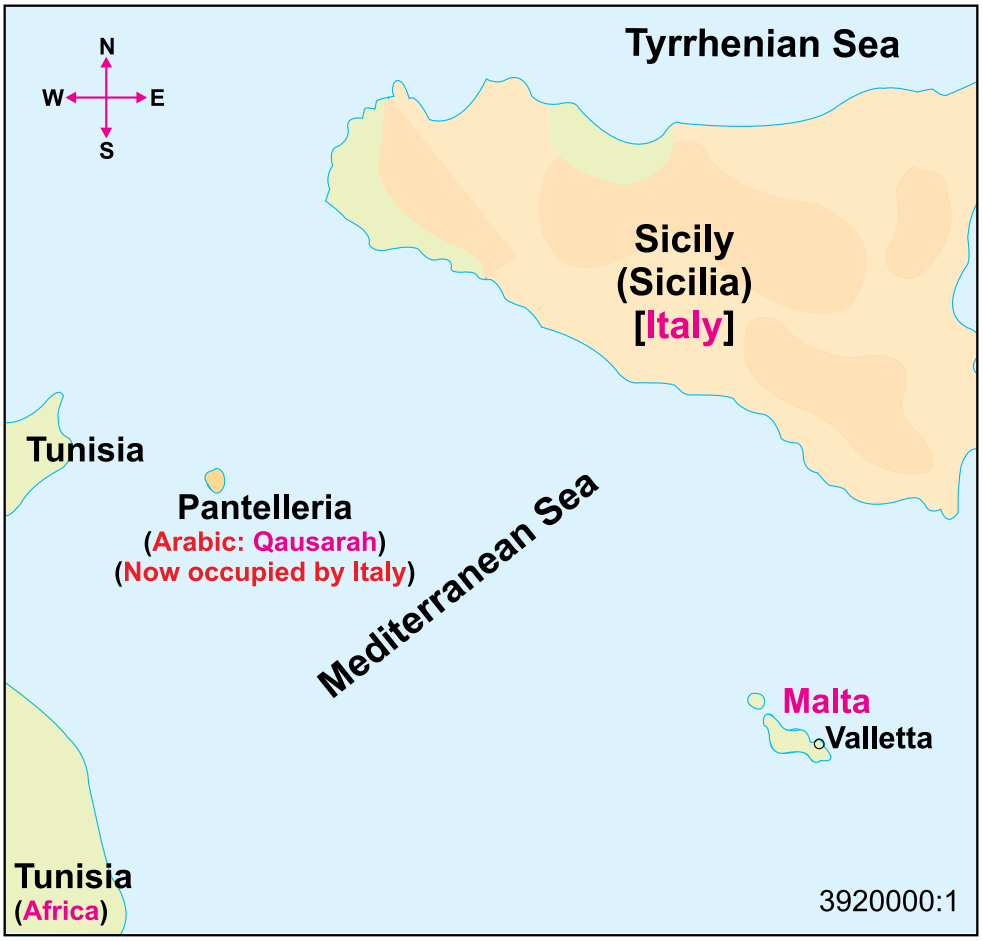
2 Al-Qadhi 'Iyadh, '*Tarteeb Al-Madarik*' (vol. 2/480).

3 See: Al-Balādhurī, '*Futooh Al-Buldan*' (p. 237), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 7/320), Turki Al-'Utaibi, '*Al-Hayah Al-Ijtima'iyyah Wal-Iqtisadiyyah Fee Siqilliyyah Al-Islamiyyah*' (p. 21).

seas surrounging Italy and the Straits of Messina. Then, in the year 329 A. H., the Muslims landed several times on the southern coast of Italy and they obliged the inhabitants to pay the *jizyah*.[1] In addition to this, they conquered a number of other locations and the Muslims achieved a presence in southern Italy in a place known as Qillauriyah (Calabria). The conquest of the coastal regions was followed by the spread of Islam among their inhabitants and the Muslims continued to rule those regions until the middle of the 5th century of the *Hijri* calendar. Some renowned Muslim scholars emanated from there[2] and the Muslim colonists remained in them for a number of centuries after that. And their influence is still clearly apparent in the customs and cuisine of the inhabitants of those areas.

1 Al-Himyari, '*Ar-Rawdh Al-Mi'tar*' (p. 520).

2 See: Yaqoot Al-Hamawi, '*Mu'jam Al-Buldan*' (vol. 4/392), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 8/72), Turki Al-'Utaibi, '*Al-Hayah Al-Ijtima'iyyah Fee Siqilliyyah Al-Islamiyyah*'.





d) Battle of Az-Zallaqah (in Ramadhan, 479 A. H.):

Al-Andalus existed for a long time under the rule of the Umayyads – from the era of 'Abdur-Rahman, which began in the year 138 A. H., until the Umayyad Dynasty fell, in the year 422 A. H. This was the result of internal weakness and external pressure, in particular from the Fatimid Dynasty and their allies, and those who collaborated with them from among the Christians of Al-Andalus and the forces of disorder there.

After the fall of the Umayyad Dynasty, ain the 5th century of the *Hijri* calendar, the situation in Al-Andalus was, according to Al-Maqarī At-Tilmisani, in his book, '*Nafh At-Teeb*' as follows, "The Umayyad state was ended in the land and the Caliphate passed into the hands of rulers of Al-Maghrib. After the extinction of the (Umayyad) Caliphs, the governors, the Berber and Arab leaders and the *mawali* (lords, patrons, etc.) throughout the regions erupted and divided up the lands among themselves; some of them triumphed over others and finally, they declared themselves to be kings. Affairs became completely out of control, allowing the despotic king of the Christians to defeat them; and they began to pay tribute to him so that he might not take over their states or help one against the other. This situation continued for a long time."[1] The land of Al-Andalus became divided amongst these internecine "kings", who preferred fighting with each other and seeking their personal benefit over the benefit of the Muslim *Ummah*.

1 Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/438).

Some of them even sought help from the Christian enemies in Al-Andalus, in order to strike against the Muslims in other neighbouring emirates, with whom they were engaged in disputes. All of them became more interested in their titles, in trivialities and appearances than in truly important matters and they became immersed in vanities, worldly delights, opulence and amenities; the byword of many of them was:

"Let the lute play and bring the goblet,
The wine and the rose are sweet."

The situation of the emirs and kings of these fiefdoms portended evil consequences, as one of the poets said:

"These are circumstances in which the foolish laugh,
While the intelligent man weeps for the end that will be theirs."[1]

One of them was so arrogant and self-important that a poet said of him:

"Wait for us, let us get something from their light,
But it is from the Light of the Lord of the Worlds,

Instead of punishing him, he heaps upon him gifts and endowments." [2]

Disunity and enmity increased among those torn-apart fiefdoms to such a degree that a poet said:

"Why is the Muslim society divided?
And why is the enemy united?"

Another said:

"They have split into small groups, each of them in its own place,
has a Commander of the Faithful and a pulpit."

At the same time, the ranks of the Christians in Al-Andalus were united and their rulers were preparing and cooperating with one another to defeat the Muslims and expel them from Al-Andalus. It became hard to compare the two sides, but if anyone had done so, he would have said as the poet said:

"They have donned their armour for war,
And you have donned coloured silk garments..."[3]

This went on until the danger threatened all of the Muslims in Al-Andalus, for they possessed no real power, as the poet, Abu Rasheeq Al-Qairawani said:

"The titles of the emirs are frivolous
Like a cat that tries to roar in the manner of a lion."[4]

1 Mustafa 'Abdul Wahid, '*Kaifa Dha'at Al-Andalus*' (p. 8).

2 Ahmad Mukhtar Al-'Abbadi, '*Tareekh Al-Maghrib Wal-Andalus*' (p. 180).

3 Al-Maqrī At-Tilmisani, '*Nafh At-Teeb*' (vol. 4/359).

4 Al-'Abbadi, '*At-Tareekh Al-'Abbasi Wal-Andalusi*' (p. 469).



A beautiful view of the city of Castile and Leon in Spain

At the same time, the Moravid (Murābit) state in Al-Maghrib had come into existence, under the leadership of 'Abdullah Ibn Ya Seen and the military command of Abu Bakr Ibn 'Umar Al-Lamtooni. Their power and status increased under the leadership of Yoosuf Ibn Tashfeen, who realised the danger posed to Islam in Al-Andalus, when news reached him of the fall of its cities, one after another at the hands of the Christians. But at the same time, he feared that the Muslim emirs would be upset with him (if he interfered).

However, at this time, Toledo fell at the hands of the Christians of Al-Andalus, led by Alphonso VI, in the year 485 A. H. It was an important city of Al-Andalus and when the Christians entered it, they committed numerous crimes and acts of injustice against its inhabitants. Regarding this, Ibn 'Assal

wrote the following in his famous '*Qaseedah*':

"O, people of Al-Andalus! Mount up your horses,
For there is no place in it unless we correct our mistakes,
A garment is unravelled from its ends, but I see,
The garment of the peninsula being unravelled from the middle,
Whoever is a neighbour to evil will not be safe from its consequences,
How can there be life in a basket with snakes?"

And this occurred at a time when the Muslim ruler was busy building palaces[1] – in spite of the criticism of one of his poets, who said:

"Are you constructing buildings for those who live forever,
While your remaining time in them is short, if you but gave thought,
In the shade of the arak (tree) there was sufficiency,
For the person who is chased by death every day."

During this time, the ruler of Al-Qurtubah, Al-Mu'tamid Ibn 'Abbad, with a few of the emirs of Al-Andalus who encouraged him, resolved to write to Yoosuf Ibn Tashfeen in Al-Maghrib (Morocco) and to seek help from him. Some of the "kings" of the fiefdoms tried to prevent him from doing so, out of fear that they would lose their lands. But he remained determined to seek aid, saying that,"To herd the camels of Yoosuf Ibn Tashfeen is more beloved to me than to herd pigs of Castille for the Christians."[2] He also said, "If I trust Ibn Tashfeen, it will please Allah, even if I were to lose my kingdom, but if I trust Alphonso, it will make Allah Angry."[3] The scholars of Al-Andalus played a role in convincing him to seek help from Yoosuf Ibn Tashfeen[4] and so when the request from help reached Yoosuf Ibn Tashfeen, he resolved to save the Muslims of Al-Andalus and he made all necessary preparations for that. When Alphonso VI, the Christian king, was informed of this, he attempted to dissuade Ibn Tashfeen by frightening him and by threats, but he replied to him, according to the poem of Al-Mutanabbi, as follows:

"No letters will be sent, only the sword,
And no messenger will arrive, except a huge army."

On receiving this, Alphonso VI prepared his forces, in readiness for the attack of Al-Murabitoon (Morâvids), who had crossed the sea to Al-Andalus, under the command of Ibn Tashfeen and with the support of Al-Mu'tamid

1 Al-Maqrî At-Tilmisani, '*Nafh At-Teeb*' (vol. 4/353).

2 Al-Maqrî At-Tilmisani, '*An-Nafh At-Teeb*' (vol. 4/359).

3 Al-Maqrî At-Tilmisani, '*Nafh At-Teeb*' (vol. 4/359).

4 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 152).

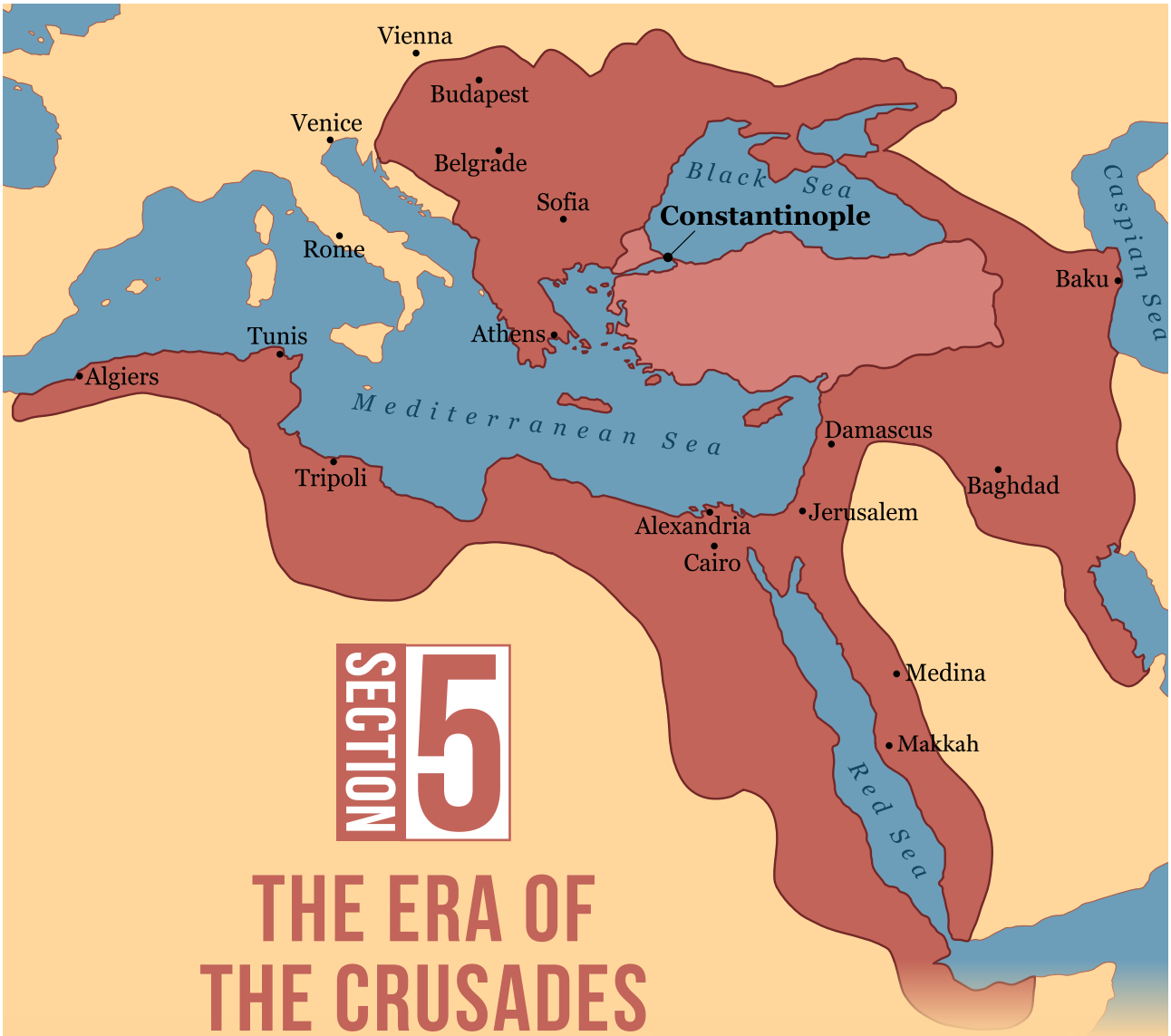
Ibn 'Abbad. They (the Muslims) fortified their positions and readied their weapons and their men and they were reinforced by volunteers from among the Muslim fighters of Al-Andalus. At the same time, Alphonso VI gathered his forces and broke of his siege of the cities of Al-Andalus. He and his forces then advanced to an area that became known to the Arabs as Az-Zallaqah,[1] while the Spanish knew it as Sagrajas.[2] The Christian army of Al-Andalus was camped near to it and was said to have numbered around fifty thousand men.

On a Friday, in the first ten days of the month of Ramadhan, in the year 479 A. H., a fierce battle occurred; the start of it was a surprise attack on the Muslims, who held fast and defied the attackers. Among the most courageous of them was Al-Mu'tamind Ibn 'Abbad, who received many wounds. The Muslims managed to restore order in their ranks and they withstood the attack. During the battle, a great number of the Christians of Al-Andalus were killed and the encounter ended in victory for the Muslims and Alphonso VI was forced to retreat to a nearby mountain with his few remaining horsemen, where he remained until he felt safe. Then he returned to Castille, defeated and humiliated, after the killing of most of his army. After that, the Muslims began the task of restoring their rule over some of the places they had lost and thus their honour was restored. Many consider this to have been a new phase in the Muslim conquests in Al-Andalus. After it, Yoosuf Ibn Tashfeen returned to Al-Maghrib once more.[3]

1 *Az-Zallaqah*: The battleground was called *Az-Zallaqah* (i.e. slippery ground) because the warriors were slipping all over the ground due to the tremendous amount of blood shed that day.

2 Ahmad Mukhtar Al-'Abbadi, in his book, '*At-Tareekh Al-'Abbasi Wal-Andalusi*' (p. 520). (Az-Zallaqah lies in a place known today as Badajoz).

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/153).



SECTION 5

THE ERA OF THE CRUSADES



The Era of the Crusades

The era of the Crusades is considered to be included among different Muslim eras. The first took place during the ‘Abbasid era (the Seljuk era) and the last occurred during the Mamlook era. That era includes the Ayyoobid era, but because the struggle between the Muslims and the Crusaders took place during that time – a time when the Muslims of Ash-Sham (Syria) and Egypt were engaged to the exclusion of all else with the fight against the Crusaders and the Christians in the region – and that struggle dominated the events of the time, it meant that all conquest and jihad efforts were concentrated on defeating the Crusaders. No new conquests were made and the Muslims were reduced to either defending their lands against the incursions of the Crusaders, or at best, attempting to recover Muslim territories that had been lost to them.

Although the first Crusade reached the Muslim lands at a time when there was still an ‘Abbasid Caliph in Baghdad, he was primarily a figurehead, without any real power, for there were numerous emirates and mini-states in Ash-Sham – indeed, even in the north of Iraq (the seat of the ‘Abbasid Caliphate) – which were scattered and frequently in conflict with one another. Al-Mawsil (Mosul), Harran, Mayyafariqeen, Trābulus (Tripoli), sūr (Tyre),



Shayzar (Sayjar) and other places were all small, independent emirates, but they were weak and unable to defend themselves.

The Seljuks ruled the 'Abbasid Caliphate in Baghdad and at the same time, some sections of them ruled over a northern region of Ash-Sham – today in Turkey – with their Turkmen troops, after they had conquered large portions of territory from the Byzantines.

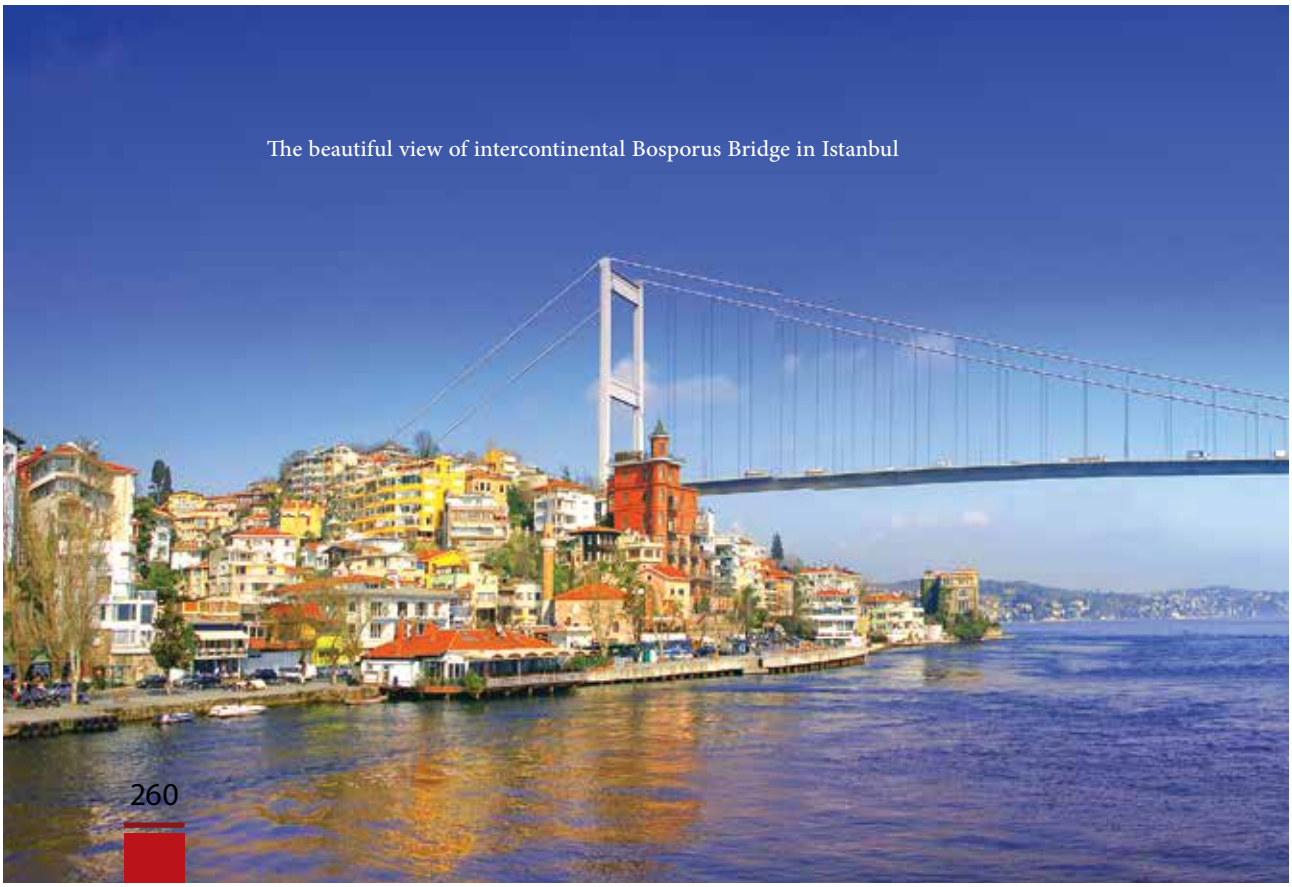
The First Crusade and the Occupation of Bait Al-Maqdis (Jerusalem):

The Crusaders mobilised for the first time from Europe after a call made by Pope Urban II –[1] a call which was carried to all corners of Europe by Peter the Hermit.[2] He was followed by crowds of Europeans, the first wave of whom numbered around fifteen thousand. Then their numbers increased until there were about twenty-five thousand of them. They traversed the lands of Europe from west to east and in spite of the fact that they were travelling in Christian lands, they destroyed the places through which they passed, killed the people and generally behaved atrociously towards them; thousands of them died at their hands before they reached Constantinople,[3] which was the point from which they crossed to the Muslim east. The first wave of them arrived in Constantinople, as far as is known, in a general caravan in the month

1 For more information regarding the circumstances of the lands of Ash-Sham before the Crusades, refer to: Dr. Hamid Abu Sa'eed, '*Al-Jabhah Al-Islamiyyah Fee 'Asr Al-Huroob As-Saleebiyyah*' (vol. 1), Maktabah Ash-Shabab, Cairo, 1971 C. E. See also, Dr. Suhail Zakkar, '*Madkhal Ila Al-Huroob As-Saleebiyyah*', Dar Al-Fikr, Beirut, 1410 A. H.

2 Peter the Hermit (c. 1050 –1115 C. E.) was a priest of Amiens and a key figure during the First Crusade.

3 See: William of Tyre (vol. 1/181).



The beautiful view of intercontinental Bosporus Bridge in Istanbul

of Rajab, in the year 490 A. H./1096 C. E. The Christians of Constantinople, headed by the Byzantine Emperor, received them well and gave them help, but they advised them not to be hasty in crossing the Bosphorus and to increase their preparations. But the leaders of that expedition paid no heed to their advice and they caused a great deal of corruption in all corners of Constantinople, which encouraged the Byzantines to help the Crusaders to cross the Bosphorus to the eastern side, so that they could continue on their way to the lands of Ash-Sham (Syria). They caused havoc throughout Anatolia and inflicted great harm on both Muslims and Christians alike in that region. They reached the Seljuk state and attempted to attack Qūniyah (Konieh), which was one its capital, but the Seljuks were lying in wait for them and they attacked that rabble and slaughtered them, leaving only three thousand of those vagabonds alive, out of a force that had numbered twenty-five thousand. Thus failed the force of peasant rabble that had been led by Peter the Hermit and which became known as the People's Crusade, or the Peasant Crusade, although Peter himself escaped being killed.

The second wave of Crusaders in the First Crusade, which became known as the Princes' Crusade, was more organised and better prepared than its predecessor and contained a number of European princes. These princes




Crusades, 1096–1204
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W
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ENGLAND
ATLANTIC OCEAN
HOLY ROMAN EMPIRE
Paris
Regensburg
Vienna
FRANCE
Venice
Belgrade
Marseille
Zara
Lisbon
SPAIN
Rome
BYZANTINE EMPIRE
Mediterranean Se
0 200 400 miles
0 200 400 kilometers
50°N
40°N
30°N
0°
10°E
20°E



had arrived from Europe at different times and they had with them large numbers of well-trained cavalry and soldiers. They were also more prepared to cooperate with the Byzantine Emperor, which secured for them his continuing support. So these princes were able to cross the Bosphorus, after which they engaged in numerous battles with the Seljuk emirs, emerging as victors in the majority of them. They succeeded in capturing a number of cities in Anatolia, the most important of which was Nicaea.[1] After that, they divided their army into two main parts; one of them, led by Baldwin, headed east and his destination was Ar-Ruhā (Edessa), which had a large population of Armenians, as a result of which, the Crusaders were assured of loyalty and help from them. They succeeded in capturing Ar-Ruhā (Edessa) and in establishing the first Crusader state there, in the year 490 A. H. This state then began

1 Fulcher of Chartres: '*A History of the Expedition to Jerusalem*' (p. 46), Fayid Hammad ''Ashoor, '*Jihad Al-Muslimeen Fil-Huroob As-Saleebiyyah*' (vol. 1/229), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/274).

to gradually expand its borders, making incursions into the neighbouring Muslim regions, until it became a place of great importance.

As for the second section, which was commanded by Bohemond, it headed south, towards Antakiyah (Antioch), which was ruled by Bâghisian, the Seljuk, who mounted a desperate defence of the city. The Crusaders besieged the city for more than nine months, during which time, he resolutely defied them. He tried in vain to appeal for help from the Muslims in Damascus, Halab (Aleppo), Baghdad and other places, but these Muslim mini-states were weak and the differences between them were major. As a result, no real help came to him, according to the historians, who stated that Crusaders and the Fatimids exchanged communications, in which the latter agreed to prevent any help from reaching Antakiyah until the city should fall at the hands of the Crusaders, while the Crusaders agreed to allow the Fatimids to wrest Bait Al-Maqdis from the hands of the 'Abbasids' allies.[1] And after a number of battles and a long siege, one of the Armenians betrayed the Seljuk emir and opened the gates of Antioch for the Crusaders, and they entered the city. Once inside, they massacred and plundered at will, until none survived except a small number of Muslims. This terrified the Muslims in the neighbouring areas[2] and induced a great number of them to move away from the region, allowing the Crusaders to advance southwards, faster than they had been able to do before. In this way, the second Crusader state was established in Antioch, under the leadership of Bohemond. This gave the Crusaders two bases in the north-east and the north-west of the lands of Ash-Sham.

The Crusaders remained in Antioch for nine months, during which time they strengthened their base and a large number of reinforcements came to them. Then they decided to move south, to their desired goal, which was Bait Al-Maqdis. On the road to it, they conquered numerous places, including Ma'arrah An-Nu'man, where they slaughtered all of its inhabitants in a

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh – Hawadith Sanah 491 A. H.*' (vol. 10/273). See also: Dr. Hamid Ghunaim Abu Sa'eed, '*Al-Jabhah Al-Islamiyyah Fee 'Asr Al-Huroob As-Saleebiyyah*' (vol. 1/146), Al-Ghamidi, '*Al-Jihad Dhidd As-Saleebiyyeen Fish-Sharq Al-Islamiyy*' (p. 119), Dr. Al-Ma'adheedi and others, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 39), William, Bishop of Tyre, '*The History of the Crusades*' (translated into Arabic by Suhail Zakkar) (vol. 1/394).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/275), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/155). See also: Fulcher of Chartres: '*A History of the Expedition to Jerusalem*' (p. 57), William, Bishop of Tyre, '*The History of the Crusades*' (p. 50).

savage massacre.[1] Then they continued on their way until they reached Tarablus (Tripoli), Beirut, Tyre and other places. The Christians of Ash-Sham, in particular, the Christians of (the area that is today known as) Lebanon, welcomed the Crusaders, congratulated them and extolled them. They also acted as guides and advisors to them on their journey to Bait Al-Maqdis. The Crusaders referred to them 'believers from among the natives of the region'[2] and they even transported them to Al-Quds (Jerusalem). The Fatimids had wrested control of it from the Seljuks – for they were enemies of the 'Abbasids – a number of months prior to the Crusader attack. They had attempted to spread their *batini*[3] creed therein (without success) and they tried in vain to defend it, seeking reinforcements from Cairo, but they did not respond. At the same time, reinforcements for the Crusaders continued to arrive and they were besieging the city, which strengthened them, while weakening the resolve of the defenders of Bait Al-Maqdis. The Crusaders built wooden siege towers and they succeeded in storming the walls and entering the city. Once inside, they set about plundering and slaughtering the Muslims they found; it was said that they killed more than seventy thousand in the courtyard of Al-Aqsa Mosque.[4] One of the Christian historians said, "They plunged hither and thither through the streets and open spaces of the city, with their swords unsheathed, protected by their shields and their helmets, killing every enemy person they encountered, regardless of age or situation and without distinction. Terrifying slaughters occurred in every place and severed heads were piled up in every corner, to such an extent

1 Translator's note: Not only did they slaughter the inhabitants, they then resorted to cannibalism, cooking and devouring the Muslim dead. One of the Crusader commanders wrote to Pope Urban II: "A terrible famine racked the army in Ma'arrah, and placed it in the cruel necessity of feeding itself upon the bodies of the Saracens." Radulph of Caen, another chronicler, wrote: "In Ma'arrah our troops boiled pagan (i.e. Muslim) adults in cooking-pots; they impaled children on spits and devoured them grilled." These events were also chronicled by Fulcher of Chartres, who wrote: "I shudder to tell that many of our people, harassed by the madness of excessive hunger, cut pieces from the buttocks of the Saracens already dead there, which they cooked, but when it was not yet roasted enough by the fire, they devoured it with savage mouth."

2 Dr. Suhail Zakkar, '*Tareekh Al-Huroob As-Saleebiyyah*' (p. 50).

3 *Batini*: *Batiniyyah* refers to groups that distinguish between an outer, apparent (*zahir*) and an inner, esoteric (*batin*) meaning in the Qur`an. The term has been used in particular for an allegoristic type of scriptural interpretation developed among some Shi'ite groups, stressing the *batin* (i.e. claimed hidden) meaning of texts.

4 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/283), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/156).



Dome of Al-Aqsa Mosque surrounded by walls and ancient ruins in Old City of Bait Al-Maqdis (Jerusalem)

that it was impossible to move from one place to another without treading on the bodies of the slain. The leaders forced their way, by various routes, to the centre of the city, killing with indescribable cruelty as they went and their procession was followed by a throng of people, thirsting for blood and absolutely determined to eradicate the Muslims."[1] In another place in his book he says, "The slaughter that occurred in every place in the city was extremely terrifying and the amount of blood that was shed was awful. So bad was it that even the victors complained that it filled them with horror and revulsion."[2]

In yet another place, he says, illustrating the loathsomeness of the Crusaders and their crimes in Bait Al-Maqdis, "The majority of the people had sought refuge in the courtyard of the temple, because it was located in a separate part of the city and it was a strong citadel, with walls, towers and gates. However, their flight did not save them, because they were immediately pursued by Tancred, with the larger part of the army. He forced his way inside the temple and – according to one narrative – after inflicting a terrible slaughter on the inhabitants, he carried away a huge amount of gold, silver and jewels. It was also claimed that he later returned these treasures

1 William of Tyre, '*The Chronicles of the Crusades*' (vol. 1/435).

2 See previous reference (vol. 1/436).

safely, after the tumult had died down. But after they had finished killing everyone they encountered in different sections of the city, the other leaders came to know that many of the Muslims had fled and taken refuge in the sacred precincts of the temple and so they made their way there en masse, and a large number of cavalry and foot soldiers entered it, showing no mercy to anyone: the blood of the slaughtered flowed copiously. And indeed, it was the righteous Judgement of God that was inflicted on those who had defiled the Holy Place of the Lord with their pagan rituals and made it an alien place to His believing people, that they (the Muslims) might atone for their errors by their deaths and cleanse the sacred precincts by the spilling of their blood. It was impossible to look upon the vast numbers of the slain without horror; everywhere lay fragments of human bodies, and the very ground was covered with the blood of the slain. It was not alone the spectacle of headless bodies and mutilated limbs strewn in all directions that roused horror in all who looked upon them. Still more dreadful was it to gaze upon the victors themselves, dripping with blood from head to foot, an ominous sight which brought terror to all who met them. It is reported that within the Temple enclosure alone about ten thousand infidels perished, in addition to those who lay slain everywhere throughout the city in the streets and squares, the number of whom was estimated as no less. The rest of the soldiers roved through the city in search of wretched survivors who might be hiding in the narrow portals and byways to escape death. These were dragged out into public view and slain like sheep. Some formed into bands and broke into houses where they laid violent hands on heads of families, on their wives children, and their entire households. These victims were either put to the sword or dashed headlong to the ground from some elevated place so that they perished miserably. Each marauder claimed as his own in perpetuity the particular house which he had entered, together with all it contained. For before the capture of the city the pilgrims had agreed that, after it had been taken by force, whatever each man might win for himself should be his forever by right of possession, without molestation. Consequently the pilgrims searched the city most carefully and boldly killed the citizens. They penetrated into the most retired and out-of-the-way places and broke open the most private apartments of the foe. At the entrance of each house, as it was taken the victor hung up his shield and his arms, as a sign to all

who approached not to pause there but to pass by that place as already in possession of another person."[1]

Another historian, when describing something of the heinous acts committed by the Christians in Bait Al-Maqdis, says, "They had just won a great victory and after the heat, fear and blood of the last two or three days, they were in a state of almost hysterical exaltation. Moreover, they did not doubt for a moment that the Muslim defenders of Jerusalem were hateful to God, profaners of the holy places, servants of the anti-Christ and worshipers of the abomination of desolation mentioned in the Bible; so they killed every man, woman and child whom they could find in the city with enjoyment and a complete assurance that they were doing the will of God. The massacre went on and on throughout the day and far into the following night. When the chaplain of Raymond Aguilers went to visit the temple area the next morning, he found it a wilderness of corpses; the Mosque of Al-Aqsa with Tancred's banner still fluttering from its roof and the Dome of the Rock were both so full of the bodies of the slain that blood came up to his knees. The only people who escaped from the city with their lives were the governor and his bodyguard, whom Raymond allowed to leave after paying him a huge bribe and handing over an enormous treasure. Everyone else was slaughtered, including the Jews, who were first herded into their chief synagogue and then burnt alive as the building was set on fire. When there was no one else to kill, the victors went in procession through the streets of the city, still littered with corpses and stinking of death, to the Church of the Holy Sepulchre to give thanks to God for His manifold and great mercies and for the triumph of the Cross which they had just won in His name."[2]

These quotes are from Christian authors; and I have been careful to transmit them from Christian historical sources, though there is no doubt

1 William of Tyre (vol. 1/436-437).

2 Antony Bridge, '*The Crusades*' (p. 104-105).

Panoramic view to Jerusalem old city from the Mount of Olives.



that they attempted to play down the events that occurred, for what has been recorded from Muslim sources is far worse. However, I preferred to suffice with quotes from the books the Christians themselves have written regarding these deeds.[1] And it is incumbent upon us at this point, to remember how 'Umar Ibn Al-Khattab ﷺ entered Bait Al-Maqdis, without spilling a single drop of blood; nor did he attack their churches or violate their rights. Instead, he guaranteed them and the Muslims had continued to honour the covenant of 'Umar Ibn Al-Khattab ﷺ up until the moment of the Crusaders' capture of Bait Al-Maqdis, which was a Friday, in the year 492 A. H.,[2] which coincides with Hazeeran (June), 1099 C. E.[3]

As for Al-Aqsa Mosque itself, they tore out its *mihrab* and made it a place for throwing rubbish and for the keeping of pigs. They destroyed part of the building and made part of it into homes for themselves. They also constructed other buildings in it, which served their priests and their monks. The Muslims were forbidden to pray there – that

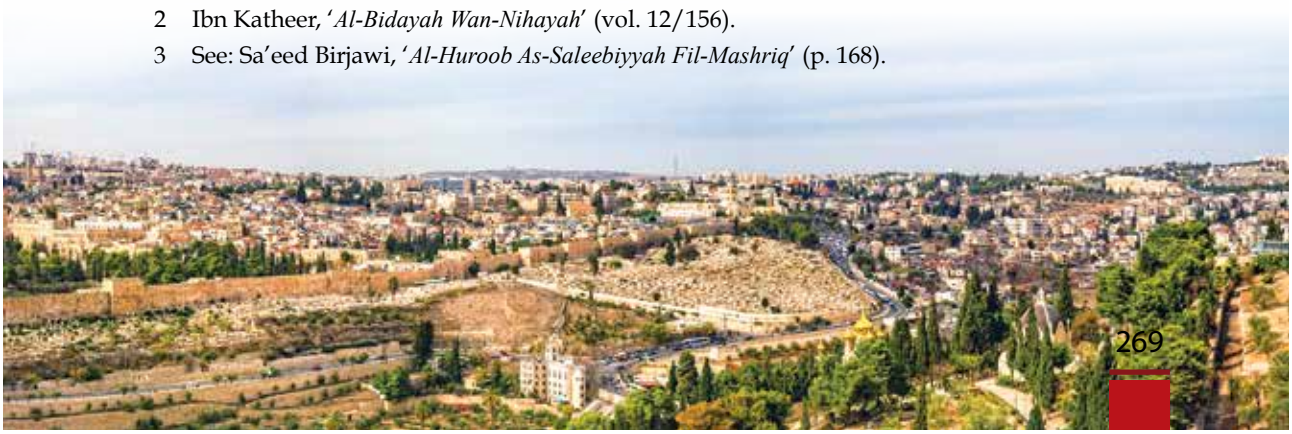


Green gate at the entrance for prayers only,
Omer mosque in old city of Jerusalem

1 To study some of what I have written from the Islamic sources about this incident, see: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (10/234), Ibn Taghribirdi, '*An-Nujoon Az-Zahirah*' (vol. 5/148), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/156). See also: Dr. Fayid Hammad 'Ashoor, '*Jihad Al-Muslimeen Fil-Huroob As-Saleebiyyah*' (p. 113), Sa'eed Birjawi, '*Al-Huroob As-Saleebiyyah Fil-Mashriq*' (p. 168). See also the works written by Christian Arabs, including Ibn Al-'Abri, '*Tareekh Mukhtasar Ad-Duwal*' (p. 197).

2 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/156).

3 See: Sa'eed Birjawi, '*Al-Huroob As-Saleebiyyah Fil-Mashriq*' (p. 168).



is, if any Muslims remained.[1]

After they had captured Bait Al-Maqdis, the Christians established a third Latin Crusader kingdom there, and then they began extending their rule during the first years of their conquest to some surrounding regions in Palestine and the coasts of Ash-Sham (Syria). They conquered Nablus, 'Akka (Acre) and Qinnasreen, all of which helped to consolidate their position. They also tried a number of times to conquer Tarablus (Tripoli), but they did not succeed in doing so until the year 1109 C. E. (504 A. H.) Then they captured Beirut, Banyas and Saida (Sidon) and by the time the year 504 A. H. arrived, the Crusaders ruled over most of the coast of Ash-Sham and the people of these regions failed in their attempt to get help from the Fatimids, who were the nearest people powerful enough to help them. Likewise, the 'Abbasids in Baghdad and their Seljuk emirs did not come to their aid in any meaningful way, to save the Muslims of those regions.

The Crusaders were able to establish a fourth Latin Crusader kingdom, which they created with Tarablus (Tripoli) as its centre, after they had conquered Saida (Sidon).[2]

Some might ask: Where were the Muslims, with their great numbers, during these battles? And where was the spirit of *jihad*? And in truth, the question is a perfectly valid one. But when a person examines the circumstances in the Islamic world at that time and in the preceding years, he will not be surprised at the weakness that had taken root in Muslim society, due to the fact that the *Batini* Shiite creed had spread among the people and the likes of the Isma'eelis, the Fatimids and the Qarâmitah (Karmathians) had assumed power over them. Likewise, the Fatimid powers concentrated their efforts in attacks against the Sunnis and in conquering their military bases both before and during the Crusader's arrival in the region. Due to this, they were unable to oppose the Crusaders. In addition, the 'Abbasid state had become senile and decrepit; and the Caliphs had no power except in outward appearance. As for military power, that was in the hands of the Seljuks, whose limbs were suffused with lassitude and weakness at that time. And many of them had been afflicted by love of the life of this world and hated death.[3] And although some of their emirs had made some attempts to oppose the Crusaders, but these attempts did not succeed, because they had lost all cooperation between them.

1 See: Ibn Wasil, '*Mafraj Al-Kuroob*' (vol. 2/217).

2 Ibn Al-Atheer '*Al-Kamil Fit-Tareekh*' (vol. 10/479).

3 For more information regarding this topic, see: Muhammad 'Abduh, '*Ayu'eed At-Tareekh Nafsahu? (Dirasah Li-Ahwal Al-'Alam Al-Islamiyy Qabla Salahiddeen)*'.

The Beginning of the Jihad Against the Crusaders:



There is no doubt that the Muslims in general were affected by the occupation of Al-Quds by the Crusaders and that the presence of Crusader kingdoms in the land of Ash-Sham (Syria) affected all of the people of Ash-Sham, without exception, since some of their emirs were forced to cooperate with them and to pay them *jizyah* at times. The Crusaders also controlled the major roads in the land of Ash-Sham and as a result, the people had no security when they travelled. And the lands that did not submit to the Christians were under threat at any time from them. There had been efforts in the field of *jihad* since the arrival of the Crusaders in the Muslim lands, the main ones being resistance movements in Antioch and other places conquered by the Crusaders. Attempts were also made by Emir Qawwamuddawlah Karbûqâ, the emir of Al-Mawsil, to reconquer Antioch a few weeks after it was captured by the Crusaders.[1]

But the main opposition against the Crusaders, once their power had been

1 See: Dr. Musfir Al-Ghamidi, '*Al-Jihad Dhidd As-Saleebiyyeen Fish-Sharq Al-Islamiyy*' (p. 138).



Panoramic aerial view of largest crusader castles in the Levanduring, Kerak Castle, a sunny and cloudy day. Taken in al-Karak, Jordan



Beautiful View of the New Mosque in Malatyah.

established, is considered to have begun in an effective manner at the hands of Gumushtigin, Ibn Danishmend, the Turkman emir. His father had been one of the emirs appointed by the Seljuk Sultan, Alp Arslan.[1] He established a base to the north of Malatyah (Melitene), which is in Anatolia and from there he extended his state at the expense of the Byzantines, until he reached the Black Sea.

The Crusaders in the states of Ar-Ruhā and Antioch had sought to extend the lands under their control in Anatolia northwards and those in the lands of Ash-Sham southwards. For this reason, they tried many times to capture Halab (Aleppo), but without success. So they set about building fortresses in the lands around it, until they succeeded in blocking access to it. On many

1 For further information regarding this emir, read what has been written by Dr. 'Ali Muhammad 'Awdah Al-Ghamidi, in a book entitled: '*Al-Mujahid Al-Muslim Kamushtakeen Ibn Danishmand – Batal Al-Intisarat Al-Oola 'Alas-Saleebiyyeen*' Maktabah As-Siddeeq, in At-Ta`if.

occasions, Halab's emirs were forced to make peace with the Crusaders, but they did not succeed in capturing it. For this reason, they wished to capture Malatyah, in the north, which was a city of equal importance to Ash-Sham (Syria) and Anatolia.

The situation was an urgent one for the Crusaders, since the city had submitted to one of the Armenian emirs, whose name was Gabriel. He sensed that Gumushtigin Ibn Danishmend was determined to capture his city and as a result, he contacted Bohemond, the Norman ruler of the city state of Antioch, and offered to surrender his city to him, in return for Bohemond's acceptance of certain conditions. Bohemond agreed to that and he set out in the company of a large number of knights for Malatyah, in order to keep an appointment with its ruler, Gabriel, the Armenian. But Gumushtigin was observing the situation closely and waiting for news, which is why he lay in wait for Bohemond the Norman and his knights. Hence Gumushtigin succeeded in defeating the forces of Bohemond and taking him captive, along with some of the Crusader princes who were with him. This occurred in Ramadhan, in the year 493 A. H.[1]

The capture of Bohemond was a painful blow to the Crusaders, for he was one of the principal leaders of the first Crusade and the founder of principality of Christian Antioch. As a result of his capture, Baldwin, the ruler of Ar-Ruhā mobilised his troops in order to attack Gumushtigin, who was besieging Malatyah with his troops. He realised that it would be advantageous for him to lift the siege and withdraw with his captive, Bohemond into the interior of Anatolia. In spite of the fact that Gumushtigin's military operation did not succeed in capturing Malatyah, it is considered one of the first Islamic attempts (to free the occupied Muslim lands), especially since it occurred less than three years after the establishment of the first Crusader principality in the region. Likewise, this victory over Bohemond weakened the attempts of the Crusaders to capture Halab, which, as a result, was spared conquest by them. It also encouraged some of the Muslim emirs to attack some military posts and stations held by the Crusaders, which lay between Halab and Antioch.[2]

Some of the emirs in the region continued to oppose the Crusaders, but their efforts were disorganised and weak and did not result in any radical

1 William of Tyre, '*The Chronicles of the Crusades*' (vol. 1/474), Ibn Al-Wardi, in his '*Tareekh*' (vol. 2/16).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/485, 492 and 495), Dr. 'Ali Al-Ghamidi, '*Gumushtigin*' (p. 20).

change to the status quo. The most renowned of those who mounted a *jihad* against the Crusaders was the Emir of Al-Mawsil, Al-Atabik[1] Mawdood Ibn Altūntigin, who undertook this responsibility on behalf of the 'Abbasids and their Seljuk sultans. He fought numerous battles against the Crusaders in the region of Ar-Ruhā and Antioch, during the period 502 A. H. until he was killed in 507 A. H.[2] Mawdood is held in high regard and esteem by the Muslims, because of the *jihad* that he undertook against the Crusaders. The Crusaders also respected and held him in high esteem, because of his sincere devotion to his people. He was martyred during a congregation that he was attending in Damascus – assassinated at the hands of the *Batini Isma'eelis*, while he was fasting on a Friday. One of the Frankish kings wrote to the ruler of Damascus, gloating over the killing of Mawdood and among the things he said was: "A nation has killed its chief, on the day of its *'Eid*, in the house of its worship and it is God's right to destroy it."[3]



Also among the emirs who played a role in opposing the Crusaders was Al-Atabik Zaheeruddeen, the ruler of Damascus, who fought a number of their armies in the years 509 A. H., 512 A. H. and 513 A. H. He also cooperated with the emirs of Al-Mawsil and Halab in numerous battles. Likewise, the Emirs of Al-Mawsil, Saifuddeen Aqsunqur Al-Barasqi was able to break the siege imposed by the Crusaders on Halab in the year 518 A. H., which corresponds to 1124 C. E. And from that date onwards, Halab and Al-Mawsil formed one single axis opposing and mounting a *jihad* against the Crusaders. This continued until the arrival of the *Zangids*, who pushed forward the *jihad* movement in the region.

1 Atabik, Atabeg or Atabey is a hereditary title of nobility of a Turkic origin, indicating a governor of a nation or province who was subordinate to a monarch and charged with raising the crown prince.

2 Al-Ma'adheedi and his colleagues: '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 80).

3 Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 19) and see also: '*Al-Kamil Fit-Tareekh*' (vol. 10/497) by the same author.

(a) The Jihad of 'Imaduddeen Zangi:

'Imaduddeen Zangi was one of the renowned leaders of Al-Mawsil during the reign of Mawdood Ibn Altūntigin, who ruled on behalf of the Seljuks. 'Imaduddeen took part, along with the other emirs of Al-Mawsil, in a *jihad* against the Crusaders and the Emirate of Al-Mawsil was threatened by the Crusaders in Ar-Ruhā, as was Baghdad itself – the capital of the Caliphate. And in the year 521 A. H., the Emirate of Al-Mawsil was unprotected, until 'Imaduddeen was appointed as its Emir.[1] He then held the primary responsibility for Al-Mawsil and for *jihad* against the Crusaders.

From the time he was appointed as Emir of Al-Mawsil, 'Imaduddeen's priority was *jihad* against the Crusaders. This required of him that he begin by organising the affairs of Al-Mawsil itself, prepare its forces and unite their ranks before any battle against the enemy. In addition, he inspected the fortresses, appointed commanders for them and organised troops for them in all corners of his emirate.[2]

Likewise, between the years 521 A. H. and 522 A. H. he penetrated into

1 Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 35), '*Al-Kamil Fit-Tareekh*' (10/641 and 643), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/198).

2 See: Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 35).



An imaganery picture of Seljuk army

some of the neighbouring regions, in particular, in the west, where the lands of Ash-Sham formed the frontline in the war against the Crusaders. And because of his good relations and organisational skills, he succeeded in uniting the forces in the surrounding regions and in adding them to his own forces. He also succeeded in forming a strong, new Islamic front in the north of Iraq and the lands of Ash-Sham and they continued to confront (the Crusaders) permanently, with 'Imaduddeen Zangi. The lands of Al-Jazeerah, Naseebeen and the neighbouring regions were in the hands of the Crusaders and the people lived in a state of ignominy and servility, due to their weakness in the face of the powerful Crusaders.[1] They even forced the Muslims in the regions neighbouring their territories to pay *jizyah* and land tax.

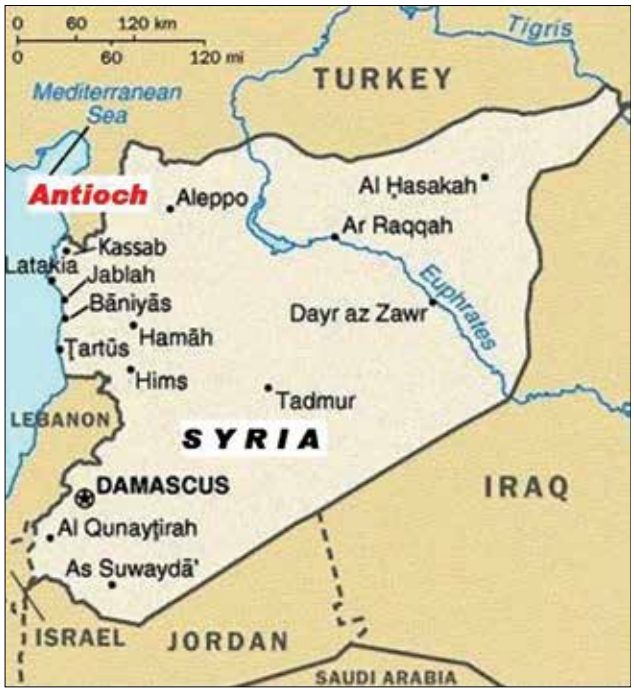
While he was preparing the Muslim forces in the regions that deferred to him, Zangi tried to avoid any clashes with the Crusaders, until he was ready for that. For this reason, he signed a two-year treaty with the prince of Ar-Ruhā (Edessa), Count Joscelin II, which stipulated that neither of them would interfere in any way with the other for the term of the treaty.[2]

1 See: Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 32-33).

2 Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 38). See also: Steven Runciman, '*The Crusades*' (p. 219).



Sanliurfa, Turkey



But no sooner had the treaty expired that Zangi began his *jihad* against the Crusaders, having created the necessary force for that. His first attempt to impose his rule on one of the Crusader states was directed at the principality of Antioch, in the north west of Syria; for it was the closest of the Crusader states to him and the most important, since it was the key to Ash-Sham for the Frankish forces that arrived from Europe by the land route. 'Imaduddeen attempted to take advantage of the prevailing circumstances in Antioch, which had resulted from the killing of its ruler, who was succeeded by his wife (Alice). But she was a weak woman[1] and she had many opponents within the principality. So a number of letters were exchanged between her and 'Imaduddeen; in her letters, she sought help from 'Imaduddeen against her opponents. But this attempt on her behalf failed, because Frankish reinforcements from Bait Al-Maqdis arrived and she was forced to submit to those reinforcements.

The Crusader principality of Antioch had a strong fortress, which lay to the west of Halab (Aleppo) and it was a gathering place for the Crusader knights. They caused much harm and distress to the Muslims, including the imposition of taxes on the agricultural regions near to Halab. In fact, employing the forces in that fortress, they were able to seize much of the land that lay to the west of Halab. Indeed, it presented a permanent threat to Halab itself. So 'Imaduddeen made preparations to take it by force. He besieged it in the year 524 A. H. and when the Crusaders in the other regions of Syria heard of the siege, they sent a large force to defend it. On being apprised of this, Zangi gathered his forces and told them that reinforcements would arrive for the besieged Crusaders and he asked their opinion in the matter. Many of them advised him to withdraw and abandon the fortress, since they did not have the necessary strength to fight that huge army. But when Zangi heard the opinion of his companions, he said, "This plan will

1 Steven Runciman, '*The Crusades*' (p. 294).


(Halab) Aleppo ancient Castle in Syria

only encourage them and make them covet what we have. Nay, the plan is that we shall seek help from Allah against them and we shall meet them (in battle). Then either the victory will be for us or against us."[1] Then he (may Allah have Mercy on him) and his army made ready and marched against the approaching Franks. When the two sides met, a heated battle broke out, which resulted in victory for the Muslims and the killing and capture of a large number of Christians. Then the Muslim army resumed its siege of the fortress of Al-Atharib. He succeeded in capturing it and in killing its defenders. Then they set about demolishing the fortress, so that it would have no military value worth mentioning. He did this out of fear that the Muslims would not be able to defend it and that the Crusaders would recapture it.[2] In addition, the destruction of the fortress brought relief to the people of Halab and its environs from the evil of it and they were able to spread out into the surrounding regions.

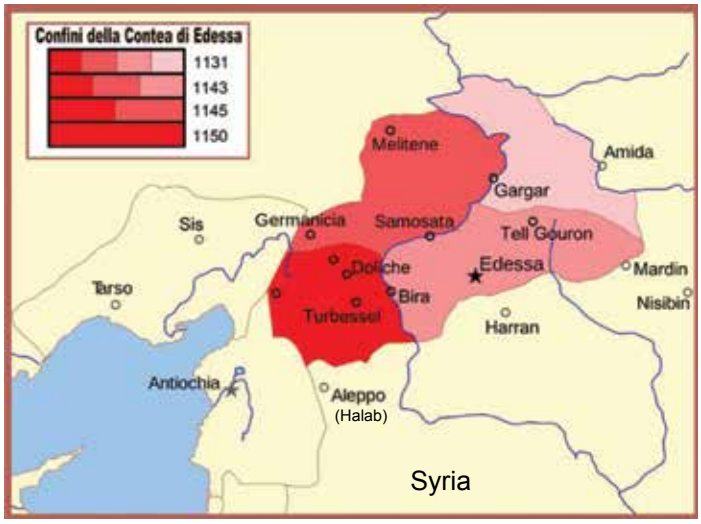
No sooner had Zangi (may Allah have Mercy on him) completed the conquest of Al-Atharib than he set out with his army for the fortress of Harim, which neighboured Halab, and he besieged it with the intention of

1 Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (40), '*Al-Kamil Fit-Tareekh*' (vol. 10/663), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/200).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/662), '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 39). See also: Dr. Hamid Ghunaim, '*Al-Jabhah Al-Islamiyyah Fee 'Asr Al-Huroob As-Saleebiyyah*' (vol. 1/259).

conquering it. Then communications went back and forth between him and the Crusader inhabitants of the fortress. They requested a peace treaty and offered him half of the land tax revenues of Harim, if he left them. On receiving this offer, 'Imaduddeen made a treaty with them, then he abandoned the siege of their fortress and departed from them.[1]

'Imaduddeen himself was distracted by some affairs in Iraq, but he appointed some deputies in Syria, who possessed great ability to wage *jihad* against the Crusaders. Among these emirs was one called Aswar, whom he appointed as governor of Halab. He succeeded in the year 527 A. H. in repelling two attacks on Halab made by the Crusaders, defeating them and killing a huge number of them.[2] Aswar did not cease defending his lands against the Crusaders; rather, he hastened to attack a number of Crusader territories with the army of Halab. This is considered to be a huge advance in the Muslim struggle against the Crusaders, since it meant that the deputies were operating without the presence of any of the leading emirs. Aswar, the deputy of Zangi in Halab undertook an attack on Tall Bashir (Turbessel),[3] one of the Crusader fortresses near to the emirate of Halab. An intense battle raged between Aswar and the Crusaders, which resulted in victory for the Muslims and the killing of around a thousand Christian cavalry and foot soldiers. The forces of Zangi – composed of troops from Halab and Hamah, and led by Aswar, his deputy in Halab – attacked Al-Lādhiqiyyah (Latakia) and its districts in the year 530 A. H., where they had acquired a huge amount of booty, throwing the Franks into a state of confusion and killing and capturing many of them. It was said that the number of captives reached around seven thousand and the booty taken consisted of



1 Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 42), '*Al-Kamil Fit-Tareekh*' (vol. 10/663), Dr. Hamid Ghunaim, '*Al-Jabhah Al-Islamiyyah Fee 'Asr Al-Huroob As-Saleebiyyah*' (p. 260).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 10/685). See also: Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/204).

3 Tall Bashir: A fortress in the north Syrian borderlands, it lies in present-day Turkey.

a hundred thousand head of livestock. "The Muslim were overjoyed at this and the Franks were unable to do anything to counter this event, due to their weakness and loss of courage."[1]

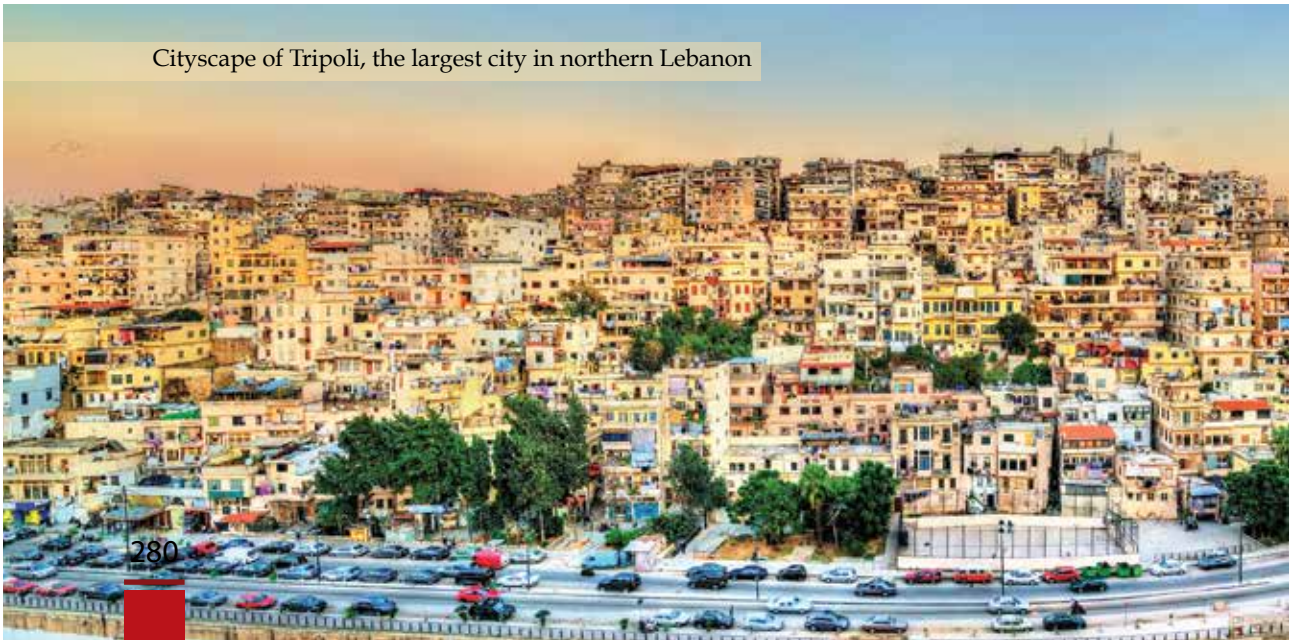


Fulk, King of Jerusalem

Among the most important actions of Zangi was his expedition against the fortress of Ba'reen (Baarin), which he attacked after clashing with the Crusaders around Hims. The Crusader forces, led by the King of Jerusalem (Fulk) and Raymond, Count of Tripoli had attempted to stop 'Imaduddeen's attack on the fortress, but 'Imaduddeen was determined to continue the siege and at the same time, engage the huge Crusader army from the various part of Syria and from Byzantine Empire, which was attempting to relieve the besieged inhabitants of the fortress. But 'Imaduddeen succeeded in preventing news reaching the inhabitants until they despaired (of being relieved) and surrendered to 'Imaduddeen and handed over the fortress to him one or two days before the reinforcements that had been on the way arrived. When they departed from the fortress, "they encountered those who had gathered for their sake (i.e. the reinforcements) and they regretted having surrendered, but it was too late for their regret to benefit them. No news at all had reached them of the relief forces and so they had surrendered."[2]

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/40).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/52). See also: William of Tyre, '*History of the Crusades*' (vol. 2/688).

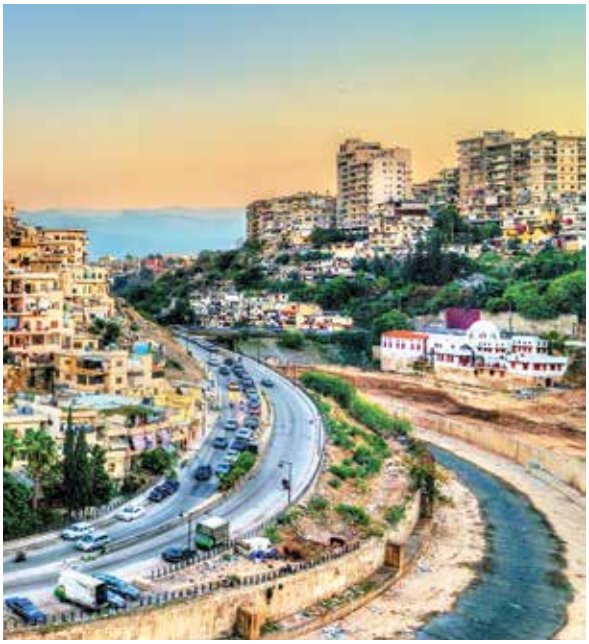


Cityscape of Tripoli, the largest city in northern Lebanon



Halab (Aleppo), An Ancient City Now Destroyed by Modern War

'Imaduddeen Zangi also repelled a military expedition in Syria which was led by the Byzantine Emperor, John II Comnenos, who had marched against Syria after requesting help from the Christians there. He arrived in Syria in the year 531 A. H. and his first stopping place was Antioch, where his land and sea forces gathered. Then he advanced eastward with them, conquering a number of Muslim towns and cities, including, 'Ain Zarbah, Tall Bahamdoon and others. Then he headed towards Baza'ah, which was the nearest fortress to Halab. There, the Byzantines, led by the Emperor, succeeded in capturing the fortress and they committed a terrible slaughter, killing thousands of its inhabitants and injuring more than five thousand of them. In addition, they forced some of them to convert to Christianity.[1] The Byzantine Emperor had wanted to reach Halab, since Baza'ah was, in his view, a stopping place on the road to it, but the inhabitants of Baza'ah succeeded in warning the people of Halab and they, along with the forces of 'Imaduddeen Zangi, were able to prepare its fortifications. 'Imadudeen himself was absent from Halab and so they wrote to him, informing him of the imminent danger and he reinforced them with some cavalry, to assist in the defence of Halab and to lift the morale of its inhabitants. Then the Byzantines and their allies from among the Franks



1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/56), Steven Runciman, '*A History of the Crusades*' (p. 344). See also: Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 10/73).



The fortress of Shaizar, a town in northern Syria, located northwest of Hama.

of Syria arrived and they mounted a siege against Halab, but the people remained steadfast and the brave men of Halab – young and old – launched a surprise attack against the Crusaders, killing isolated men from among them and attacking them and then fleeing without any of their number being harmed. They also infiltrated their camps, which caused terror in the hearts of the enemy. In addition, the fortifications of the people of Halab made them despair of capturing it and as a result, the Byzantines and their Crusader allies deemed it wise to lift the siege of Halab after only three days and they made for Al-Atharib Fortress, which had previously been recaptured from the Crusaders by Zangi. The Muslims in the fortress became afraid and they fled from it, after burning its castle and its defences, so that the enemy could not make use of it. The Byzantines succeeded in capturing it, then they departed from it, after having gathered a huge number of Muslim captives therein, and having appointed some Byzantine

guards to watch over them. But Aswar, the governor of Halab appointed by Zangi, had been following the situation from afar and after the Byzantines' departure, he launched a surprise attack on Al-Atharib and he succeeded in killing the Byzantine guards and freeing the Muslim captives, after which he returned safely to Halab, laden with booty.[1]

After that, the Byzantines launched an attack on Shaizar, which was an independent emirate controlled by the Munqidh family. Its emirs appealed for help from 'Imaduddeen Zangi and he prepared an army with which he engaged the Byzantines, while at the same time, he sowed discord between the Byzantines and their Christian allies in Syria. No direct battle took place between the Muslims and the Byzantines, since the Byzantine Emperor decided to withdraw and avoid conflict with 'Imaduddeen Zangi.[2] The actions of 'Imaduddeen Zangi and his opposition – although he did not directly attack the Byzantine Emperor – played a major role in the failure of the Roman military expedition, whose aim had been the disruption of the *jihad* led by 'Imaduddeen at that time. Likewise, 'Imaduddeen's success in sowing discord between the Byzantines and the Crusaders in Syria was an important factor in the failure of the expedition.

In the year 533 A. H., 'Imaduddeen undertook an operation to recapture the Muslim fortresses seized by the Byzantines in Syria and he succeeded in conquering other territories that had been in the hands of the Crusaders. He was also forced to confront an alliance between the Muslims forces in Damascus and the Crusaders between the years 534 A. H. and 536 A. H. During this period, 'Imaduddeen decreased his attacks on Muslim forces that opposed his rule, in order to avoid the ties of cooperation between them and the Crusaders being strengthened.

'Imaduddeen's commanders also undertook a number of successful raids on Antioch and its surrounding regions in the year 536 A. H. and they succeeded in scoring hits against the Crusaders in a number of locations close to Antioch, on one occasion killing more than seven hundred of them, after which they returned home, heavily laden with plunder and spoils.[3]

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh* ' (vol. 11/57).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/58), Steven Runciman, '*A History of the Crusades*' (p. 46). See also: William of Tyre, '*The History of the Crusades*' (vol. 2/697).

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/90). See also: 'Imaduddeen Khaleel, ' *'Imaduddeen Zangi*' (p. 162).

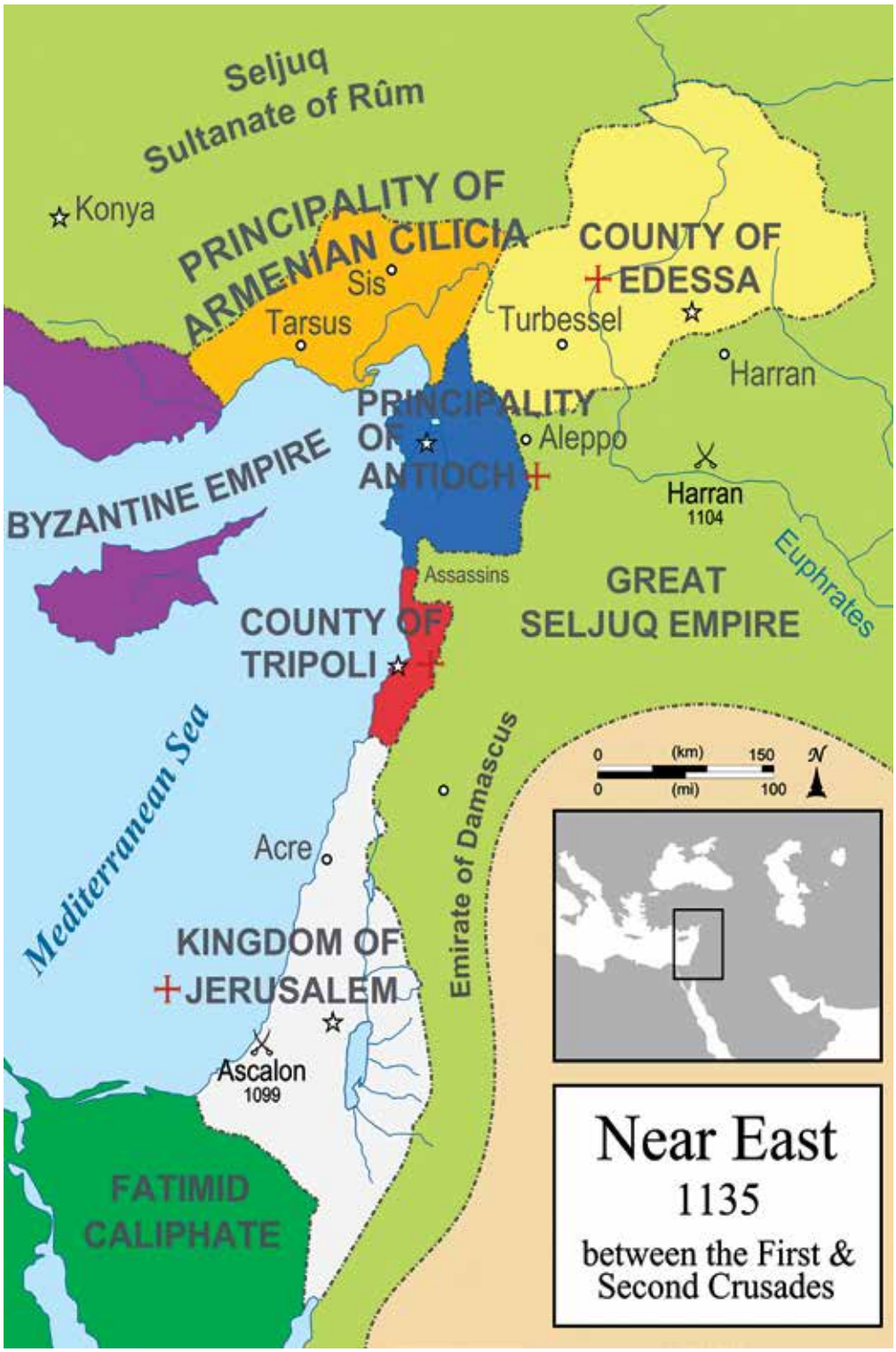
The Conquest of Ar-Ruhā (Edessa) in the Year 539 A. H.):

Ar-Ruhā was considered to be among the most important and foremost centres held by the Crusaders. It was considered to be one of the most dangerous to the Muslims. Its danger to them stretched from Syria to Al-Jazeerah and Caliphate of Baghdad. 'Imaduddeen had thought continually about attacking this centre of Crusader strength since the time when he rose to power in Al-Mawsil and he realised that capturing it would require detailed knowledge of the enemy's situation there. For this reason, the efforts of his spies were concentrated on following the state of affairs there and on sending frequent reports back to 'Imaduddeen, in order that he might determine the best time to attack it. And in Jumad Ath-Thani of the year 539 A. H., reports arrived from Zangi's spies in Ar-Ruhā, indicating that Joscelin II, the ruler of Ar-Ruhā, had departed from there to visit some places in the Crusader-controlled regions of Syria.[1] So 'Imaduddeen ordered a general mobilisation in all corners of his domain and he set off swiftly with the Muslim forces to Ar-Ruhā, in order to take advantage of its ruler's absence.

'Imaduddeen and the Muslim forces with him were able to mount a harsh siege, which took the inhabitants by surprise and they succeeded in preventing any reinforcements from reaching them, so complete was their siege on all sides. Then the Muslims began to pound them unceasingly with their mangonels from every side, in an attempt to destroy its walls and its fortresses. The Muslims' heavy war machines cast terror into the hearts of the Crusaders in Ar-Ruhā at a time when the Muslims had succeeded in cutting them off from any of the Crusaders in Syria who might try to help them, or from the forces of Ar-Ruhā itself. Those forces had departed with the ruler before the start of the siege and the Muslims were able to prevent them from returning to it, while simultaneously, Muslim reinforcements continued to arrive.

Muslim forces continued to arrive, especially from among the Turkmen tribes, who had an unwavering zeal for *jihad*. The engineers began earnest efforts to punch holes in the weaker parts of the walls and in the defences and at the same time, 'Imaduddeen was negotiating with the people of Ar-Ruhā and writing to them, with the object of encouraging them to surrender, so

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/90). See also: 'Imaduddeen Khaleel, '*'Imaduddeen Zangi*' (p. 162).


Seljuq
Sultanate of Rûm
Konya
PRINCIPALITY OF
ARMENIAN CILICIA
Sis
Tarsus
COUNTY OF
EDESSA
Turbessel
Harran
PRINCIPALITY
OF
ANTIOCH
Aleppo
BYZANTINE EMPIRE
Harran
1104
Euphrates
Assassins
GREAT
SELJUQ EMPIRE
COUNTY OF
TRIPOLI
Mediterranean Sea
Emirate of Damascus
0 (km) 150
0 (mi) 100
N
Acre
KINGDOM OF
JERUSALEM
Ascalon
1099
FATIMID
CALIPHATE
Near East
1135
between the First &
Second Crusades



Castle Qal'at Ja'bar on the left bank of Lake Asad in Ar-Raqqah Governorate, Syria

that the city could be conquered peacefully. However, the inhabitants refused that, in spite of promises made to them. [1] On hearing of their refusal, Zangi increased his pressure on the city, in an attempt to conquer it in the shortest possible time, so that the remainder of the Crusaders in Syria should not interfere. 'Imaduddeen succeeded in blocking any attempt by the Crusaders, led by the King of Ar-Ruhā, Joscelin II – who was outside the city – to relieve them. The siege of the city continued for twenty-eight days and it ended in the destruction of the walls, which was achieved by sappers tunnelling under them and lighting fires under them. 'Imaduddeen (may Allah have Mercy on him) personally supervised the work of the sappers and shared in the work and the Muslims succeeded in capturing Ar-Ruhā by force during the daylight hours on the 26th of Jumad Ath-Thani, in the year 539 A. H.[2] A large number of the Crusaders were killed during the storming of the city, for they made desperate efforts to defend it. Likewise, a large number of Muslims were martyred during that clear victory. The city's fortress resisted the Muslims for two whole days, in spite of the fall of the city itself, but the defenders were

1 Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 69), '*Al-Kamil Fit-Tareekh*' (vol. 11/98).

2 Ibn Al-Qalanisi, '*Zail Tareekh Dimashq*' (p. 280), Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 69), '*Al-Kamil Fit-Tareekh*' (vol. 11/98), Ibn Al-Jawzi, '*Al-Muntazam*' (vol. 10/112), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/219). See also: 'Imaduddeen Khaleel ' *'Imaduddeen Zangi*' (p. 152), William of Tyre '*History of the Crusades*' (vol. 2/739).

forced to surrender after that and Zangi issued orders to his troops to spare the captives' lives and to treat them well and they carried out his orders. He also promised the Christian civilian inhabitants that they would be treated with fairness and kindness.[1] The Muslims then began to rebuild the fortifications that had been destroyed in the city, while 'Imaduddeen incited discord and enmity as much as he could between the eastern Christians and the Frankish Christians, in order to drive a wedge between them.[2]

The conquest of Ar-Ruhā is considered to be the start of a new phase in the *jihad* against the Crusaders, since the Muslims were able for the first time to topple a major Crusader principality in Syria – which shifted the balance of power – in terms of morale, at least – in favour of the Muslims; for they had succeeded in attacking a major strategic Crusader location with more courage than they had previously displayed, which increased the awe and fear in which the Muslims had been held by the Crusaders.[3]

'Imaduddeen Zangi did not cease his efforts after the conquest of Ar-Ruhā, but instead continued to attack the fortresses under its command, as well as those filled with independent forces; and he succeeded in conquering a number of them after Ar-Ruhā, including Al-Beerah Fortress, in the year 539 A. H.[4]

'Imaduddeen did not live for long after the conquest of Ar-Ruhā; he had been attempting to conquer some of Muslim places ruled by independent emirs and the last of them was Ja'bar Castle, which belonged to the sons of Al-'Uqaili. During the siege of that castle, some of his slaves and servants entered his tent while he was sleeping and they succeeded in murdering him. His martyrdom occurred on the 5th of Rabee' Ath-Thani, in the year 541 A. H. after years spent in *jihad* and sacrifice,[5] after he had opened up new pages in the history of Islamic *jihad* against the Crusaders and after he had established the beginning of the end of the Crusader presence in Syria (may Allah Grant him abundant Mercy and reward him with the best of rewards for his services to Islam).

1 Ibn Al-Qalanisi, '*Zail Tareekh Dimashq*'.

2 'Imaduddeen Khaleel, '*'Imaduddeen Zangi*' (p. 153).

3 See: William of Tyre, '*History of the Crusades*' (vol. 2/240).

4 Ibn Al-Atheer, '*At-Tareekh Al-Bahir Fid-Dawlah Al-Atabikiyyah*' (p. 73).

5 See: Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 2/327), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/110), Ibn Al-Jawzi, '*Al-Muntazam*' (vol. 10/119), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/321), Az-Zahabi, '*Siyar A'lam An-Nubala'*' (vol. 20/191). See also the joy of the Crusaders on hearing of the death of the Mujahid in William of Tyre's '*History of the Crusades*' (vol. 2/737).

b) The *Jihad* of Nooruddeen Mahmood:

Nooruddeen Zangi – was one of the sons upon whom his father Imâduddeen relied during his lifetime to make matters easy for him. He (Nooruddeen) accompanied his father during his siege of Ja'bar Castle, during which the latter was treacherously killed in the year 541 A. H. He then took his father's signet ring and after preparing his father and burying him, he set out for Halab – which had been ruled by his father – and took possession of it.[1] His elder brother, Saifuddeen Zangi, meanwhile went to Al-Mawsil and took possession of it; it had been the centre of his father's kingdom and in spite of the competitiveness that between him and his brother and the attempts of the slanderers and mischief makers to sow discord between them, both of them realised the importance of mutual cooperation and of avoiding disagreement and selfishness, particularly in view of the danger that the Muslims faced from the Crusaders and the fact that the Franks would take advantage of any dispute between them. Therefore, Nooruddeen submitted to the authority of his elder brother, Saifuddeen and they met in Syria during a visit made by the latter; and during the meeting, he said, "My only intention is that the kings and the Franks should know that we are united and that whoever intends ill towards us will refrain from attempting anything against us."[2] And he exemplified the Words of Allah, Most High:



﴿وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓاْ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ﴾

And obey Allah and His Messenger, and do not dispute (with one

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/112), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/109), Ibn Al-Wardi, in his '*Tareekh*' (vol. 2/66) and Adh-Dhahabī, '*Siyar A'lam An-Nubala*' (vol. 20/532).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/112).

another) lest you lose courage and your strength depart; and be patient. Surely, Allah is with those who are as-sabiroon (the patient ones).[Soorah Al-Anfal 8:46].

After the death of Saifuddeen in the year 544 A. H., Nooruddeen became autonomous in the kingdom of Halab and its territories, without being subservient to anyone.[1]

Nooruddeen (may Allah have Mercy on him) had been raised since he was a child upon the teachings of the Noble Qur`an and his father had entrusted his education and upbringing to one of the (Islamic) scholars. Then when he became a young man, he would accompany his father in his *jihad* expeditions, through which he gained military and tactical experience. He was a righteous man and at the same time, a *Mujahid*. From the time he took over as ruler of Halab, he focussed his attention on the matter of internal reconstruction and *jihad* against the enemies of Islam from among the Crusaders and their supporters. Among the first of his actions was the repelling of an attack made by the Crusaders on Ar-Ruhā in the year 541 A. H., when they attempted to recapture the city, following its loss to 'Imaduddeen Zangi (two years earlier), after they came to know of his death. They thought that it would have no protector, but Nooruddeen was lying in wait for them and they were forced to flee. He was resolute and stern and he chastised the Armenians who were inclined towards the Crusaders.[2] He cut off thereby any hope the Crusaders might have had of recapturing Ar-Ruhā. He (may Allah have Mercy on him) also captured a number of fortresses and military bases from the Crusaders that were located in the vicinity of Halab. He concentrated his efforts on

1 Adh-Dhahabī, '*Siyar A'lam An-Nubala*' (vol. 20/192) and Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/227).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/114), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/111). See also: William of Tyre, '*History of the Crusades*' (vol. 2/754), Dr. Fayid 'Ashoor, '*Jihad Al-Muslimeen Fil-Huroob As-Saleebiyyah*' (p. 209).



Halab (Aleppo), Syria - Gate of the citadel in Aleppo, Syria.

regions to the west of Halab, where he attacked the military locations that were under the control of the principality of Antioch and in the year 542 A. H., after a number of battles with Raymond de Poitiers, the ruler of Antioch, he succeeded in conquering Artah and in isolating Antioch from most of the castles that lay to the east of it.[1]



A drawing of the war between Rymond de Poitiers and Zangi

The Muslims' recapture of Ar-Ruhā at the hands of 'Imauddeen Zangi played an important role in bringing about the mobilisation of the second Crusade, since this loss to the Crusaders, which had occurred after less than fifty years from the time of the establishment of that principality was seen as an announcement of the imminent collapse of the remainder of the Crusader principalities in Syria. This was particularly so since Ar-Ruhā had been the first Crusader principality to be established in the Muslim lands. The second Crusader expedition was carried out under the leadership of the German Emperor, Conrad II and the King of France, Louis VII. This expedition faced attacks by the Seljuks when they crossed to Anatolia[2] and they lost many of their men and were exhausted. Then they reached Antioch, where its rulers attempted to utilise them in attacks aimed at recapturing the fortresses, castles and military bases they had lost at the hands of Nooruddeen Zangi. But the expedition continued on its way to Bait Al-Maqdis and there they began an investigation into the situation and discussed what needed to be done first; the result was that they decided to attack Damascus.

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/122). See also: Musfir Al-Ghamidi, '*Al-Jihad Dhidd As-Saleebiyyeen*' (p. 247), Dr. Fayid 'Ashoor, '*Jihad Al-Muslimeen Fil-Huroob As-Saleebiyyah*' (p. 211).

2 William of Tyre, '*History of the Crusades*' (vol. 2/764).

Damascus was ruled by Mu'eenuddeen Unur, who had signed a peace treaty with the Crusaders of Bait Al-Maqdis, for he feared that Nooruddeen intended to conquer Damascus and add it to his kingdom. But in Rabee' Al-Awwal, in the year 543 A. H., when the Crusaders ignored the treaty and attacked Damascus, the Muslim scholars and the general populace there pressured Mu'eenuddeen, forcing him to call for help from Nooruddeen Mahmood in Halab and from his brother, Saifuddeen, in Al-Mawsil. Meanwhile people of Damascus exerted great efforts to repel the Crusaders, while Nooruddeen Mahmood's reinforcements, had not yet appeared. However, the Crusaders were in fear of their imminent arrival and so they withdrew from their positions close to Damascus, leaving behind them hundreds of dead.[1]

This prompted Nooruddeen Mahmood to seriously consider adding Damascus to the Kingdom of Halab. But its ruler, Mu'eenuddeen Unur, was an obstacle to achieving that. Nooruddeen was perfectly willing to cooperate with him, even without adding his land to his kingdom, in order to keep him from collaborating with the Crusaders, who had previously made a treaty

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/130), Abu Shamah Al-Maqdisi, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 1/134), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/224), William of Tyre, '*History of the Crusades*' (vol. 2/785).



The second Crusader expedition

with him and was prepared to continue collaborating with them, in order that he might remain ruler of his land. [1]



But Sultan Nooruddeen Mahmood was diplomatic and flexible in his dealings with Mu'eenuddeen Unur, being able to remain equable with him, to win him over to his side and cooperate with him in striking the Crusaders in a number of places throughout the year 544 A. H.[2] In addition, a dispute erupted between the Crusaders in Syria and some of the leaders of the second Crusade, which led to some of them seeking help from Nooruddeen Mahmood: Raymond II, the ruler of Tripoli requested the help of Nooruddeen against Bertrand, son of Alphonso, the ruler of Toledo. He was one of the rulers of Spain who had arrived with the second Crusade. He captured Al-'Azeemah Fortress by force, in spite of the efforts of the ruler of Tripoli and so Nooruddeen Mahmood and Mu'eenuddeen Unur, along with some forces that had joined from Al-Mawsil to help them, headed for Al-'Azeemah fortress and on arriving, they besieged it and succeeded in conquering it by force. The son of Alphonso was captured, along with his mother, both of whom were prominent leaders of the second Crusade expedition, being from among the Spanish rulers. They were taken to Halab as captives[3] and with that, the efforts of the second Crusade were lost and dissipated, the result of Nooruddeen's stance against them and his determination to confront them

1 See Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/122). See also Musfir Al-Ghamidi, '*Al-Jihad Dhidd As-Saleebiyyeen*' (p. 253). And see also: William of Tyre, '*History of the Crusades*' (vol. 2/743).

2 Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 117).

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/132), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/114). See also: Dr. Musfir Al-Ghamidi, '*Al-Jihad Dhidd As-Saleebiyyeen*' (p. 255).

in every place. He also succeeded in routing the Byzantines in a number of places near to Halab, including Baighari, in the year 543 A. H., where he killed a large number of them and captured many of them. Because of the importance of this conquest, Nooruddeen sent some of the booty to the 'Abbasid Caliph, Al-Muttaqi Li-Amrillah, to the Seljuk Sultan, Mas'ood Ibn Muhammad Malik Shah and to his brother, Saifuddeen Ghazi.[1] And from that time, the Muslims in Syria began to scorn the power of the Crusaders in Syria and their own power and courage was elevated to a high level, for they did not return to a state of fear of the Christians' power, nor did they hesitate to confront them in a decisive and exemplary manner.[2]

In the following years, Nooruddeen exerted great efforts in purifying the Muslim ranks, directing his energies against the Shiites and the Isma'eelis in the lands under his rule. He prohibited them from cursing the Companions and forbade the extra words that they added to the call to prayer. This angered them and they attempted to ally with the Crusaders against him. Nooruddeen also made efforts to support the *Sunnah*, without blindly supporting any particular school of jurisprudence. He was a follower of the school of Abu Haneefah, but without bias or partiality; and in spite of the fact that he was a Hanafi himself, he helped to build schools that followed the other schools of jurisprudence.[3]

He also strove to eradicate injustices, building a Justice Ministry, where he used to sit for two days in each month and examine the claims of injustice made by the citizens. The emirs and leaders feared him and as a result, they avoided committing any acts of injustice against the people. This had the effect of increasing the unity of the Muslims.[4]

He was a humble man, who displayed affection towards the scholars and the poor and needy; and he used to disburse money to them. It was said to him once in a time of need, "If you were to decrease these disbursements and make use of them for *jihad*…" He replied, "By Allah, I hope for help (from Allah) through those people. You are only given sustenance and help due to your weak folk; so how can I be deprived of the prayers of the people who

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol.1/114).

2 William of Tyre, '*History of the Crusades*' (vol. 2/789).

3 Adh-Dhahabī, '*Siyar A'lam An-Nubalaˇ*' (vol. 20/532), Dr. Musfir Al-Ghamidi, '*Al-Jihad Dhidd As-Saleebiyyeen*' (p. 243).

4 Abu Shamah Al-Maqdisi, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 1/8), Adh-Dhahabī, '*Siyar A'lam An-Nubalaˇ*' (vol. 20/536).

fight on my behalf, while I am sleeping on my bed, with arrows of prayers that do not miss? And how can I distribute these disbursements to one who does not fight unless he sees me with arrows that might miss or might hit? These people are entitled to a share from the Treasury and I give it to them; so how can I give it to others?" [1] And on many occasions, he undertook the responsibility of replacing the weapons and equipment that the *Mujahidoon* had lost when fighting against the enemy, while at the same time leaving their share of the booty for them.[2] He was a humble man, who ate what he had prepared with his own hands and was not wasteful in spending Treasury money. He was eager to spend his share of the spoils in the cause of *jihad*.[3] And because of his good conduct, the people loved him and they used to call him '*Ash-Shaheed*' (the Martyr) during his lifetime because of his love for *jihad* and martyrdom.[4]

He was also loved by the emirs who ruled under him, as well as those who

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/136). See: Adh-Dhahabī, '*Siyar A'lam An-Nubala*' (vol. 20/536-537).

2 See the previous source, on the same page.

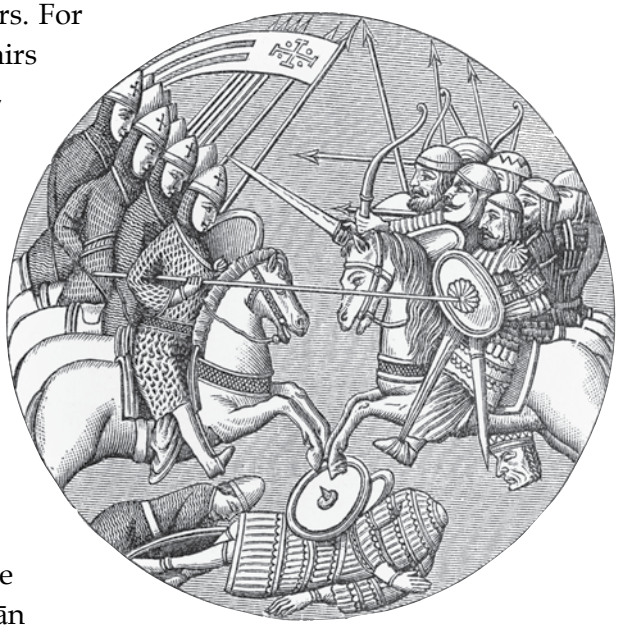
3 See: Adh-Dhahabī, '*Siyar A'lam An-Nubala*' (vol. 20/536).

4 See the previous source (vol. 20/537).



View to Damascus Gate and old Jerusalem City

ruled on behalf of other emirs. For this reason, some of the emirs took care to accompany him, especially when he was undertaking *jihad* against the Franks. He (may Allah have Mercy on him) was diplomatic in his relations with the rulers of Damascus, who were from the House of Tughtugin, cooperating with them against the Crusaders. But they stood by as observers when the Crusaders attacked ʻAsqalān (Ascalon or Ashkelon) in the year 547 A. H. and at the same time, the rulers of Damascus submitted to the Crusaders to such a degree that they agreed to pay them *jizyah* on an annual basis. So obsequious and weak in the face of the Crusaders was Mujeeruddeen, the ruler of Damascus, that he permitted them to enter Damascus and to collect taxes from its citizens. He also permitted them to examine the Christian slaves that the Muslims had captured in their battles with them and to set free any of them that they wished.



Vintage drawing representing the Battle of Ascalon

This caused the people of Syria to become so frustrated with their ruler that they besieged him and some of his supporters in the castle. Yet Nooruddeen tried to win over the ruler of Damascus, so that he would not turn to the Franks for help. He tried to treat him courteously, while at the same time, he was taking measures to take over the city. He won over many emirs and leaders, so that the supporters of the ruler of Damascus became few in number. It was during this time that Mujeeruddeen wrote to the Franks, asking them to defend him and sending them money. On hearing of this, Nooruddeen hastened to enter Damascus before the arrival of the Franks. The inhabitants were overjoyed and Mujeeruddeen, still in Damascus Castle, surrendered to Nooruddeen, on condition that he appoint him governor of Hims, to which condition Nooruddeen acceded. However, he felt that Mujeeruddeen had betrayed him after that, so he removed him

from Hims. With Nooruddeen's conquest of Damascus in the year 549 A. H., all of the lands of Ash-Sham became one single, united entity in his hands, which no one contested.[1] Ba'labak (Baalbek) was also annexed under to the kingdom of Nooruddeen in the year 552 A. H., after it was surrendered by its Arab emir.[2] He also captured many cities and other locations, including Busra and its territories, in the year 555 A. H.[3]

During these actions and after them, it became possible for Nooruddeen to direct damaging strikes against the Crusaders in the north and the south of Syria, without entering into any problems with the other Muslim states. In addition, the forces of Syria became united in the face of the enemy, after having previously been disunited, due to differences among the emirs. Nooruddeen was forced temporarily to conclude a treaty with the Crusaders in Bait Al-Maqdis, during which time, he continued to pay the money that the *Emir* of Damascus had paid to them previously. He carried on doing so until he had organised the affairs of Damascus. The Crusaders dared to invalidate the treaty with Nooruddeen in the year 552 A. H., without any advance warning[4] and so Nooruddeen launched a new wave of *jihad*. During this

1 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/197), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/231).

2 His name was Dhahhak Ibn Jandal, the Emir of Wadi At-Taim.

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/148-149, 163 and 188), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/128-129).

4 See: William of Tyre, '*History of the Crusades*' (vol. 2/843).



Baalbek Ancient city in Lebanon.Heliopolis temple complex.near the border with Syria.remains

period, Nooruddeen worked at uniting the Muslim ranks, without ceasing his *jihad* against the Crusaders; in the year 544 A. H., he attacked the Crusader principality of Antioch and he destroyed Harim Castle. From there he moved to Inab and he besieged it. The Crusader forces, led by the prince of Antioch (Raymond of Poitiers), who was one of most presumptuous and arrogant of the Frankish leaders. A fierce battle was fought between his forces and those of Nooruddeen, which resulted in the routing of the Frankish forces and the killing of Raymond of Antioch. The people of Antioch then attempted to rally against Nooruddeen and to attack him, but he routed them once again.[1] He also conquered Afamiyah (Apamea)



The ruins of Apamea in Syria.

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/144), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/121), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/228). See also: William of Tyre, '*History of the Crusades*' (vol. 1/789).



Fortress in the year 545 A. H.



And in the year 546 A. H., a major battle[1] was fought between Nooruddeen and Joscelin, one of the Crusader princes and ruler of Tall Bashir (Turbessel) and other Crusader castles around Halab. Nooruddeen was defeated and many of his forces were killed; his bearer of arms was captured and Joscelin began to mock Nooruddeen, sending his sword to the Seljuk sultan of Anatolia, who was his father-in-law, with the message: "This is the weapon of your daughter's husband and it will be followed by something greater than that (i.e. his head)."

Nooruddeen was greatly perturbed by this and began a hunt for Joscelin, promising his Turkmen cavalry that he would pay a huge reward to anyone who brought him Joscelin – dead or alive. Some of them succeeded in capturing him while he was out hunting and he was brought to Nooruddeen, who rewarded the captors. Then he took him with him as a captive to Halab and he was killed there in the year 546 A. H.[2] The capture and killing of Joscelin were among the most important deeds of Nooruddeen, news of which spread throughout all corners of the Islamic world and after that, he succeeded by degrees in conquering the regions that had been under his control, such as Tall Bashir (Turbessel) and others.

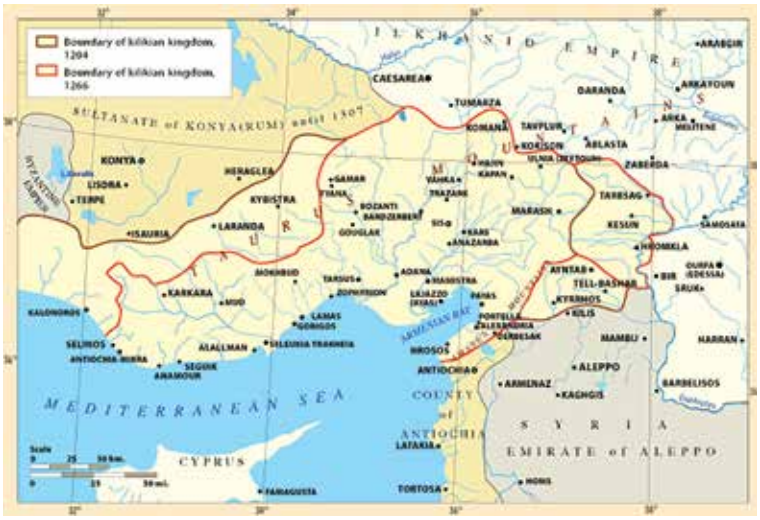
Nooruddeen also engaged the Kingdom of Antioch and the Kingdom of Tripoli in a number of different battles and in one of those battles, which took place in the year 558 A. H., near to Tripoli, Nooruddeen was defeated and almost taken captive or killed at the hands of the Crusaders, were it not for the courage of one of the Muslim Kurds, who helped in rescuing

1 The Battle of A'zaz (Azaz).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/123), William of Tyre, '*History of the Crusades*' (vol. 2/793). See also: Dr. Musfir Al-Ghamidi, '*Al-Jihad Dhidd As-Saleebiyyeen*' (p. 259).

Nooruddeen from their hands.[1]

Nooruddeen resolved to fight the Crusaders once more and to be avenged for what had befallen him and the Muslims who were with him in that battle. So he gathered his troops from all corners of Syria and he resolved to march on Harim and to conquer it. The Crusaders prepared forces from all of their principalities to oppose Nooruddeen and they gathered in the year 559 A. H., under the leadership of Bohemond III, the ruler of Antioch, Raymond III, the ruler of Tripoli and the Byzantine governor of Cilicia. Nooruddeen was forced by their advance to withdraw from Harim and they pursued him to a place that lies between Antioch and Halab. There Nooruddeen and his forces attacked them, inflicting a terrible defeat on the Christians and killing more than ten thousand of their troops and capturing their leaders. After that, Nooruddeen succeeded in capturing Harim and it was within his power to capture Antioch, but he deemed it wisest to hold back from that, for he feared that it might draw him into a battle with the Byzantines at a time when he was not ready to face them.[2]



Then in the same year (559 A. H. – 1163 C. E.), Nooruddeen attacked Baniyas and besieged it. He pressed the siege hard until it became unbearable for the inhabitants of the city and he succeeded in capturing it by force, in spite of the attempts of the Crusaders of Jerusalem to rescue it.[3] And in the year 561 A. H., Nooruddeen attacked Al-Munaitirah Fortress, which was near to Tripoli and he succeeded in capturing it by force, killing some of the

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/135), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/294).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/301), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/144), William of Tyre, '*History of the Crusades*' (vol. 2/889), Dr. Musfir Al-Ghamidi, '*Al-Jihad Al-Islami*' (p. 270).

3 William of Tyre, '*History of the Crusades*' (vol. 2/891), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/304), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/147), Dr. Musfir Al-Ghamidi, '*Al-Jihad Al-Islami*' (p. 271).



front view of Margat or Marqab castle near Baniyas Syria

Crusader inhabitants and capturing others and seizing a great deal of booty.[1]

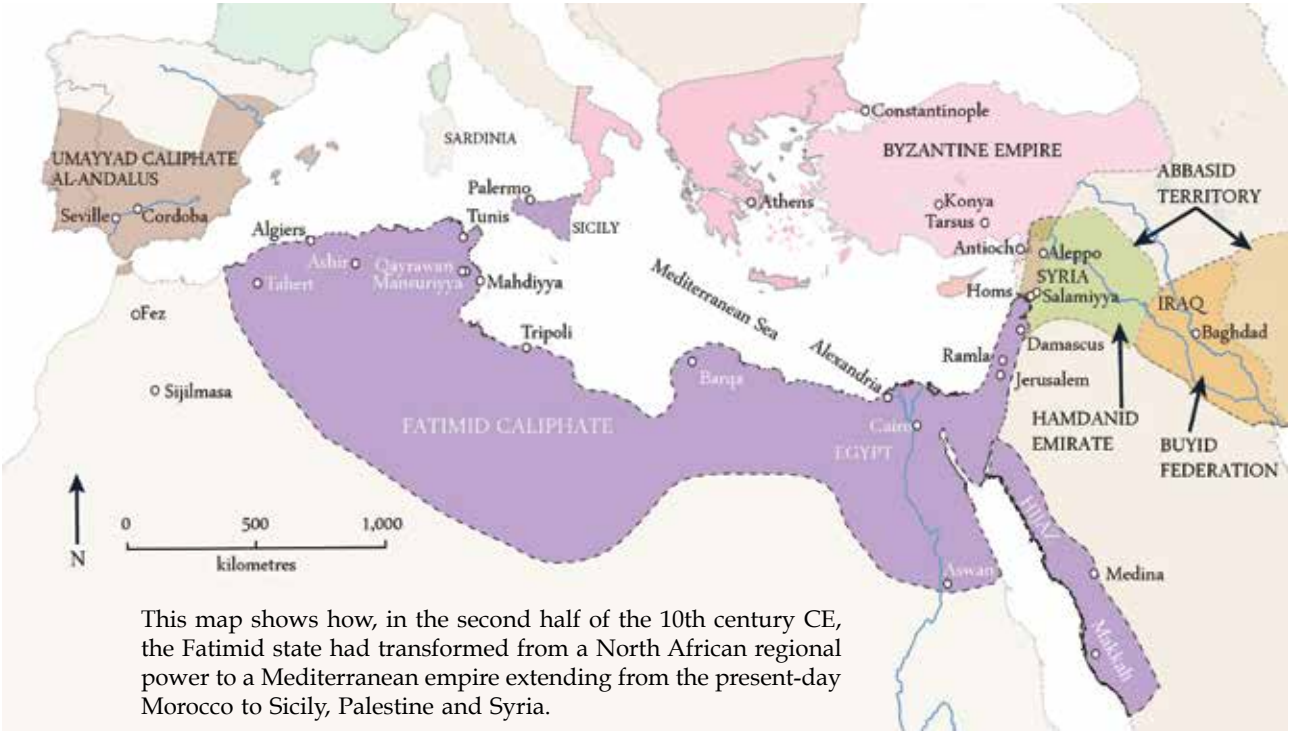
After this phase, another phase began in the *jihad* of Nooruddeen, which took the form of a struggle with the Crusaders in Egypt and his attempt to push them back from it and to establish his authority over it, so that it could be joined with Syria and become a single power against the Crusaders. The Fatimid caliphate of Egypt was passing through a period of weakness and the government ministers were the de facto rulers in Egypt. Much blood was shed as these ministers fought each other for supremacy over one another and they were all prepared to collaborate with even the Crusaders without any hesitation, in order to achieve this office.

And meanwhile, the Fatimid Caliph – Al-'Adhid Li-Deenillah – was observing events and was happy to appoint as minister any person who would impose his strength on others and on any who would bring him the head of his rival. A dispute took place between the commander of the Egyptian armed forces, Shawar Ibn Mujeeriddeen, and Mustansiruddeen 'Ali Darghām. The latter succeeded in gaining control of the ministry by force, killing some of his sons. Shawar then went to Damascus and sought help from Nooruddeen against Dargham. He asked Nooruddeen to send the army with him to Egypt, to help him to recover his position, in return

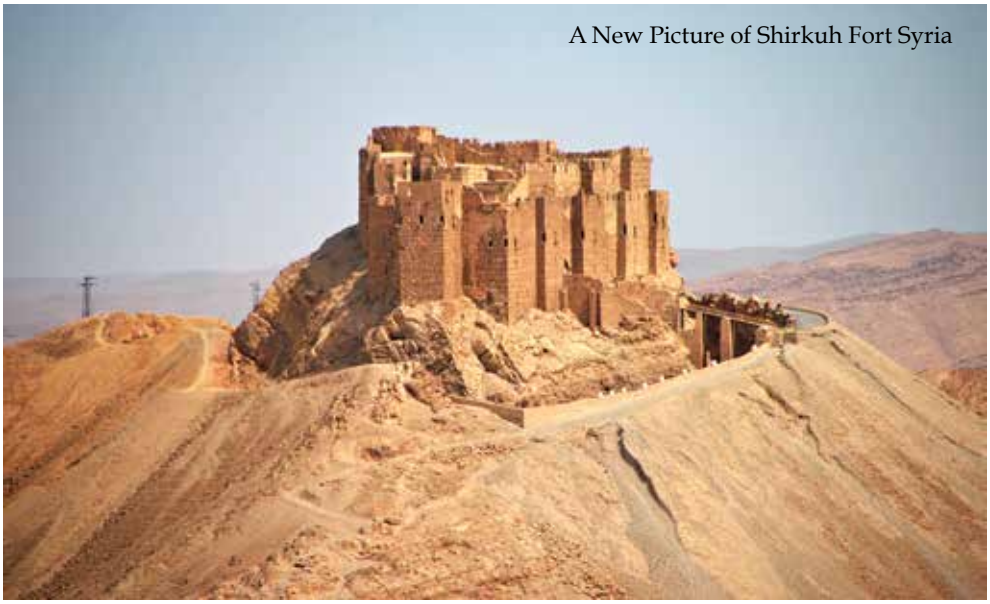
1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/322), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/148), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/251), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 5/367).

for which, he would declare his allegiance to Nooruddeen. Nooruddeen hesitated, in view of the importance of the situation with regard to the front with the Crusaders; and also in view of the possibility that the Crusaders – in particular those in the Kingdom of Jerusalem – might intervene in Egypt and find traitors who would help them, which would open up other fronts against Nooruddeen and his troops.

At the same time, Nooruddeen wanted to cultivate ties between Egypt and Syria, in order to bring into being an Islamic powerbase there, to return it to the ranks of true Islam and to prevent the *Batinis* (Shiites) and their supporters from collaborating with the Crusaders. But after a long hesitation, Nooruddeen resolved to help the Minister, Shawar, to recover his lost position, by sending one of his generals, whose name was Asaduddeen Shirkuh, in command of a force consisting of two thousand warriors. They set out in Jumad Al-Awwal, in the year 559 A. H. Meanwhile Nooruddeen began to undertake military operations in the Crusader kingdoms, in order to distract them from the army of Asaduddeen Shirkuh, whose path required them to pass by the enemy Crusaders and Shirkuh succeeded in reaching Egypt, where a battle took place between him and Dhargham; the battle ended in victory for Shirkuh against the forces of Dharghām, who was killed after that. This left the way clear for



This map shows how, in the second half of the 10th century CE, the Fatimid state had transformed from a North African regional power to a Mediterranean empire extending from the present-day Morocco to Sicily, Palestine and Syria.


A New Picture of Shirkuh Fort Syria

Shawar to be reinstated as Minister by the Fatimid Caliph, Al-'Adhid.[1]

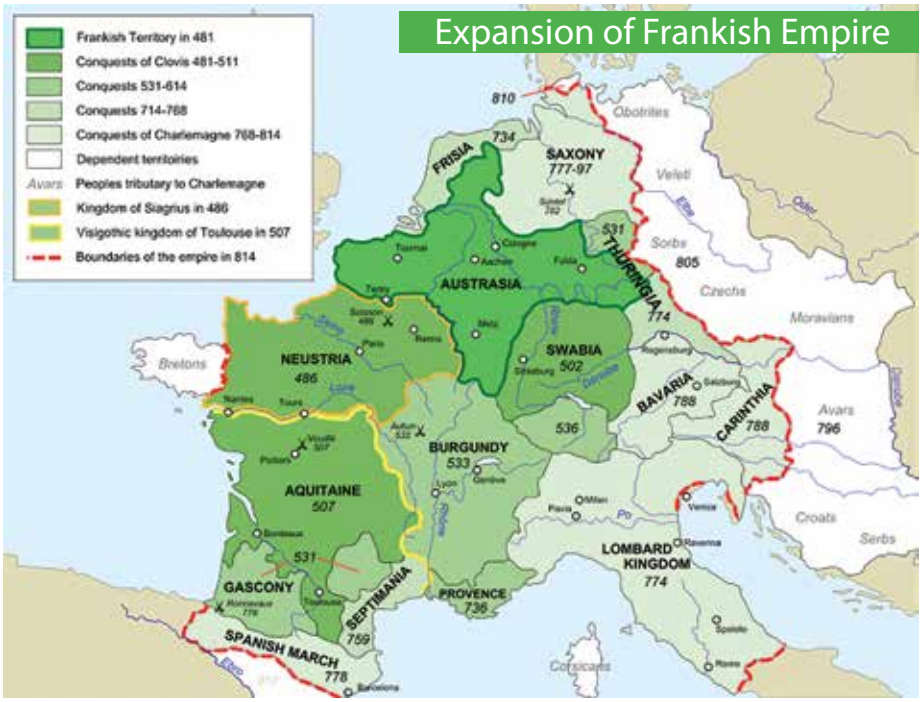
When the Minister, Shawar had achieved his aims, he violated his agreement with Nooruddeen and requested that Shirkuh leave Egypt, threatening that (if he did not do so,) he would seek help from the Franks. When Shirkuh did not accede to his demand, he asked the Franks to help him. This gave them the opportunity they had been hoping for, for they had been angered by the arrival of Nooruddeen's army in Cairo, believing that it heralded a takeover of Egypt. So the Crusader army, commanded by Amalric, the King of Jerusalem, went to Egypt and the Fatimids collaborated with them. There were a number of skirmishes between them and the forces of Nooruddeen near to Bilbees, which resulted in Shirkuh deciding that it would be best for him and his troops to depart for Ash-Sham.

After that, Nooruddeen pressed the Crusaders in the lands of Ash-Sham and he inflicted a number of defeats on them in Baniyas and Harim. This forced the Crusaders to withdraw from Egypt and to direct their forces against Nooruddeen in Ash-Sham.

Then in the year 562 A. H., he sent Asaduddeen Shirkuh once again to invade Egypt, this time accompanied by his nephew, Salahuddeen Al-Ayyoobi. The intention was to punish the Fatimid Minister, Shawar, who had violated his treaty with Nooruddeen and invited the Crusaders to enter Egypt. No sooner had Shawar become aware of the imminent arrival

1 See: Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (12/247), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/298), Ibn Shaddâd, '*An-Nawādir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 36).

of Nooruddeen's army than he hastened once more to seek the help of the Crusaders. They raced to Egypt and a number of battles took place between them and Asaduddeen near to Cairo and Alexandria; and Asaduddeen was the victor in most of them. But due to the size of the Frankish forces and their Fatimid allies, a peace treaty was signed between them, which stipulated that the Frankish Crusaders would depart from Egypt and Shirkuh and his forces would likewise withdraw.[1] Some regions of Egypt remained open to the Crusaders, for they still had troops that remained there, in spite of the departure of Asaduddeen Shirkuh and his forces. The Crusaders sensed the weakness of the Fatimid state and its inability to protect itself after the departure of Nooruddeen's forces and so they wrote to the King of Jerusalem, suggesting to him that they enter Egypt once again; however, their invasion this time was not at the request of Shawar. They advanced into Egypt with a large force and a number of skirmishes took place between them and the Egyptian forces, which resulted in the burning of large areas of Cairo and much suffering by the people.[2] The Minister, Shawar, hastened to seek help from Nooruddeen, forgetful of his earlier treachery, but Nooruddeen did not hesitate to send Asaduddeen Shirkuh for a third time,



1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/324), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/252), Ibn Shaddād, '*An-Nawādir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 37), William of Tyre, '*History of the Crusades*' (vol. 2/918).

2 Ibn Shaddâd, '*An-Nawādir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 38), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/255), William of Tyre, '*History of the Crusades*' (vol. 2/930).



along with his nephew, Salahuddeen Al-Ayyoobi, who had begun to excel as one of his cavalryman. When the forces of Asaduddeen Shirkuh were close, the Crusader army departed from Egypt without a fight. This happened in Rabee' Ath-Thani, in the year 564 A. H. and the forces of Nooruddeen became undisputed rulers of Egypt. Before much time had elapsed, some of the followers of Asaduddeen Shirkuh seized the Fatimid Minister and killed him. After that, the Fatimid government was taken over by the most faithful of Nooruddeen's generals and the forces of Egypt, its possessions and the whole state fell into the hands of Nooruddeen Mahmood, in a manner that



weakened the Fatimid Caliphate to such an extent that nothing remained of it except the name. Two months and five days later, Asaduddeen Shirkuh died and Salahuddeen Al-Ayyoobi was appointed Minister to the Fatimid Caliph, Al-'Adhid.[1] Egypt began to recover and the Islamic world and its people entered a new phase in many affairs, chief among them being the *jihad* against the Crusaders, who were the people most afflicted by this change.[2]

Thus we observe that Nooruddeen Mahmood engaged in both military and political *jihad* against the Crusaders and the arena of struggle in the final phase was Egypt, whose importance in the ongoing struggle between them was realised by both

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/341-342), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/256), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. vol. 1/168).

2 William of Tyre said, "From a quiet state of peace into what a turbulent and anxious condition has an immoderate desire for possessions plunged us! All the resources of Egypt and its immense wealth served our needs; the frontiers of our realm were safe on that side; there was no enemy to be feared on the south. The sea afforded a safe and peace passage to those wishing to come to us. Our people could enter the territories of Egypt without fear and carry on commerce and trade under advantageous conditions. On their part, the Egyptians brought to the realm foreign riches and strange commodities hitherto unknown to us and, as long as they visited us, were at once an advantage and an honour to us. Moreover, the large sums spent by them every year enriched the fiscal treasury and increased the private wealth of individuals. But now, on the contrary, all things have changed for the worse. "How is the most fine gold changed" and "my harp is also turned into mourning." Wherever I turn, I find only reasons for fear and uneasiness. The sea refuses to give us a peaceful passage, all the regions round about are subject to the enemy, and the neighbouring kingdoms are making preparations to destroy us." (*History of the Crusades*) (vol. 2/936).

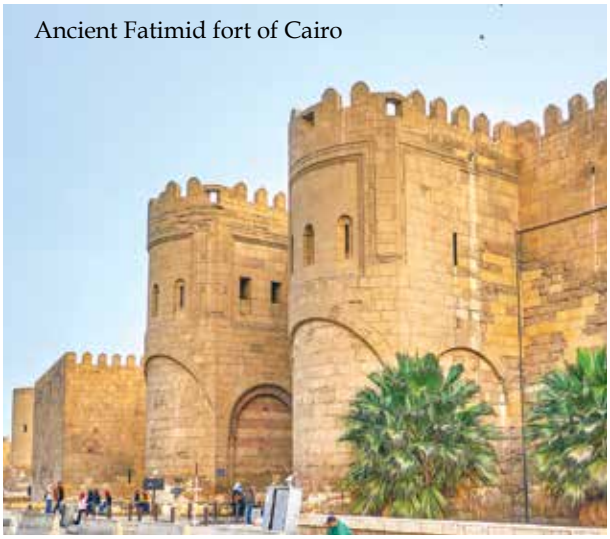
Nooruddeen and the Crusaders, in particular since Fatimid Egypt was a neutral observer of the (conflict between the Muslims and) the Crusaders; indeed, their rulers and ministers did not hesitate to seek help from the Crusaders against one another. The Fatimid state was dying, but in spite of this, Nooruddeen remained patient, forbearing and indefatigable, sending one military expedition after another to Egypt until success became his ally and his men were able to take complete control of Egypt and the Crusaders despaired of doing so, having entered it numerous times. They also gave up hope of conquering all of the lands of Syria, because of the presence of a united power in Syria and Egypt, both of whom intended to cleanse the lands of Syria from the Crusader warriors. And in addition to all of this struggle and concern that Nooruddeen bore for five long years during his attempts to achieve suzerainty over Egypt, he did not cease fighting the Crusaders in Ash-Sham – and even in Egypt – with all of his resources.

The Crusaders attacked Egypt from the sea in the year 565 A. H. and they succeeded in reaching Dimyat (Damietta), which they besieged, putting great pressure on the army of Salahuddeen which was there. He sought help from Nooruddeen, who, filled with concern for the Muslims in Egypt, launched a counterattack against the Crusaders' bases in Syria. So concerned was he by the matter that it was said that when one of the



An illustration of Dimyat (Damietta) during Third stage of crusade war

scholars read a *hadeeth* about smiling in his presence, some of those present asked him to smile, but Nooruddeen (may Allah have Mercy on him) replied to them, saying, "I would be ashamed for Allah, Most High to see me smiling while the Muslims are besieged by the Franks."[1] So Nooruddeen began sending reinforcements to Egypt, while simultaneously pressing the Crusaders in Syria, which forced them to withdraw from Egypt, having been unsuccessful in their siege of Dimyat (Damietta), which lasted for fifty days.


Ancient Fatimid fort of Cairo

Nooruddeen attempted to launch an attack on the Crusaders, to be carried out in conjunction with the forces of Salahuddeen and he asked him to prepare for that. But Salahuddeen excused himself, for he was preoccupied with organising the affairs of Egypt and he feared that some of the (Fatimid) troops in Egypt might rebel and ruin his reorganisation of Egypt. For this reason, he excused himself and did not advance to help Nooruddeen, whose main preoccupation was the struggle against the Crusaders.[2] Though he was stung by this refusal, he remained silent. Indeed, it might have caused a rift in relations between Nooruddeen and Salahuddeen, had it not been for the success of Salahuddeen in calming the situation and in making him submit to his emir, Nooruddeen.

Nooruddeen Mahmood Ibn Zangi died (may Allah have Mercy on him) in Shawwal, in the year 569 A. H.,[3] after irrigating the seed of *jihad* planted by his father with the blood of the martyrs and the sweat and wounds of the *Mujahidoon*; and after planting a new seed which bore the banner of *jihad*, by preparing the way in Egypt for Salahuddeen Al-Ayyoobi, a new warrior from among the army of Islamic *jihad*.

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/182).

2 Dr. Musfir Al-Ghamidi, '*Al-Jihad Al-Islami Dhidd As-Saleebiyyeen*' (vol. 1/320).

3 Adh-Dhahabī, '*Siyar A'lam An-Nubala'*' (vol. 20/239), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/277), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/204), Ibn Al-Jawzi, '*Al-Muntazam*' (vol. 10/248), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/258). For more details about Nooruddeen Mahmood and his life and deeds, refer to: Dr. 'Imaduddeen Khaleel, '*Nooruddeen Mahmood – Ar-Rajul Wat-Tajribah*', Dr. Husain Mu`nis, '*Ra`id Nasr Al-Muslimeen 'Alas-Saleebiyyeen, Nooruddeen Mahmood – Seerah Mu`min Sadiq*'.

b) The Jihad of Salahuddeen Al-Ayyoobi:

Salahuddeen Al-Ayyoobi was one of the Kurdish warriors who accompanied his uncle, Asaduddeen Shirkuh in his invasion of Egypt in the year 558 A. H.[1] He proved himself a courageous warrior during the Crusaders' siege of Alexandria, in the year 562 A. H.[2] He was still a young man when circumstances conspired to make him ruler of Egypt. However, in the beginning, he did not possess the qualities to distinguish him from Nooruddeen's other commanders. But when his uncle, Asaduddeen Shirkuh died, he was chosen from among the various commanders to succeed him as *Wazir* (Minister), though there were other contenders more qualified than he for the post. Once selected for the position, he applied himself earnestly to his duties and by degrees, he succeeded in securing his rule. He did this by cooperating with Nooruddeen's other commanders in Egypt and he was able to attain control

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/298), Ibn Shaddâd, '*An-Nawâdir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 36), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/247).

2 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/253), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/336), Ibn Shaddād, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 41).



of the centres of power that had been in the hands of the Fatimids and which might have caused him problems. In the end there was no one in the land who could oppose him and the Fatimid Caliph, Al-'Adhid, found no one from whom he could seek help, should he try to dispute with Salahuddeen.

During his rule, the scholars and preachers who were adherents of the Isma'eeli sect become fewer in numbers, for there was no place for them in such an environment. They slowly began to disappear from sight until Salahuddeen began to consider preventing supplications being made from the pulpits in favour of the Fatimids and to have them made instead on behalf of the 'Abbasids. He hesitated to do so, as he feared what the reaction of the people might be. However, he received clear orders from Nooruddeen Mahmood to have supplications made for the 'Abbasid Caliph and to stop supplications being made for the Fatimid Caliph. This meant the fall of the Fatimid Isma'eeli state. But this was not a light matter for its adherents and preachers, so some of the Imams were fearful regarding the matter. However, a man known as Al-Ameer Al-'Alim, when he saw how they shrank from doing so, said, "I will be the first to do it." So one Friday, in the month of



Alexandria

Al-Muharram, in the year 567 A. H., he ascended the pulpit before the *Khateeb* and supplicated on behalf of the Imam, caliph Al-Mustadi` Bi-Noorillah and no one criticised or rejected it. So on the following Friday, Salahuddeen ordered that sermons in Cairo and throughout Egypt on behalf of Al-'Adhid be stopped and that it be given on behalf of Al-Mustadī` Bi-Noorillah, the 'Abbasid Caliph, instead. This was implemented and no opposition or rejection worthy of mention occurred. After that, Al-'Adhid's illness worsened and so none of his family informed him of what had happened. They said, "If he recovers, then he will know, but (if not,) there is no need to shorten the days left to him." Then he died on the Day of 'Ashoora`, in the year 567 A. H.[1] The situation favoured Salahuddeen, since the death of Al-'Adhid at that time in particular, cut off the way for the Fatimid preachers.



Isma'eeli state during Crusader war 1-2

The people in all corners of the Muslim world rejoiced at the demise of this state, which, throughout its declining years, had preferred collaboration with the Frankish Crusaders over extending its hand to other Muslims. The happiest of people regarding this matter was Nooruddeen Mahmood (may Allah have Mercy on him), who sent bearers of this news to Baghdad and to every (other) place. And there is no doubt that the credit for this belongs firstly to Allah and then to Salahuddeen, who had personally begun the

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/200, Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/264), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/368), Ibn Al-Jawzi. '*Al-Muntazam*' (vol. 10/237), Ibn Shaddād, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiiyyh*' (p. 45), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/158).

work (of restoring *Sunni* Islam in Egypt).

Some officials from this terminally sick Fatimid system attempted to gather once again and seek help from the Crusaders, in the hope that Salahuddeen would go out to them with his army, leaving them to take over Egypt once more. But Salahuddeen discovered their plot and seized the letter that had been sent to the Crusaders; and he succeeded in defeating the plot's leaders. After that, he took great care to hold onto the reins of power in the land and gave them no opportunity to implement their schemes.[1]

As a result of these actions, there remained no power in Egypt except the power of Salahuddeen, who was, in name, subject to the authority of Nooruddeen Mahmood; he was careful that there should be no argument between him and Nooruddeen. His father had a great influence on him in avoiding conflict with Nooruddeen and their thoughts were united towards the task of opposing the incursions of the Crusaders and of cleansing the Muslim lands of them, though Salahuddeen feared that Nooruddeen would remove him from his post and appoint another leader in his place.

His first efforts would be directed towards organising affairs in Egypt and returning it in the ranks of true Islam, following the rule of the *Batini* Fatimids, which had lasted for more than two hundred years. He (Salahuddeen) won the hearts of the people by giving them many gifts; and at the start of his rule, he permitted the opening of *Sunni* Islamic schools. The first school to be established by him was a *Shafi'i* school in the year 566 A. H. He also appointed one of the *Shafi'i* scholars as Chief Justice, after the post had previously been reserved only for the Isma'eelis. He used to hold many meetings with the righteous scholars from among the *Sunnis*. He would attend the gatherings of one of the scholars for three days in a week, in order to hear the *ahadeeth* and he was careful to ensure that his sons also heard them. [2] He would also listen to the recitation of truthful poets, who would remind him that Al-Quds remained in the hands of the Crusaders and of the obligation to liberate it from them. Among them was 'Imaduddeen, the scribe, who one day recited to him a poem in which he said:

"Go and liberate Al-Quds and shed therein,

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/244), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 7), Az-Zahabi, '*Siyar A'lam An-Nubala*" (vol. 21/282), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/206).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/56), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p.7), Az-Zahabi, '*Siyar A'lam An-Nubala*" (vol. 21/282), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/206).



Blood, whenever you find it, it will purify,
And give to the knights hospitallers a cutting blade,
And break the swords on their bishops,
Save those lands from disbelief,
And your Lord will save you when you stand before Him."

For this reason, he was preoccupied with Al-Quds to the exclusion of all other matters and those in his company, including the scholars, the poets and the men of letters continued to remind him of it.

From the time when he became ruler of Egypt, he was thinking of *jihad* against the Crusaders and it was his opinion that he should begin by attacking their coastal possessions. However, the Crusaders began their attacks on him before he could start his attacks against them. This required that the first *jihad* on which he embarked be a defence against their attack on Dimyat, which took place in the month of Safar, in the year 565 A. H. and which was a combined attack by land and sea from Bait Al-Maqdis, from the Byzantines and others. Salahuddeen and his generals collaborated with forces sent from Syria by Nooruddeen and they succeeded in repelling the Crusaders' siege and in launching a counterattack, in the process of which they burnt many of their ships and killed a great number of their soldiers. They also forced them to admit failure and to sign a peace treaty with the Muslims, which allowed

them a number of days to withdraw. But when it came time for them to depart, their ships were battered by fierce winds and most of them sank, and none but a small number of them were saved.[1] This battle established the fact that cooperation between the armies of Syria and those of Egypt brought great benefits and should not be ignored. It also established the fact that by cooperating together, Nooruddeen and Salahuddeen could successfully repel the enemy Crusaders.

After that, in the same year, Salahuddeen launched attacks against Ar-Ramlah, 'Asqalan (Ascalon or Ashkelon) and Ghazzah (Gaza) and he terrified the Crusaders therein.[2]

Also among the first military actions undertaken by Salahuddeen was an attack on a naval base on an island in the Sea of Ailah – the Gulf of Al-'Aqabah – the Crusaders had established their base near to Ailah and from there it was possible for them to attack Muslim ships in the Red Sea, allowing them to threaten ships carrying pilgrims and to sink them. Salahuddeen had produced disassembled ships in Cairo that could be transported to the region of the Red Sea on camels and reassembled there. From this location they were able to attack the castle on the Island and to capture it, taking a number of prisoners and killing all of the Crusaders stationed there. This occurred in Rabee' Al-Âkhar, in the year 566 A. H.[3]

During that period – from the year 566 A. H. to the year 569 A. H., Nooruddeen Mahmood attempted to collaborate with Salahuddeen in launching joint attacks against Crusader territories in Syria, but circumstances were not suitable for that, since Nooruddeen was preoccupied with bringing unity to some of the regions of Syria and adding them to his state, while Salahuddeen was busy organising the affairs of Egypt and in establishing his rule over Al-Hijaz and Yemen. [4] As a result, cooperation in *jihad* between Nooruddeen and Salahuddeen against the Crusaders was not possible (and the situation remained thus) until Nooruddeen died in the month of Shawwal, in the year 569 A. H., upon which Salahuddeen became the Muslim leader in the struggle against the Crusaders.

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/181), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/261), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/351), William of Tyre, '*History of the Crusades*' (vol. 2/941 and 945).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/198).

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/365), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/199).

4 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 1/237), Ibn Shaddād, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 46), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/165).

The Uniting of the Fronts of Egypt and Syria:

Salahuddeen was a subordinate of Nooruddeen and he considered himself to be under his jurisdiction, an emir from among his emirs. But when Nooruddeen died, circumstances changed. He realised that he was just one of Nooruddeen's emirs – though he was the most qualified to succeed him – but in spite of this, he was careful to avoid any clashes with the other emirs, especially since some of them had declared their allegiance to King As-Salih Isma'eel, the son of Nooruddeen, even though he was only a small child. Due to this, Salahuddeen was diplomatic and careful to ensure that none of the commanders and emirs and the weak minded should take advantage of the situation and set matters in motion in favour of this young boy for their own personal benefit, while claiming to be acting for the benefit of the Muslims and their *jihad*. Because of this, the matter was difficult and complicated for Salahuddeen. Most of the people of Syria were deeply affected by the death of Nooruddeen and the vacuum that had been left (by his death) and they were fearful that the Crusaders in the land of Syria would seek to take advantage of the situation. They also feared that disputes (between the emirs) might erupt; and for this reason, the scholars preferred that Salahuddeen should take control of affairs rather than anyone else, [1] for they knew how devoted he was to the performance of jihad against the enemy.

But in spite of this, the rulers of Damascus and Halab did not accept this and they resolved to keep Salahuddeen away and to accept the rule of As-Salih Isma'eel straight away. Indeed, they attempted to establish their own rule over Salahuddeen in the boy's name, declaring that he was the undisputed successor to his father, Nooruddeen and adding that Salahuddeen himself had ordered that sermons in the mosques in his lands be given in the name of As-Salih Isma'eel.[2] He had done this out of loyalty to Nooruddeen and in order to maintain unity, but at the same time, he was careful to take on the affairs of As-Salih Isma'eel himself and to keep away from him those who sought to personally benefit and caused differences and disputes to continue. Some of those emirs signed a treaty with the Franks, in order to protect themselves from attacks by Salahuddeen and they also collaborated with the Isma'eelis in order to form a united front against him. The Franks took advantage of these circumstances to attack some of the territories held

1 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/3), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/166).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/4).

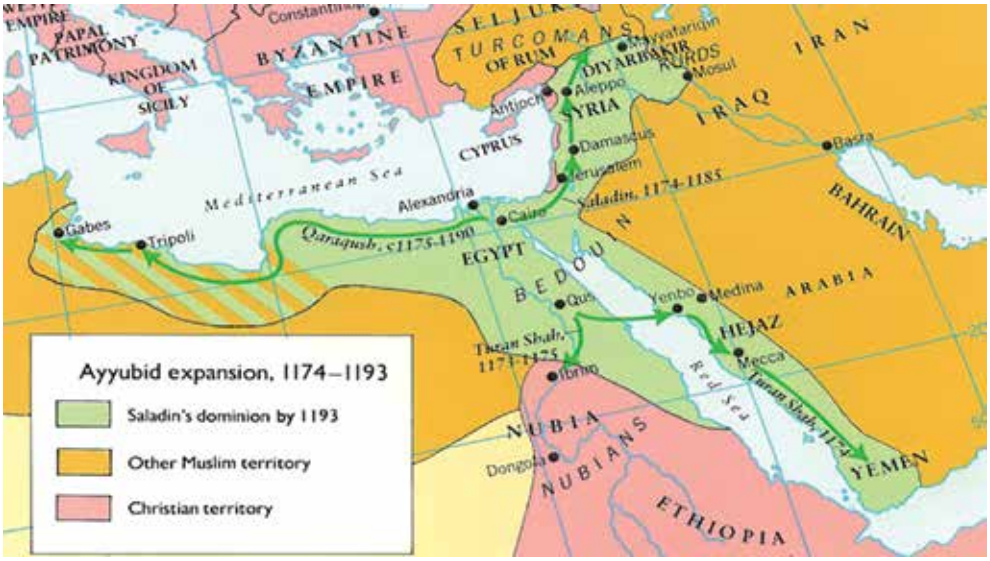


Statue of the famous warrior Saladin (Salah ad-Din) outside mosque in Al Karak, Jordan

by the Muslims, including Baniyas, which they tried to capture, but without succeeding.[1] In spite of all of these problems, Salahudeen continued at times to pursue his military aims, while at other times, he would expend money (to win support) and at other times, he would inflict punishment and at other times, he would practise leniency or harshness (according to what he felt was warranted by the circumstances). All of this he did in order to achieve unity in the Muslim ranks in Syria, due to fear that the Franks would attack. He was forced to leave many lands in the hands of leaders who opposed him and who did not submit to him, so as not to divide the ranks of his army. And he continued to practise diplomacy in this matter, for more than ten years after the death of Nooruddeen.[2] But in spite of this, he did not cease his efforts against the Crusaders during this period; indeed, he fought a long *jihad* against them.

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/7), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/408).

2 Salahuddeen did not succeed in conquering Halab – which was one of the most important cities in Syria and one of its main centres of *jihad* – except after numerous encounters, and after the death of As-Salih Isma'eel and another battle with those who succeeded him, when finally it submitted to him, in the month of Safar, in the year 579 A. H. See also: Adh-Dhahabī, '*Siyar A'lam An-Nubalaˇ*' (vol. 21/285), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/405, 408 and 415), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/2-4).



Preparation for the Jihad:

From the time when he was a soldier in the ranks of Nooruddeen, Salahuddeen realised the importance of preparing a strong force and of expending resources for the purpose of *jihad*. And there is no doubt that his regular meetings with the scholars brought him to this conviction, in addition to his military experience. When he became the direct ruler (of Egypt) after the death of Nooruddeen and was in charge of the Treasury, he spent it freely in this cause (*jihad*) and he made military preparations his chief priority. On this end, he was careful to build an exemplary, united Islamic military force, granting them the funds they needed to perform *jihad*. He also instructed a number of trusted commanders, whom he could trust implicitly in all matters, and he gave them gifts and money, which made them even more eager to serve with him. He also devoted much of his attention to the freeing of Muslim captives held by the Crusaders, even when they were not from among his followers. And he spent huge amounts of money to that end.[1] After they were freed, they would return to *jihad* once more and join the ranks of those who loved Salahuddeen – and many of the scholars and volunteers joined him[2] desiring to perform *jihad* in his ranks. Those volunteers spent their lives in the pursuit of martyrdom – more so than the regular soldiers.

1 See Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/76, 82 and 147), Ibn Shaddād, '*An-Nawâdir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 193).

2 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/64 and 82), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/189), Adh-Dhahabī, '*Siyar A'lam An-Nubala*' (vol. 21/282).

Salahuddeen and his forces suffered greatly at the hands of the Isma'eelis – the Assassins – who killed some of Salahuddeen's soldiers and some of his officers.[1] They even tried to assassinate Salahuddeen himself more than once, and they almost succeeded on one occasion; there were five of them who had infiltrated the army of Salahuddeen and one of them attacked him and was killed, then the second of them attacked him and was killed, then the third of them, and then all of them tried to kill him. Some of them reached him and struck him, but he was wearing protective clothing, which prevented the weapons from injuring him. [2] Because of this, he sent some of his troops to suppress them and prevent them from harming the Muslims.[3]

He also took great care to curb the Armenians, who had terrorised the Muslims living near to them; Salahuddeen fought them in their land and chastised them, forcing them to respect the Muslims and freeing the captives from their hands.[4]

He was interested in all manner of armaments that were available during his time and he collected all weapons he could find and encouraged the manufacture of them, spending huge amounts of money to this end. He was also interested in mangonels, *dabbabat* [5] and all kinds of siege engines.

He also took pains with regard to the military bases on land and the naval ports; he was careful to fortify Cairo, the capital of his state, spending a great deal of money on the project and building walls and citadels, the like of which had not been seen before.[6] He also built numerous fortresses to combat the enemy in Syria.[7] At the same time, he busied himself with the military task of cleansing the Crusader territories that separated the Muslim fortresses[8] and threatened their military bases or their trade routes.

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/63).

2 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/24 and 44), Ibn Shaddād, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 52), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/430), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/293).

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/47), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/430), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/293).

4 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/99), Abu Shamah Al-Maqdisi, '*Ar-Rawdatain Fee Akhar Ad-Dawlatain*' (vol. 2/16), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/466), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/305).

5 *Dabbabah*: A covered siege car; the vehicle had a battering ram at the front, which could be used to smash against walls or gates.

6 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/52 and 67), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 6/78).

7 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/84), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/186).

8 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/65 and 68).

This was in order to ensure that they were able to maintain contact with each other. And while Salahuddeen was busy building Islamic forces in all areas, he was simultaneously working towards the destruction and exhaustion of the enemy forces, continually preventing them from making necessary preparations (for war). He would launch attacks, one after another, against their territories and demolish the fortresses and castles they had built whenever he could. This included his destruction of Bait Al-Ahzan,[1] which was built by the Crusaders at a point near to Damascus.[2] He also tried to negotiate with the Franks, offering to pay them money in return for abandoning some of their fortresses. Whenever they refused that, he would use force against them. He used this tactic against the Crusaders in Bait Al-Ahzan Fortress, which was near to Damascus and which continually threatened it. He offered them money, increasing his offer up to a hundred thousand *deenars*, if they would abandon the fortress, and when they refused, he attacked them and besieged the fort for fourteen days, after which he succeeded in entering it and capturing the Crusaders' commanders. He kept them



The Mongol conquest of Ayyubid Syria

1 Bait Al-Ahzan (House of Sorrows): It was known to the Crusaders as Jacob's Ford and it lies approximately one hundred miles north of Jerusalem at the Jordan River. It was a key river crossing on one of the main roads between 'Akka (Acre) and Damascus.

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/72), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/455), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/203).

with him and allowed them to see with their own eyes the destruction of the fortress, which was torn down, stone by stone. The Muslims captured from this fortress alone around a hundred thousand weapons, which were then used against the enemy, who regretted that they had not sold them to the Muslims.[1] At the same time, he applied pressure to those places that he could not capture by restricting the supplies that reached them from outside, in particular the harvests from their crops.[2]

He also signed a treaty with one of the Crusaders, in an effort to undermine their strength, separate them from each other and split their ranks; and he succeeded in that and was able to stop some of them from fighting, persuading them to remain neutral, or bringing them over to his side at times when he was undertaking *jihad* against another section of them – although they would often violate those agreements. However, any that acted treacherously were aware that he would lay in wait for them.[3]

The Naval Jihad:

While Salahuddeen was preparing and strengthening numerous Muslim forces on land, he did not forget the naval forces and fleets. It was extremely important to him in this struggle to have a naval force that could oppose the Crusaders' fleets, which could bring numerous Frankish reinforcements from Europe, along with provisions, weapons and all manner of materials. This was important, because the Muslims had closed the land routes that had formerly been available to them; and so Salahuddeen took great care to build ships that could be carried by camels over land in pieces and then assembled in the required places, after which these fighting ships could be launched at sea.[4] During the time of Salahuddeen, the Muslim fleets traversed Bahr Ar-Rūm (the Roman Sea), i.e. the Mediterranean Sea and likewise the Sea of Al-Qulzum, i.e. the Red Sea, in order to protect the Muslim ships there and to put pressure on the ships of the enemy.

The Muslims suffered during the days of Salahuddeen from naval attacks

1 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/80). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*'

2 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/75 and 186), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/527), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/320).

3 See: Ibn Wasil, '*Mufarruj Al-Kuroob*' (vol. 2/113, 185 and 186), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/526), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/319).

4 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/77, 127 and 131), Abu Shamah Al-Maqdisi, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 2/36 and 37), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/490), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/311).



Virtually the entire Kingdom of Jerusalem passed into Ayyubid hands after their victory against the Crusaders in the Battle of Hattin in 1187; illustration from Les Passages faits Outremer par les Français contre les Turcs et autres Sarrasins et Maures outremarins, circa 1490

launched by the Byzantines, in particular off the coasts of Egypt and Syria.

At the end of Zul Hijjah, in the year 569 A. H., an allied Frankish fleet, led by ships from Sicily, launched an attack against Alexandria. Their fleet consisted of around two hundred and fifty ships and they landed over one thousand, five hundred horsemen, in addition to thirty thousand foot soldiers. They attempted to capture the Muslim fleet in the port of Alexandria, but the *Mujahidoon* crippled as many of the ships that they could not defend as possible, so that they (the Crusaders) could not make use of them. The Franks besieged Alexandria, bombarding it with mangonels and attempting to open up a way in using *dabbabat*. But the *Mujahidoon* in Alexandria resisted them, killing seven hundred of them on the first day of the siege; and on the third day, the people of Alexandria sallied forth with boundless courage

and attacked the towers, mangonels and siege engines and burnt them, killing the Franks and sinking some of their ships and capturing others. The Frankish troops were routed and none but a few of them survived; these few fled with their ships, leaving behind their tents, their weapons and their goods.[1] This Crusader incursion by sea was among the greatest of tests for Salahuddeen (may Allah have Mercy on him) and his army at the start of his rule, following the death of Nooruddeen Mahmood.

The naval fleet of Salahuddeen during that time continually patrolled the Mediterranean Sea, in order to blockade the way between Europe and the Franks in the land of Syria. These shipping routes were used to keep the Crusader kingdoms supplied with troops, weapons and materials and in the year 574 A. H., the fleet succeeded in capturing some ships that were carrying around a thousand fighters.[2]

In the year 578 A. H., the Crusaders considered going to Al-Madinah via the Red Sea; this had been one of their aims when they built up their power on an island in Bahr Ailah – the Gulf of 'Aqabah – but the Muslims had captured it from them. So the Franks prepared a number of ships and sent them to the Red Sea, where they prevented the Muslims' merchant ships from proceeding on their way. They also blocked some of the ships carrying *Hajj* pilgrims, sinking some of them, killing the pilgrims and looting the possessions of those heading for Al-Hijaz. This infuriated Salahuddeen (may Allah have Mercy on him) and he sent some Muslim ships against them which prevented them from harming the Muslims and put pressure on them. They fled to 'Aidhāb on the Sudanese coast, where they were met by Muslim troops and taken captive. Salahuddeen ordered that some of them be driven during the *Hajj* season and slaughtered along with the sacrificial animal[3] that the Muslims bring for *Hajj*. This was a punishment for every Crusader who sought to harm the *Hajj* pilgrims or prevent them from reaching Al-Hijaz.

1 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/16). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/412), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/287).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/77).

3 See: Ibn Wasil, '*Mufarrij Al-Kuroob*', (vol. 2/128). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/190), Abu Shamah, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 2/37), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/311), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/103), A collective work by a number of professors, '*Tareekh Al-Bahriyyah Al-Misriyyah*' (p. 569).



In the same year (578 A. H.), the Muslim fleet launched successful attacks on some of the Crusader-held islands in the Mediterranean Sea and they captured some ships that were heading for 'Akka (Acre). They were carrying timbers, equipment and carpenters, whose task it was to build ships. The Muslims took the ships and their contents and used them, preventing the enemy from acquiring them[1]

The Muslim fleet also repelled an attack made by Crusader ships that was arriving from Europe, laden with warriors and weapons, in the year 579 A. H. The ships were headed for the Crusader-held territories on the coast of Syria. The Muslims captured a large ship from among them and took more than three hundred fighters prisoner, along with all of their weapons and accoutrements.[2]

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/131). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/495), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/103).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/139), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/104).

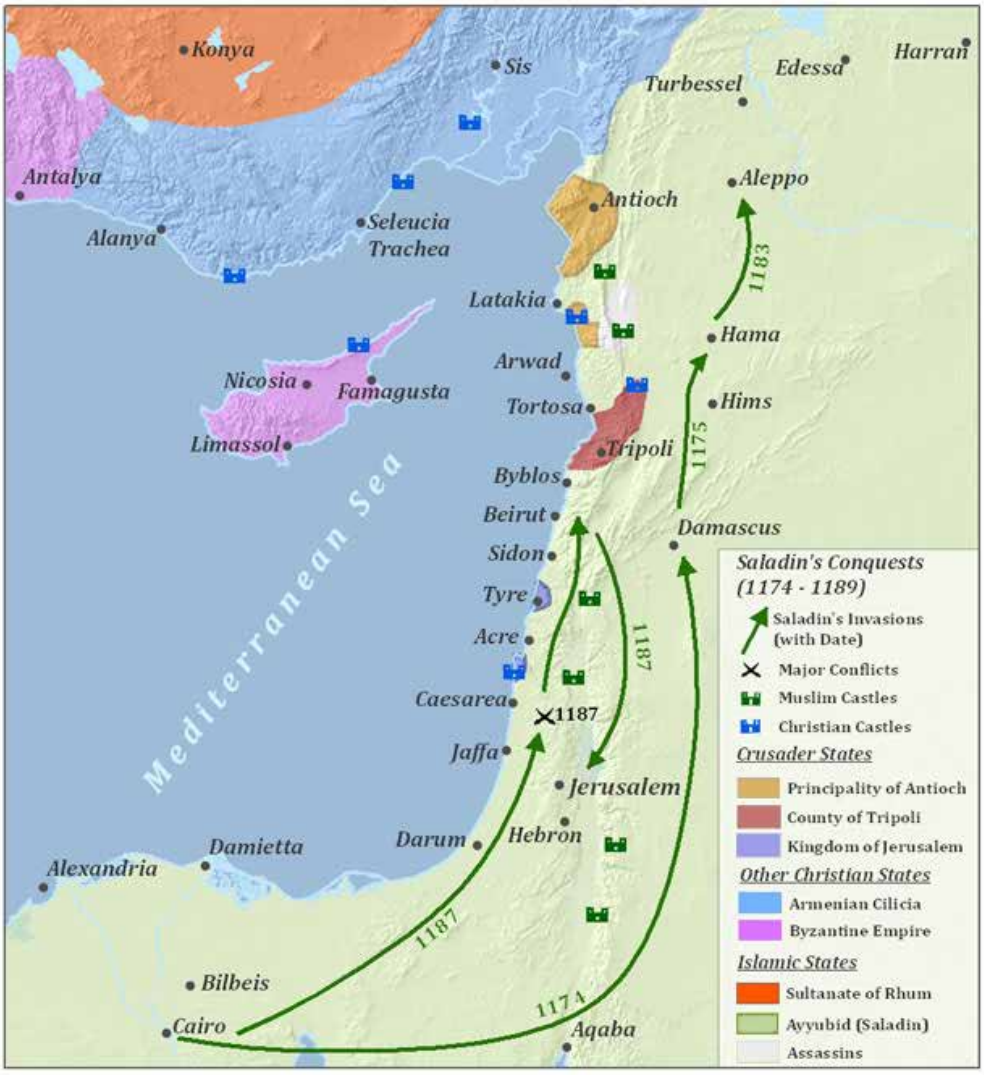


Old fortress of sultan Salah El Din in Taba - ancient landmarks of an arabic culture on Sinai Peninsula, Egypt. Panorama of medieval Citadel of Saladin on the Pharaoh's Island in the Gulf of Aqaba.

The Jihad on Land:

There is no doubt that the kingdoms founded by the Crusaders were mostly inside Muslim lands in Ash-Sham and for this reason, the struggle between the Muslims and the Crusaders was mostly a struggle on land, in addition to the importance of the sea, of which we spoke earlier, in regard to that struggle. Al-Quds was the principal goal of Salahuddeen Al-Ayyoobi and he considered that its remaining in the hands of the Crusaders meant that they continued to think about other territories, possibly reaching to Al-Hijaz itself. And he believed that expelling them meant that they would despair of holding onto the other territories in the lands of Syria.[1] For this reason, he personally took part, or deputed his other commanders to take part, in numerous battles against the enemy, in order to pave the way for the great conquest, that of Bait Al-Maqdis. His *jihad* took the form either of attacks against the enemy-held territories, or of defence against their attacks; and among the first of Salahuddeen's battles with the Crusaders was one fought

1 See: Abu Shamah Al-Maqdisi, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 1/243), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/28), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/315).



to help repel one of their attacks against Baniyas, in the year 569 A. H.[1] He had reached the area of Marj As-Suffar when he encountered the Crusaders, who signed a peace treaty with him, a condition of which was that they would release some Muslim captives and in return, he refrained from attacking them.[2] Some of the Muslim emirs in Halab collaborated with the Prince of Antioch in an attempt to overthrow Salahuddeen and his forces in the month of Shawwal, in the year 571 A. H., but they did not succeed in defeating him,

1 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/408), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/7).

2 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/35). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/418).

in spite of the weakness of his forces.[1]

The Muslims were defeated by the Crusaders on more than one occasion, including the time in Jumad Al-'Ûla, in the year 573 A. H., when Salahuddeen set out to attack the enemy in the region of Ar-Ramlah, in Palestine. He succeeded in capturing a great deal of booty from the enemy and in killing some of them and capturing a great number of their men. But Salahuddeen attempted to cross a river with his forces, but the Crusaders, led by the Prince of Antioch, launched a surprise attack on them and crushed the Muslims, causing them to be routed. Many of them were killed or captured and among those killed was an emir who was a relative of Salahuddeen. And among the captives were some of the Islamic scholars and jurists. Salahuddeen himself was almost captured by the enemy, but the night separated them and he and a small number of his men got lost on the road, only reaching Egypt after having suffered great hardship and fatigue, and having lost most of the soldiers that had accompanied him. This battle was one of Salahuddeen's greatest trials (may Allah have Mercy on him); but in spite of it, his determination to engage in *jihad* (against the Crusaders) only increased. Only two months after this event, he set out for Ash-Sham, with the intention of taking on the Crusaders once again and this time, he succeeded in ensuring the safety of the roads for the Muslims.[2]

In the year 574 A. H., Sultan Salahuddeen was in Damascus when news of Crusader preparations for an attack on Muslim territories reached him. The forces were led by the King of Jerusalem and some of his commanders. In response, Salahuddeen sent one of his commanders out to fight them; and he ordered him to refrain from attacking them until they had penetrated deeply into the land of the Muslims. And indeed, they did penetrate far into their land, where they began killing people and driving off the Muslims' cattle and sheep. While they were thus engaged, the Muslims struck them hard, killing or injuring most of their forces. The King of Jerusalem almost fell into their hands, after his horse was killed by one of the Muslims, but was saved by the desperate defence of some of his men, who rescued him only with great difficulty. This defeat played a role in throwing the Kingdom of

1 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/38), Abu Shamah, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 1/255). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/427).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/65), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/442), Abu Shamah, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 1/276), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/297), Ibn Shaddād '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 53), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/87).



The stunning Alabaster (Muhammad Ali) Mosque of Saladin Citadel is surrounded by beautiful ornamental garden with trimmed coniferous bushes, small pines and tall palm trees, Cairo, Egypt.

Jerusalem into chaos and turmoil and made them realise the danger posed to them by Salahuddeen and his generals.[1]

Arnat (Reynald or Reginald), the ruler of Al-Karak (Kerak) prepared a large force in the year 577 A. H., with the intention of heading towards the region of Taima` and from there to Al-Madinah. On hearing of this, Salahuddeen immediately sent his forces to oppose him and those forces marched to the region of Al-Karak, where they began to attack his land, which forced him to turn back. Then those forces interposed between him and his objective, Taima`. When Reginald saw the determination and zeal of the Muslim forces and realised that they would not leave the road or their attack against his land, unless he dispersed his troops, he began to disperse the troops he had

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/71), Abu Shamah, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 2/6), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/70), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/89), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/300).

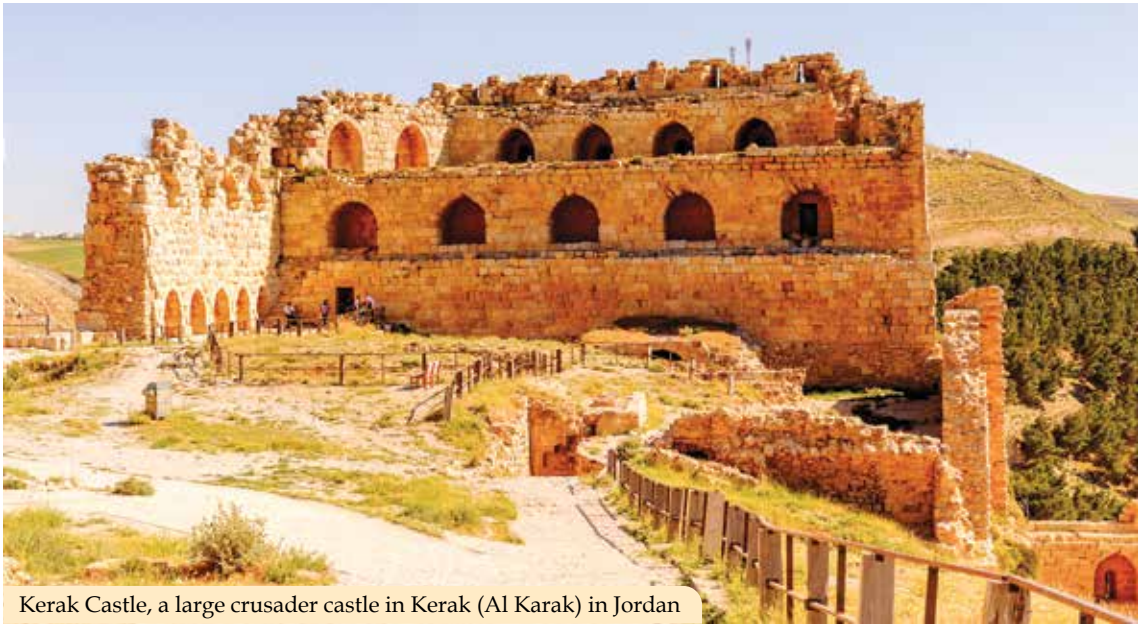
gathered for that purpose and abandoned his intention.[1] But in spite of this, the Crusaders made another attempt to invade the region of Taima`, in the year 579 A. H. They set out to traverse the land that lay between Taima` and Ailah, but the Muslims fought them and defeated them, scattering their forces.[2] Sultan Salahuddeen also personally attacked a Crusader force in the region of Saffooriyah and fighting occurred between the two sides in a number of different places. The result was that he killed and captured a great number of them, after which, during the same year, he attacked Al-Karak once again, creating great hardship for the enemy and exhausting them.[3]

Salahuddeen attacked Al-Karak once again in the year 580 A. H., this time mounting a powerful, lightning assault, involving the use of mangonels and siege engines which he set up around it. He succeeded in breaching its walls and freeing some of the Muslim captives held there. The Muslims also filled in its moat, in preparation for storming the city. Antony Bridge relates a curious incident regarding Salahuddeen, which took place during his siege of the city. There was a wedding party for one of the princes being held there during the siege and he said of it, "The mother of the bridegroom,

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/101), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/98), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/452).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/140), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/501-502.

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/148 and 150). See also: William of Tyre, '*History of the Crusades*' (vol. 2/1042).



Kerak Castle, a large crusader castle in Kerak (Al Karak) in Jordan

the lady heiress of Oulterjourdain (Transjordan, the land that lay beyond Jordan River), personally sent dishes from her own table to Salahuddeen, with a message to say that, if she had known he was coming, she would have prepared something more special for so noble a guest. Not to be outdone, Saladin, who was by nature a chivalrous man and a courteous one, enquired which part of the castle was occupied by the bridal couple, and gave orders that it should not be bombarded; but his mangonels continued to hurl great rocks at the other parts."[1] The Crusaders were greatly concerned about the matter of Al-Karak and so they gathered forces from every side to break the siege; these forces were led by Baldwin, the King of Bait Al-Maqdis and so Salahuddeen was forced to abandon the siege of the city, in order to face the Christian forces that were advancing. However, they resorted to deception, turning in other directions, so that the Muslims were unable to meet them in battle. Then they succeeded in reaching Al-Karak and they entered it and strengthened its fortifications, so that Salahuddeen was forced to give up the battle for it and he returned from it. [2] On his way home from Al-Karak, Salahuddeen attacked a number of territories and cities held by the Crusaders, the most important of which was Nablus, where he rescued a number of Muslim captives.

Preparing the Way for the Conquest of Al-Quds:

After this attempt to conquer Al-Karak and other places, Salahuddeen directed his efforts for some time to the task of enlarging his state, to include new territories in Syria, Al-Jazeerah and other places.[3] This enlargement meant greater strength and more soldiers in the ranks of Salahuddeen's armies. Naturally this alarmed and frightened the enemy and brought the end of their rule in Bait Al-Maqdis and other places that much closer. The Crusaders realised the danger posed by the enlargement of Salahuddeen's territories in the Muslim lands; William of Tyre said, "Some reports indicated that he was meeting with much success in Mesopotamia (Al-Jazīrah) in the

1 Antony Bridge, '*The Crusades*' (p. 191).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/158), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/506), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/314), Al-Maqreezi, '*As-Sulook li-Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/108). See also: William of Tyre, '*History of the Crusades*' (vol. 2/1070) and also Antony Bridge, '*The Crusades*' (p. 190).

3 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/164), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/511), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/114), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/315), Adh-Dhahabī, '*Siyar A'lam An-Nubala*ˇ' (vol. 21/280), Ibn Shaddād, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 56 and 57).



Golden Gate is the only eastern gate of the Temple Mount is 1 of only 2 that used to offer access into the city from that side. It has been walled up since medieval times

vicinity of Mosul, where he had subjugated the entire region to his power; others, on the contrary, were to the effect that all of the princes of the East had united in an effort to drive him from the land by force of arms and thus recover the territories which he had won from them by intrigue and bribes. His progress caused the Christians much uneasiness; they viewed the increase of his power with great alarm, lest with large reinforcements he should return against them. Accordingly, in the following February, a general assembly of all of the barons of the realm was held at Jerusalem to confer about the situation. There was great dread of his return, as has been mentioned, and for that reason it was resolved to use every possible means to resist him."[1] This led the Crusaders to ask whether Al-Quds could be saved,[2] for they were convinced that Salahuddeen's future military missions would be concentrated on Bait Al-Maqdis before other places; and they knew that his long cherished aim was to wrest it from Christian control.

In the year 582 A. H., Sultan Salahuddeen's pressure on the Crusader princes increased to such a degree that some of them attempted to gain his favour; these included the Count of Tripoli, who had signed a treaty with the King of Jerusalem; this treaty included a condition that he might serve Salahuddeen and so he attacked Crusader territories held by the sons of his

1 William of Tyre, '*History of the Crusades*' (vol. 2/1054).

2 See the chapter heading written by William of Tyre in his book: '*History of the Crusades*' (vol. 2/1073): '*Could Jerusalem be Saved by Raymond of Tripoli?*'



The Dome of the Rock and the nearby arches on the Temple Mount in the Old City of Jerusalem

own people, hoping to gain favour with Salahuddeen.[1] Arnat (Reginald), the ruler of Al-Karak also signed a treaty with Salahuddeen, so that the roads were secured and the caravans between Egypt and Ash-Sham became numerous, for they were able to proceed in safety and security. But when Reginald saw a large caravan consisting of merchants and *Hajj* pilgrims, he took the opportunity to attack it, without giving thought to the treacherous nature of his actions. He seized the caravan and took the people in it captive, including the merchants and soldiers. Salahuddeen sent a message to him, denouncing his action and requesting that he set them free. But he remained resolute in his obstinacy and defiance. Salahuddeen also asked the King of Jerusalem to intercede and persuade him to abide by the covenant to which he was a signatory, but he ignored him. So Salahudeen swore an oath that if he defeated Reginald, he would deem the shedding of his blood as lawful.[2] He had been taken captive by the Muslims on numerous occasions before that and freed in exchange or ransomed.

Then in the beginning of the year 583 A. H., Salahuddeen strove to make

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/184), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/526), Al-Maqreezi, '*As-Sulook li Ma'rifah Al-Mulook*' (vol. 1/part 1/117), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/319).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/186), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/528), Ibn Shaddād, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 78).

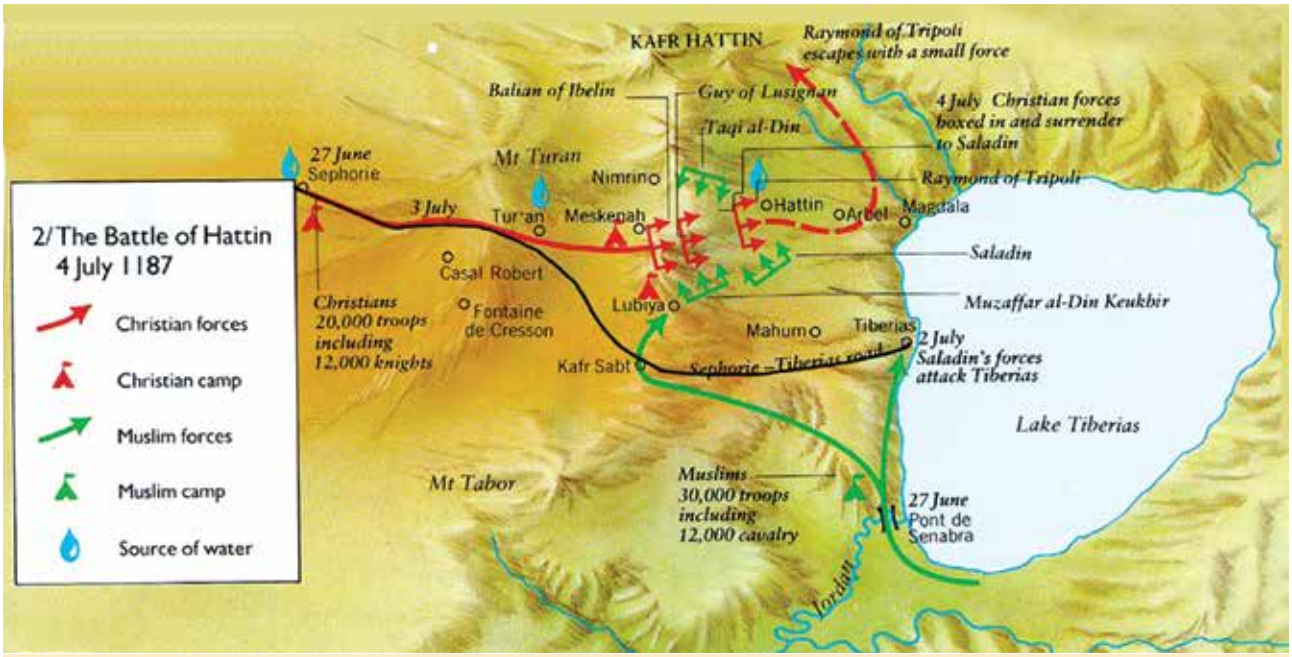
the roads safe for the *Hajj* pilgrims who were returning from Makkah, before embarking on a new wave of conquests, at a time when he had united the Islamic forces of Egypt and Ash-Sham (Syria). Once he had succeeded in ensuring the safety of the *Hajj* pilgrims, he began attacking Crusader-held territories in 'Ain As-Suffar and its surrounding regions, crushing the Christian forces there in numerous battles. Then the Muslim forces headed Tabariyyah (Tiberias), which they were able to capture by force in a single day, though its citadel refused to surrender to the Muslims for a short time.[1]

The Battle of Hitteen:

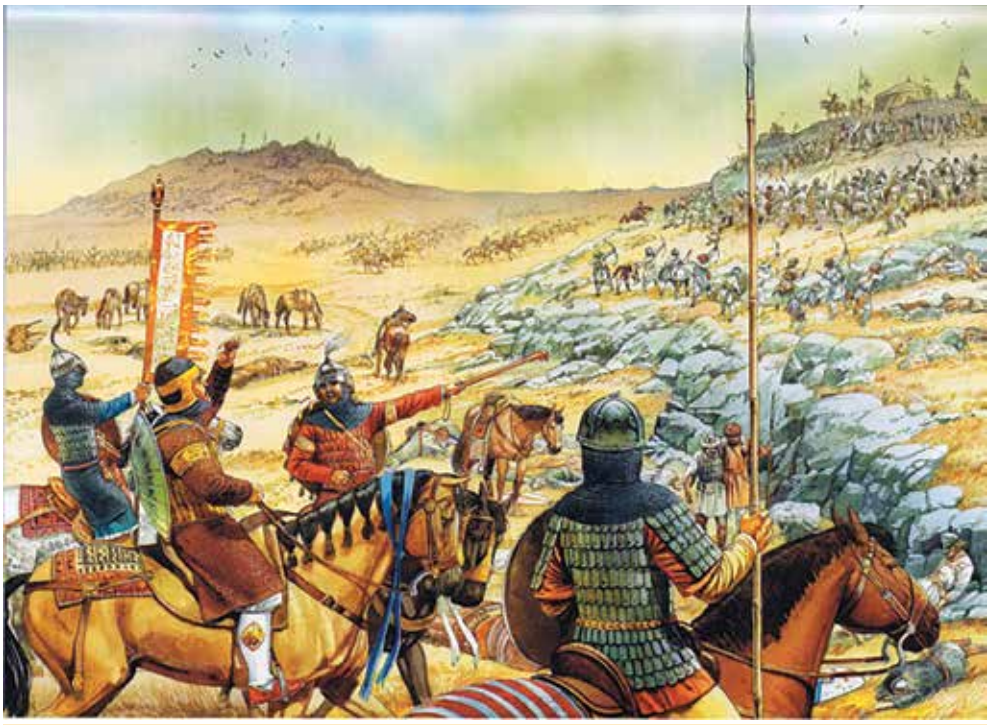
The Battle of Hitteen (Hittin) is considered to be the most important of the battles fought by the Muslims against the Crusaders, for it was the prelude to their recovery of Bait Al-Maqdis.

After the Muslims had recovered Tabariyyah, the Crusaders realised that Bait Al-Maqdis was the next goal and so they united and gathered their forces from various Christian states, so that even those who had signed peace treaties with Salahuddeen violated them and added their forces to

1 Ibn Shaddād, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 79), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/532), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/322), Al-Maqreezi, '*As-Sulook li Ma'rifah Al-Mulook*' (vol. 1/part 1/118).



Map of Battle of Hattin



An ancient illustration of Salahuddeen and his son Afzal going to attack on Hattin

those protecting Al-Quds, including the Knights Hospitaller and the Knights Templar. Reginald, the ruler of Al-Karak and prime antagonist of Salahuddeen was also there, in addition to the King of Jerusalem, Guy. Also taking part in this gathering was the Patriarch of Jerusalem, Heraclius and the Bishop of 'Akka (Acre). They had brought with them for the battle the holiest of their religious relics, including the "True Cross", which they believe to be the remaining wood from the cross on which the Messiah (عليه السلام) was supposed to have been crucified.[1] The appearance of this relic was an indication that they believed that the battle would be a decisive one, since it was not brought out for every battle. The Crusaders had gathered at Saffooriyah (La Saphorie), which was the most heavily fortified location and better provided with water than other places. But in spite of that, they departed from there and went to Hitteen, which was less well provided with water and more level. In addition, this location spelt grief for the defeated, because it was an exposed location, with no refuge in it except for the sword or strength (i.e. death or victory). Sultan Salahuddeen and the Muslims were happy when they saw that the Christians were moving to

1 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol, 11/536), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/320), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/189), Abu Shamah, '*Ar-Rawdatain Fee Akhābr Ad-Dawlatain*' (vol. 2/80).

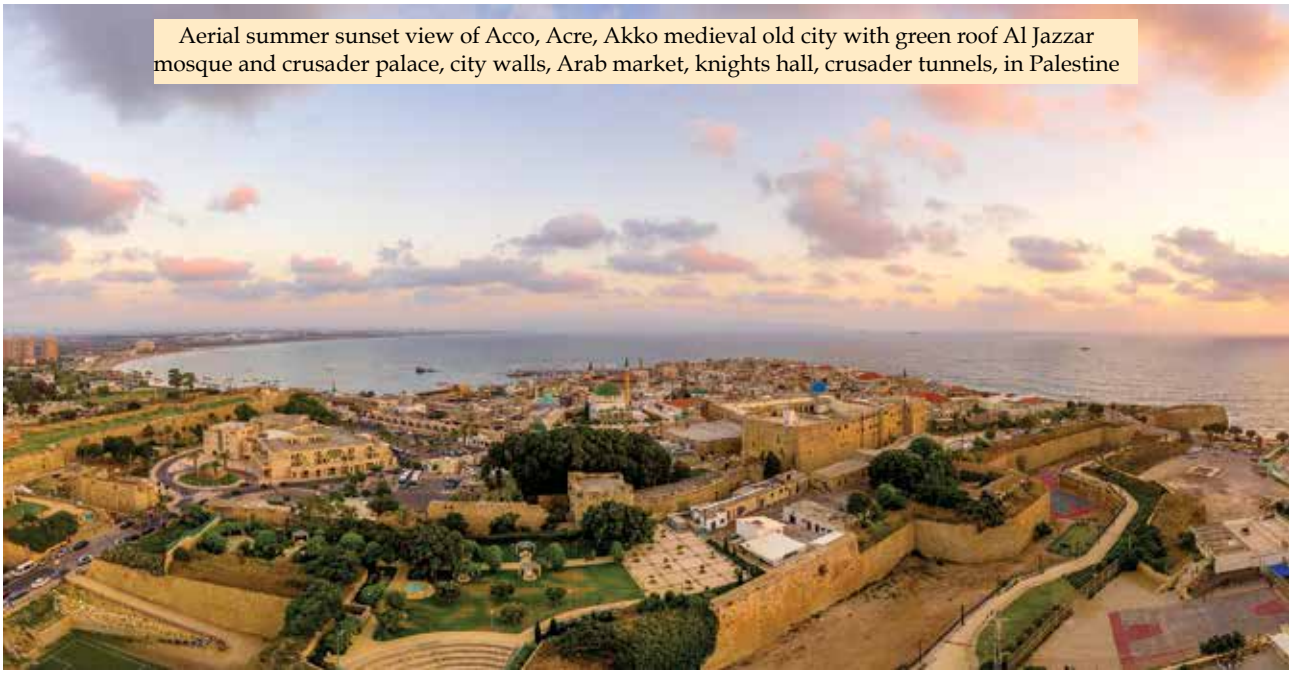
this location, for it made them very optimistic of victory. They prepared their weapons and filled their quivers with arrows, of which they had an abundant supply, for they had been transported to the location and distributed around the anticipated site of the battle in readiness for the warriors. The Muslims also filled in the watering holes in the area where it was expected that the enemy would camp. And no sooner had the Crusaders appeared at one of the hills near to Hitteen than the Muslims raced to do battle with them. They quickly fortified their position and spent the night (in eager anticipation of the battle).

The following morning, it became clear that the Christians were far from any water sources and that they were surrounded by the Muslims on all sides. The first battle between the two sides began on the morning of Friday, the 24th of Rabee' Al-Awwal, in the year 583 A. H. and the fighting continued throughout the day, ceasing in the evening.

On the morning of Saturday, the 25th, the Crusaders found that their water supplies had become low and they were afflicted by thirst, in addition to the injuries they had suffered on the previous day. They launched courageous attacks against the Muslims, in the hope of reaching water, but the Muslims



An ancient illustration of the battle of Hittin



Aerial summer sunset view of Acco, Acre, Akko medieval old city with green roof Al Jazzar mosque and crusader palace, city walls, Arab market, knights hall, crusader tunnels, in Palestine

were prepared for them and they beat them back, capturing some of them and killing others. The remainder of them gathered at Jabal Hitteen (Hitteen Mountain), to seek shelter under it and some of their leaders fled.

The Muslims then set fire to the dry grasses that surrounded the Crusaders' camp. It was a land filled with needle grass and the tongues of flame rose over them on all sides, as a result of which they were subjected to the afflictions of heat from the fire and the midday sun, and thirst caused by lack of water. So they launched a reckless attack on the Muslims, but the Muslims held firm and withstood their attack, killing large numbers of the Crusaders and capturing many others. They attempted to rally around their king on more than one occasion and they erected a pavilion for him, which they staunchly defended, but the Muslims remained resolved and did not cease attacking them until they had brought down their pavilion[1] and captured their king. They also captured their cross, which they claimed to be the cross on which they believed Jesus (عليه السلام) to have been crucified. This sapped their morale and many of them were captured, until their will to resist was gone.

It was said that one soldier from among the Muslims took thirty of the Crusaders captive at one time; and included among the captives was Reginald, the ruler of Al-Karak and the breaker of treaties and covenants, and Guy De

1 Ibn Wâsil, '*Mufarrij Al-Kuroob*' (vol. 2/191), Ibn Al-Atheer, '*Al-Kâmil Fit-Tareekh*' (vol. 11/536).

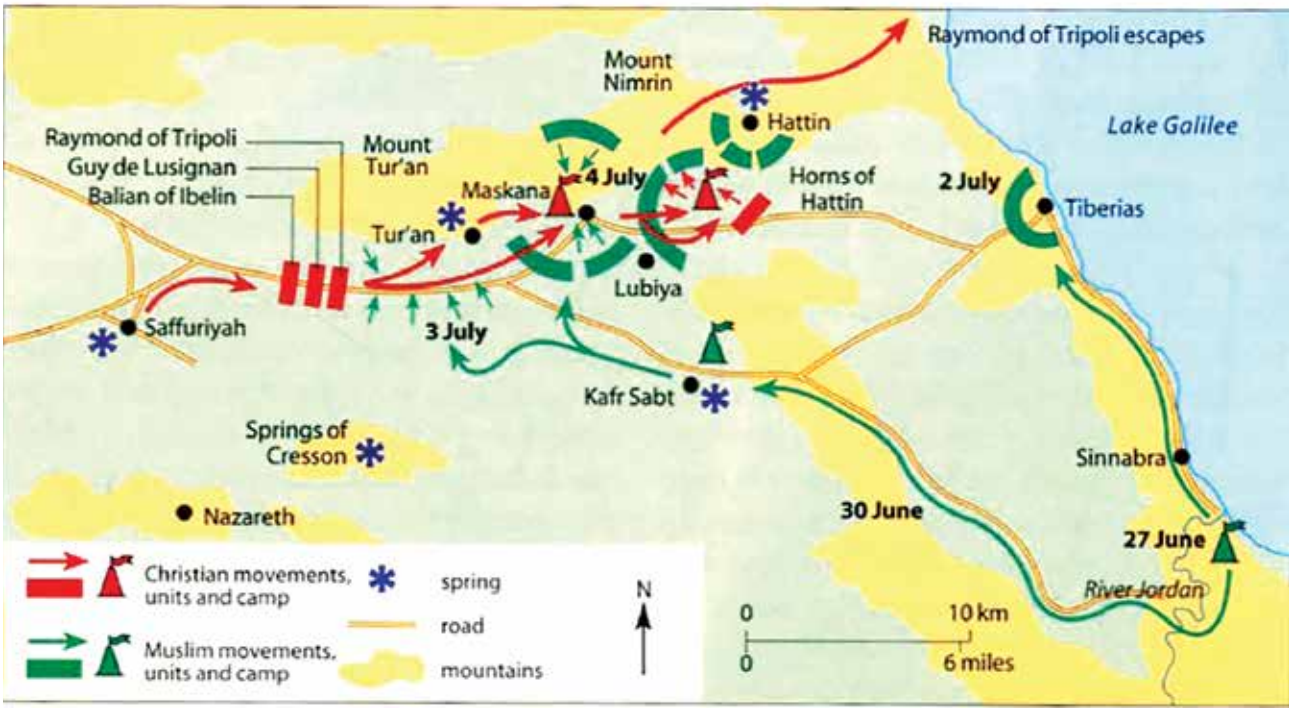


Lusignan, the King of Jerusalem, along with his brother and a number of city governors and barons. And none escaped from those thousands, except for a few individuals. After victory had been achieved by the Muslims, Salahuddeen dismounted and prayed to Allah in thanks for the victory over those enemies. The voices of the Muslims were raised in praise, *takbeer* (declaring Allah's Greatness) and thanks to Allah for the victory He had granted them.[1]

Then the captives were brought before Sultan Salahuddeen and at the forefront of them was Guy, the King of Jerusalem, who was made to sit beside Salahuddeen. Reginald, the ruler of Al-Karak – who had treacherously attacked the Muslims after signing a treaty with them – was also brought forth. Salahuddeen attempted to calm the King of Jerusalem's fears by requesting that iced water mixed with rose water be brought and given to King Guy to quench his thirst. He drank until he was satisfied and then offered the drink to Reginald, without asking permission from Salahuddeen. But he said to him, "I did not permit you to give him a drink; and this (man) has no guarantee of safety from us." This was because, when Salahuddeen gave the king a drink, it signified that he had given him a guarantee of safety. But as for the treacherous Reynald, he was not safe; even if he had drunk from the water, it would have been without the Sultan's permission or his agreement.

After that, Sultan Salahuddeen began to rebuke Reginald for the perfidy he had shown to the Muslims. When he had behaved treacherously towards them, capturing them and killing them, he had said to them, "Ask your Muhammad to save you." So Salahuddeen stood before him and said, "Now Allah has granted victory for Muhammad." Then he invited him to embrace Islam, but he refused, so Salahuddeen personally struck him with his sword and killed him.

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/536), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/191).



When the King of Jerusalem saw the killing of Reginald, he thought that he would be killed next and he became frightened, but Salahuddeen had him brought to him and calmed his fears, saying to him, "It is not the custom of kings to kill (other) kings. As for this (man), he exceeded all bounds and he has met his fate." Then he sent the remainder of the captives to Damascus, from whence they were dispersed throughout the Muslim lands to give tidings of the victory. On the road, he gave orders for the execution of all of the Templars and the Hospitallers, who were knights that had come from Europe and other places specifically to make war on the Muslims.[1]

This calamity suffered by the Crusaders was without parallel. Antony Bridge said, "The Battle of Hitteen was a disaster on an unprecedented scale for the Christians in Outremer.[2] Their army was annihilated, the only fighting men left were scattered over the country in garrisons in towns and castles. After the battle, Salahuddeen began to mop them up methodically and at

1 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/321), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/537), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/119). See the detailed events of the Battle of Hitteen, as related by Ibn Wasil in '*Mufarrij Al-Kuroob*' (vol. 2/188) and see also: Antony Bridge, '*The Crusades*' and Al-Ma'ādeedi and his colleagues (p. 171).

2 Outremer: A general name used for the Crusader states; it originated after victories of Europeans in the First Crusade and was applied to the County of Edessa, the Principality of Antioch, the County of Tripoli, and especially the Kingdom of Jerusalem.

his leisure; in the process he captured so many Frankish prisoners that they became a glut on the slave markets of the Muslim world, their commercial value falling to a record low level; one man even exchanged a slave for a pair of sandals."[1] There is no doubt that this is an exaggeration, but it paints an accurate picture of the situation in which the Crusaders found themselves after the Battle of Hitteen. But in spite of the defeat that Salahudden had inflicted on them, the Crusaders regarded him with respect. Antony Bridge says, "Islam had been demoralised for centuries by graft, selfishness, lies and the kind of murderous misrule which had destroyed the Fatimids of Egypt. Now it had a leader who had proved himself to be completely reliable: as man who had never been known to break his word to friend or foe, and this was so unusual by the standards of the day as to be nearly incredible, winning him enormous respect both amongst his fellow Muslims and amongst his Christian opponents."[2]

1 Antony Bridge, '*The Crusades*' (p. 202). See also: Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/321).

2 Antony Bridge, '*The Crusades*' (p. 203).



A painting depicting the surrender of the Latin ruler Guy de Lusignan to Saladin, the Sultan of Egypt and Syria (r. 1174-1193 CE), after the battle of Hittin in 1187 CE. The loss and subsequent capture of Jerusalem by Saladin would spark off the Third Crusade (1189-1192 Ce)



The Conquest of Bait Al-Maqdis (Jerusalem):

After Hitteen, the way was now clear for Sultan Salahuddeen to head for Bait Al-Maqdis, since its king and most of its leaders were captives in his hands. Likewise, the other states were greatly distressed by their defeat at Hitteen and what it meant for the Kingdom of Jerusalem. But in spite of this, Salahuddeen did not head directly for Bait Al-Maqdis, preferring to undertake certain military operations in other regions before advancing on Bait Al-Maqdis. Instead, he exerted his efforts in capturing numerous places that lay close to Bait Al-Maqdis: On Sunday, the 22nd of Rabee' Al-Âkhar, i.e. one day after the Battle of Hitteen had ended, he set out for Tabariyyah (Tiberias) and he besieged its citadel; its inhabitants immediately surrendered and the Muslims guaranteed their safety, allowing them to depart for Tarablus (Tripoli).[1]



Al-Âmiri mosque in Tiberias, Palestine

Four days after that, Salahuddeen besieged 'Akka (Acre); the siege took its inhabitants by surprise and they were unable to defend themselves, so they went out to Salahuddeen and humbly beseeched him to spare their lives; he did so, granting them a guarantee of safety and allowing them to choose between remaining under his rule or leaving. They chose to leave and to take whatever property they could with them, after which they dispersed throughout the lands.[2] On the first Friday after the Battle of Hitteen, the Muslims conducted Friday prayers in one of the churches of 'Akka (Acre), after converting it into a mosque; it is likely that it was one of the mosques that the Crusaders had converted into churches after their conquest of 'Akka. He continued to conquer towns and fortresses that fell under its authority,

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/195), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/538), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/322), Ibn Shaddâd, '*An-Nawâdir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 79).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/201), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/539), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/322), Ibn Shaddâd, '*An-Nawâdir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 79).



The Leaning Tower erected by Zahir al-Umar in Tiberias - Palestine

capturing more than nine fortresses.[1]

At the same time, some of Salahuddeen's forces also set out for Nābulus, the majority of whose inhabitants were Muslims, but which was controlled by the Crusaders; and they succeeded in rescuing them from the Christians, after which they guaranteed their (i.e. the Christians') security, on the understanding that they would be *dhimmis*.[2, 3] Simultaneously, Salahuddeen also concentrated his efforts on the coast, which he cleared of Crusaders, conquering Tabneen, Saida (Sidon) and Beirut. The inhabitants of these areas surrendered and the Muslims treated them well, permitting those of them who wished to leave to do so, and granting the status of *dhimmis* to those who chose to remain.[4] In the course of these conquests, Salahuddeen freed a large number of Muslims – more than twenty thousand – who had been

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/202), Ibn Shaddâd, '*Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 79), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 2/539-540), 2Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/120), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/322).

2 *Dhimmi*: a non-Muslim living under Muslim rule, whose protection from harm was guaranteed in return for the payment of the *jizyah*.

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/202).

4 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/205), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/541), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/322), Adh-Dhahabī, '*Siyar A'lam An-Nubala*ˇ (v2ol. 21/180), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/121)2

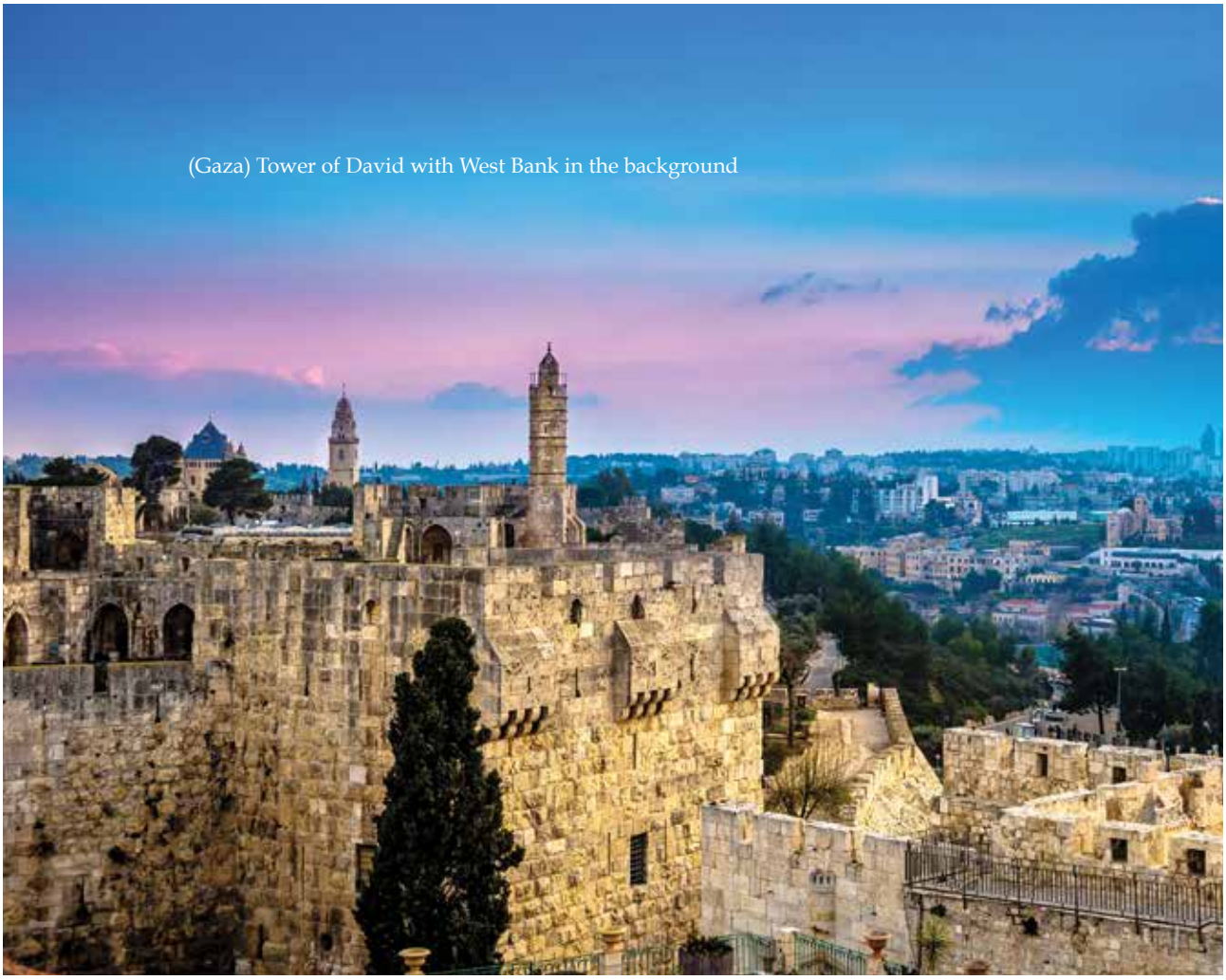
held captive by the Crusaders and he gave them clothing and transported them to their families.[1]


Remnants of fortifications that were built by the crusaders in Ashklon

After that, Sultan Salahuddeen set out for 'Asqalan (Ascalon or Ashkelon), which was one of the strongest and most important of the Crusaders' military bases; its strategic importance was great, due to the fact that it lay on the road leading from Ash-Sham to Egypt. For this reason, Salahuddeen concentrated his efforts on conquering it; the inhabitants resisted the Muslims and so they set up mangonels around the city and bombarded it. The siege of the city continued for forty days, during which time the inhabitants refused to submit. But eventually, faced with few troops at their disposal and dwindling supplies, they were convinced to surrender the city; this occurred at the end of Jumad al-Âkharah and they

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/204-205), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/542).


Crusaders Sea Castle, Sidon (Saida) in South Lebanon



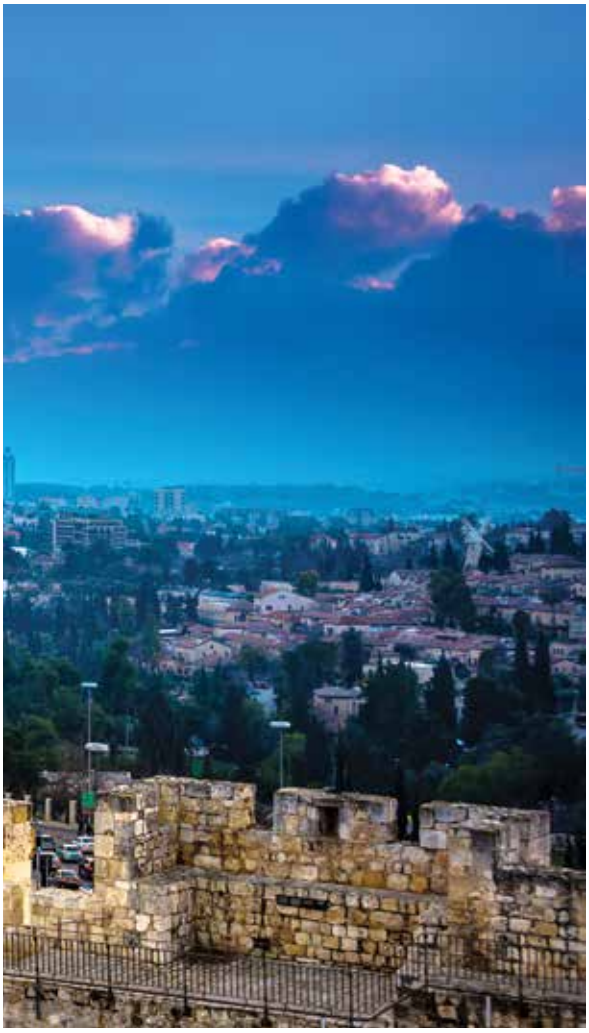
(Gaza) Tower of David with West Bank in the background

sought permission to be allowed to depart for Bait Al-Maqdis, which was granted to them.[1] Following the surrender of 'Asqalan, Ghazzah (Gaza) and its neighbouring fortresses also submitted. Salahudden then summoned the Muslim fleets from Egypt to protect those vital coastal regions.[2]

Once Salahuddeen had secured the protection of the coasts with the Muslim fleets from any anticipated naval attack, he set out for Bait Al-Maqdis, where the Crusaders had gathered the remainder of their forces; they were led by the Patriarch of Jerusalem and the ruler of Ar-Ramlah and the Christian population included those who had escaped from Hitteen and those who had been guaranteed permission to travel there in safety from the cities and

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/210), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/545), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/322), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/ part 1/121), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 80).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/210), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/546).



fortresses captured by the Muslims. As a result, Al-Quds was packed with defenders and those who believed that death was better for them than allowing the Muslims to recover Bait Al-Maqdis (Jerusalem), which, as is well known, is very important to all Christians. They had ambushed the advance guard of Salahuddeen's army and killed one of his most important commanders and so the Muslims were preoccupied with his affair.[1] But in spite of this, the Muslims remained determined to advance on Al-Quds and they reached its western wall on Sunday, the 25th of Rajab. Al-Quds was a highly fortified city and in it there were more than sixty thousand soldiers, most of whom were experienced warriors and skilled defenders,[2] having gained their experience when they were in the fortresses that had previously fallen to the Muslims. Salahuddeen and his forces continued to go around the city walls for five days like falcons, probing (for weaknesses), seeking information and observing the army's defensive positions, in order to select a suitable place to attack. In the end, the military experts decided on a place on the northern side of the city and when the people awoke on Friday, the 20th of Rajab, it was to see that mangonels had been erected on that side of the city. In response, the Crusaders set up their mangonels inside the walls of Al-Quds and with them they bombarded the Muslims. The two sides fought fiercely; they Crusader warriors sallied forth from the city every day and fought the Muslims and great fervour was shown by both sides. As much as the Crusaders were eager to protect Al-Quds for religious reasons, the Muslims were as eager or even more so to recover it for the same religious

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/547), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/213).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/547), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/211), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/323), Qadri Qal'ajee, '*Salahuddeen Al-Ayyoobi*' (p. 330).



motives. Many of the Muslims sought to be martyred while fighting at the walls of Al-Quds.[1]

The Muslims were so zealous in fighting that the Crusaders were forced to take refuge in the city and to refrain from emerging from it, allowing the Muslims to reach the ditch and enabling them to begin firing from the walls, while simultaneously, the mangonels prevented the enemy from defending the walls. This continued until the Crusaders felt the futility of trying to defend the city and realised that Al-Quds was about to be taken from them and that the Muslims would not leave it. It was only then that they began negotiations with Salahuddeen regarding the handing over of the city. At that point, he reminded them of what they had done to the Muslim inhabitants when they had captured it roughly ninety years earlier. On hearing this, the Crusaders feared that they would be killed as they had killed the Muslims and they threatened to burn the city, kill all of the Muslim captives in their possession and demolish the Dome of the Rock and what remained of Al-Aqsa Mosque. Sultan Salahuddeen consulted the Muslim scholars and his commanders and they advised him to guarantee the safety of the people, on condition that each

1 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/547-548), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/212), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/323), Qadri Qal'ajee, '*Salahuddeen Al-Ayyoobi*' (p. 330).

of them paid a fixed amount of money, after which they would be allowed to leave. Those who wished to leave would be given a period of forty days within which to depart in accordance with these terms. The surrender of the city was thus completed on Friday, the 27th of Rajab, in the year 583 A. H., corresponding to the 20th of November, 1187 C. E.[1] It was a memorable day, on which voices were uplifted in all corners of Al-Quds in declaring Allah's Greatness and His Oneness and praising Him.

The Muslims went to Al-Aqsa Mosque and purified it from the violations committed against it by the Christians. Then its environs were cleaned and the constructions with which the Christians had divided the Mosque up were torn down, after which it was returned to its original state. They took down the cross that the Christians had placed on top of the Mosque's dome, of which Ibn Wasil said, "On the top of the Dome of the Rock was a huge cross, made of gold and when the Muslims entered the city on the Friday, a group of them climbed to the top of the dome with the intention of tearing it down and as they did so, the rest of the Muslims looked up at them and at the Franks, waiting to see what their reaction would be; and when they pulled it down, all of the people in the city cried out at once. As for the Muslims, they called out in joy, "*Allahu Akbar* (Allah is Greater)!" But as for the Franks, they cried out in anguish and distress. So loud and reverberating was the shout (on both sides) that the earth almost shook."[2] The preparations for prayers to be held there were completed by the Friday following the Muslims' capture of the city and it was a unforgettable day; Muslims from nearby lands in Ash-Sham came to take part in the first Friday prayer since Al-Quds had been cleansed of the *shirk*[3] and evil of the Crusaders; tears welled from the Muslims' eyes as they witnessed that awesome gathering and they declared Allah's Greatness and His sole right to be worshipped, humbling themselves before their Lord. The Muslims' *Khateeb* ascended the pulpit of Al-Aqsa Mosque, which had been prepared previously for this occasion during the days of Nooruddeen Mahmood, in anticipation of the conquest of Al-Quds.[4] Then in the presence

1 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/549), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/214), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/323), Abu Shamah, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 2/97), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/179), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part. 1/122), Qadri Qal'ajee, '*Salahuddeen Al-Ayyoobi*' (p. 337).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/217). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/551), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/324).

3 *Shirk*: Associating partners with Allah.

4 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/217). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/551), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/324).



Attack on the walls of Al-Quds (Illustration)

of Sultan Salahuddeen, the *Khateeb* began his sermon by saying,

﴿فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

> So the roots of the people who did wrong were cut off. And all praise and thanks be to Allah, the Lord of the *'âlameen* (mankind, jinn and all that exists) [Al-An'am 6:45][1]

And among the things he said was. "All praise and thanks be to Allah, Who strengthened Islam with His Help and Who humbled *shirk* (and its followers) with His Power, Who rewards gratitude by continuing His Blessings, Whose Justice has decreed that time should be a series of vicissitudes, Whose bounty has granted success in the end to those that feared Him, Who spread His shade over His servants, and caused His Religion to triumph over every other. In His Might He is far above His creatures, and naught can resist Him…" Then he said, "Allahu Akbar (Allah is Greater)! Allah has conquered, sent

1 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/551).

victory (to the Muslims) and defeated, crushed and humiliated those who disbelieved." Then he continued with his sermon, which has been recorded by history due to the great importance of the day on which it was delivered, i.e. the first Friday prayer after the cleansing of Al-Quds.

After this conquest, the Muslims kept their covenants with the Christians and they allowed those who wished to leave to do so, after they had paid the agreed upon sum. Their churches remained untouched, except the mosques that had been taken from the Muslims. Many of their leading citizens departed with their wealth, but they did not pay anything for the poor and weak among them. These included the Patriarch of Jerusalem and a great number of men of the Christian church, the princes and the commanders.[1] Some of the Muslims paid for the Christians' ransom from their own money and Sultan Salahuddeen showed great mercy and compassion towards the weak, the widows and those who had formerly been powerful, but were now humbled.

Ibn Wasil recorded of the events that occurred at this time: "In Al-Quds was a woman belonging to the Byzantine Emperor, who had become a nun and taken up residence there; she had with her a retinue and some slaves and numerous servants and she also had a huge amount of wealth and precious

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/216). See also: Qadri Qal'ajee '*Salahuddeen*' (p. 339).



Al-Aqsa Mosque, the dome of the rock (Kubbet es-Sakhra), is one of the largest Islamic works by Saladin. western wall and temple mountain region. Jerusalem, Palestine



Nâbulus, Palestine - The narrow historic street with the Arabic-style arch in old town Nâbulus

jewels. She requested a guarantee of safety for herself and those with her and he granted it and arranged an escort for her."

The wife of King Guy, who was the daughter of King Amalric, also departed. She had lived in Al-Quds with her wealth, her servants and her male and female slaves and she sought permission from the Sultan to be reunited with her husband, who was being kept in Nâbulus Tower; he granted her permission and she went there and stayed with him.

The widow of Prince Reginald, the ruler of Al-Karak (Kerak), who had been killed by the hand of the Sultan on the day of the Battle of Hitteen, came to him and sought to intercede on behalf of her son and he said to her, "If you surrender Al-Karak, I will free him." So she went to Al-Karak, but the Franks there would not listen to her and refused to surrender, so her son was not freed, but he did release her wealth and her retinue.

The Frankish Patriarch of Jerusalem departed with his trading wealth and

what he had taken from the Dome of the Rock, Al-Aqsa and Qumâmah,[1] none knows its value except Allah, Most High; and the Sultan did not oppose him. It was said to the Sultan, "Take what he has to strengthen the Muslims." But he said, "I will not cheat him." And he did not take anything from him except ten *deenars*, sending all of them on their way with an escort to protect them until they reached the city of Tyre (Soor).[2] All of the historians have spoken in glowing terms of excellent way in which the Muslims treated their enemies: "All of the historians – both western and eastern – praised the noble stance of Sultan Salahuddeen during the conquest of Bait Al-Maqdis and they commented with great surprise on his distribution of money and riding beasts among the ill, the elderly and the needy among the Franks. They also spoke of the respect and deference that he showed to the women, the kindness that he displayed to the children and his care of the weak among them. They also bore witness to the fact that his troops behaved in a like manner, displaying chivalry and gallantry. And none of the occurrences that would usually accompany such an historic event took place, i.e. the actions typically taken by victorious soldiers, such as those committed by the Franks when they conquered Al-Quds (Jerusalem)."[3]


Dome of the Rock, Jerusalem

This conquest was held to be a great blessing from Allah to the Muslims in all corners of the Islamic world, for news of it spread throughout the lands and the people supplicated on behalf of Salahuddeen and poets wrote verses in praise of him. The literati spoke regarding this event which caused such great joy to the Muslims everywhere and they were reminded of the first

1 Qumâmah (garbage): (It was the name given to the so-called grave of Jesus, by the Jews, in the enmity of Christ(ﷺ) They used to throw rubbish on it. (Later the Christians began to throw garbage on the Rock, in the enmity of the Jews, calling it Qumâmah.) It is the church now known to the Christian Arabs as Al-Qiyamah (Resurrection) Church. (It is known in English as the Church of the Holy Sepulchre).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/216). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/550-551), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/324), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/189), Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 328-345).

3 Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 338).

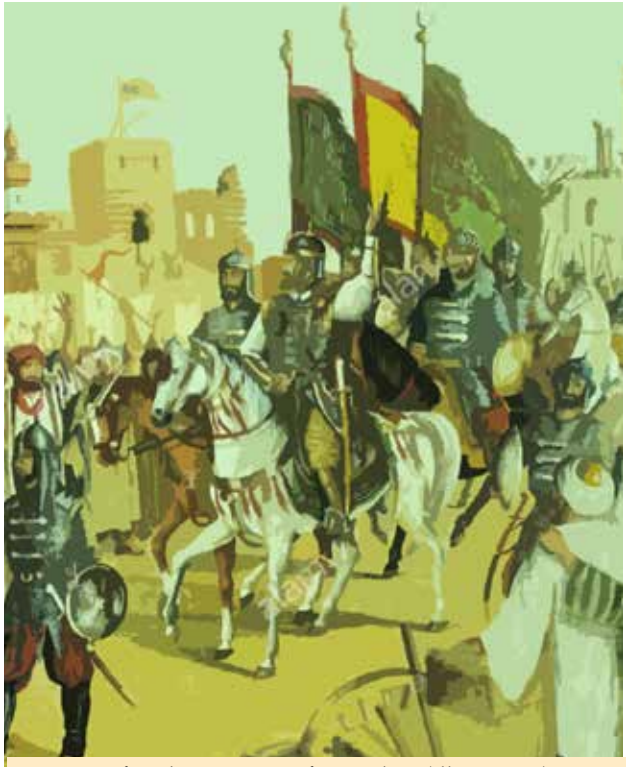
conquest of Bait Al-Maqdis, by 'Umar Ibn Al-Khattab ﷺ. These are just some of the things that the poets said:

"Al-Quds is conquered and the Franks are crushed,
And Qumâmah has been swept of filth,
The removal of which has purified it,
Their king is fettered in chains,
And the like of such a captive king has not been seen before,
The Help of Allah has come and the conquest,
Promised by the Messenger has come, so praise Allah and ask forgiveness."[1]

Another poem on this subject, written by one of the poets, consisted of around a hundred verses and it began thus:

"Our hopes have been fulfilled by this,
Now may the people fulfil the vows they made to Allah." [2]

Sultan Salahuddeen remained in Al-Quds for around a month after the conquest, personally supervising the organisation of the city's affairs, opening a number of schools and arranging matters pertaining to the mosques, including the appointment of Imams and *mu`azzins* and other requirements. He also took great care to ensure the establishment of rights and justice for all of its citizens.[3] After that, he set out once more to perform *jihad* (against the Crusaders).



After the conquest of Jerusalem (Illustration)

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/223).

2 Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/187).

3 See: Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 350).



Tyre Archaeological Site , Lebanon

The Events That Followed (the Conquest o)f Al-Quds:

In spite of the fact that Sultan Salahuddeen had conquered numerous Crusader-held territories before setting out for Bait Al-Maqdis, there remained some important territories held by the Crusaders, which were filled with refugees from Al-Quds; and these came to represent a danger to the Muslims. The most important of them were Tripoli, Tyre and Antioch, for they were places of arrival for new fighters from among the Crusaders; this was particularly the case since they were seaports that were ideal for the landing of reinforcements.[1]

Tyre was the first place that Salahuddeen was intent on conquering and it was a fortified city on the coast. It was a source of concern to the Muslims because of the troops of Crusaders that had gathered there. Salahuddeen besieged the city in the month of Ramadân in that same year (583 A. H.) and he summoned the Egyptian fleet to take part in the siege. A sea battle took place around the city and it ended in the Crusaders' favour. A land battle also took place and in this, the Muslims were victorious. Then the winter began and the Muslims were still besieging the city. At this point, the emirs and commanders urged Salahuddeen to give up the siege and resume it at a more propitious time. It was his opinion that they should continue the

1 Antony Bridge, '*History of the Crusades*' (p. 198).



Citadel of Salah Ed-Din. Saladin Castle, Latakia, Syria.

siege until the conquest was complete, but faced with their insistence, he abandoned the siege of the city.[1] He attempted to conquer some of the other fortresses before setting out for Damascus and he succeeded in conquering some of them, but failed to conquer others.

After winter was over, the Sultan set out on a new wave of conquests, during the course of which he succeeded in capturing more than ten fortresses belonging to the Franks; some of them were important cities, such as Al-Laziqiyyah (Latakiyah), Tartoos (Tartus) and Jabalah.[2] When the Crusaders saw their castles falling one after another, the ruler of Antioch asked Salahuddeen to sign a treaty with him and requested that there be peace between them. Salahuddeen agreed to this and he stipulated that the treaty be valid for eight months, on condition that the ruler of Antioch free the Muslim captives in his possession; and they numbered around a thousand.[3] At the same time, the Muslims had been besieging Al-Karak (Kerak) for around a year and it continued until they had exhausted its inhabitants and burdened them heavily and finally, in the month of Ramadân, in the year 584 A. H., they surrendered to them. [4]

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/246), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/553-555), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/327), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 83).

2 See this fortress and a description of its conquest in '*Mufarrij Al-Kuroob*' (vol. 2/255-269), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/557 and vol. 12/195), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 84), Adh-Dhahabî, '*Siyar A'lam An-Nubalaˇ*' (vol. 21/286), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/330).

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/269). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/19), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/330).

4 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/272), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/20), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/330).

The situation between the Muslims and the Crusaders continued thus, the former attacking the latter's fortresses while they defended them, until the arrival of the second Crusader expedition.[1]

There is no doubt that the Muslims' capture of Al-Quds caused a huge reaction in Europe; Pope Gregory VIII sent messengers throughout the lands of Europe, encouraging the high and low to set out for Bait Al-Maqdis and the monks and priests played a pivotal role in inciting the people to depart from Europe and make war on the Muslims once again. Ibn Wasil describes the situation thus: "From the time of the Muslims' conquest of Bait Al-Maqdis, the monks and priests wore black garments to display their grief. They joined up with the Patriarch of Jerusalem and he toured all of the lands of the Franks with them, seeking reinforcements from their inhabitants and inciting them to recapture Al-Quds. They had drawn a picture of the Messiah (عليه السلام) and next to him was a depiction of an Arab, beating him with a stick, while the Messiah (عليه السلام) was covered in blood and they said, "This is the Messiah being beaten by Muhammad, the Prophet of the Muslims and he has injured him and killed him."[2]

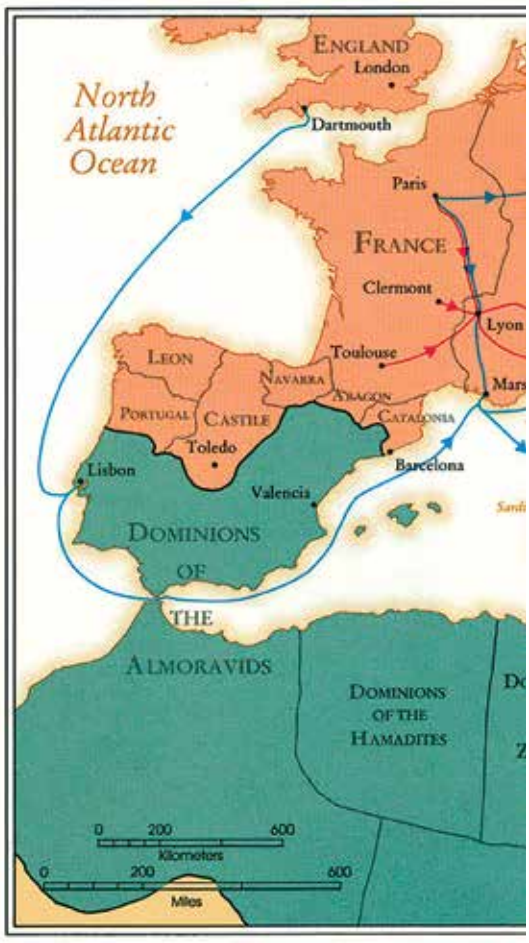
There is no doubt that those propaganda campaigns in Europe met with a great deal of success and the people hastened to join up for war against the Muslims. At the head of them were the Kings of France (Philip II) and England (Henry II) and also the ruler of Germany (Emperor Frederick Barbarossa), who had with him around a thousand troops. However, the latter followed the land route, passing through the land of the Seljuks, in Anatolia and was killed in a drowning accident, as a result of which, the German expedition – which would have been the strongest of the Crusader expeditions, had it succeeded in reaching the land of Ash-Sham (Syria)– disintegrated.[3]

Salahuddeen had captured the King of Jerusalem, Guy de Lusignan, but he later freed him, after taking an agreement from him that he would not make war on the Muslims. However, on being released, he gathered a force of around twenty thousand fighters from the remainder of the Crusaders and set out with them from Soor (Tyre), with the intention of attacking 'Akka (Acre). This occurred in Jumad Al-Âkharah, in the year 585 A. H. and this was the first attempted attack by the Crusaders after the fall of Bait Al-Maqdis. There

1 Translator's note: The Crusade launched in response to Salahuddeen's capture of Bait Al-Maqdis is known as the third Crusade. The second Crusade was started in response to the fall of the County of Edessa in 1144 C. E. (538 A. H.) to the forces of Zangi.

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/288). See also: Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 62).

3 Antony Bridge, '*History of the Crusades*' (p. 203), Al-Ma'adeedi and his colleagues, (p. 177).



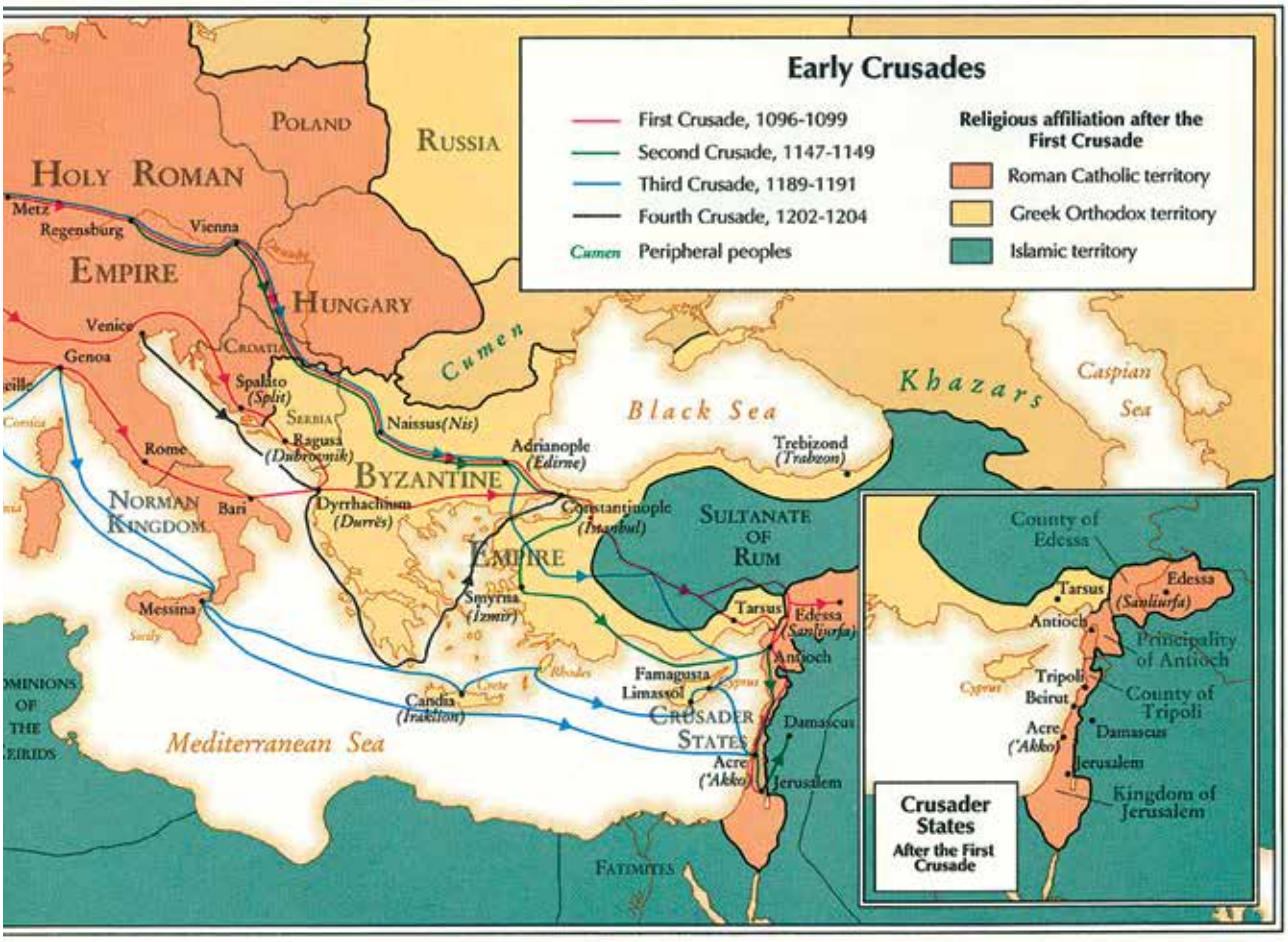
is no doubt that the Crusaders' knowledge of the imminent arrival of expeditions from Europe was what encouraged them to mount an attack against 'Akka (Acre), for it is a coastal city and the reinforcements from Europe would arrive by sea. Sultan Salahuddeen was greatly concerned about this and so he wrote to the Muslim states, requesting troops, while at the same time, he set out for 'Akka (Acre), where he succeeded in routing some of the enemy troops who were besieging it. He forced his way into the city and entered it, after which a number of prolonged battles occurred between the Muslims and the besieging Crusaders. The Frankish reinforcements arrived in a continuous stream by sea and fleets arrived from France, Rome and other European countries[1] The strangest thing was the fact that a French ship arrived filled with women, intended as a diversion for their troops (i.e. prostitutes), while they claimed to be pious and pure! Ibn Wasil said, "A ship arrived, carrying three hundred attractive Frankish women. They had gathered and dedicated themselves to God – according to their claim – and they undertook not to reject any warrior who wanted to have sex with them; they further claimed that this was an act by which one draws closer to God and that no other act was superior to it, especially if the man was away from his homeland and single."[2] Some of the Crusaders present were amazed at a thing such as this happening and they asked one another, "Is it by a weapon such as this that the heritage of the Lord shall be reclaimed?[3]

The siege of 'Akka (Acre) was prolonged and harsh and for this reason, some of the emirs asked that Salahuddeen permit them to depart, for

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/288), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/61), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/342), Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 369).

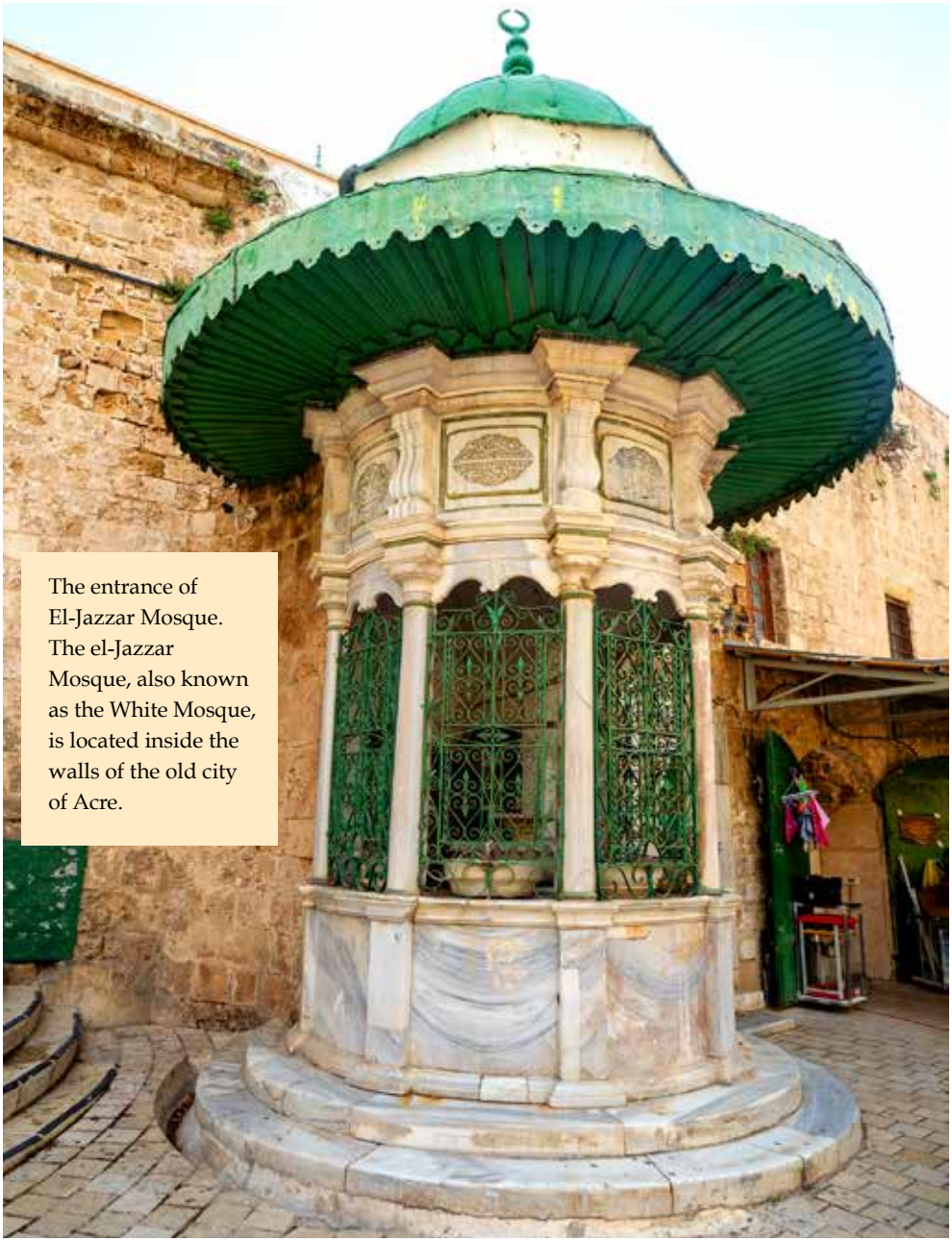
2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/308).

3 See: Al-Ma'adeedi and his colleagues, (p. 178).



they were sorely afflicted by the severity of the burden upon them. It was Salahuddeen's view that they should remain and defend the city until the enemy were routed, but faced with pressure from the troops and the emirs, he organised a force to defend the city, after which he departed, leaving them to struggle against the enemy. After that, the Crusaders' numbers increased, while those of the Muslims decreased. Then the King of England, Richard the Lionheart arrived,[1] along with the French King, Philip Augustus and the advantage changed in favour of the Crusaders besieging 'Akka (Acre). Salahuddeen attempted to attack the besiegers of 'Akka (Acre) from the rear and at the same time, he was supervising the Muslim fleet whose task was to provided supplies and food to the besieged Muslims inside 'Akka (Acre). For this reason, he sometimes took part in the sea battles and

1 See: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/350), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/64), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/342).



The entrance of El-Jazzar Mosque. The el-Jazzar Mosque, also known as the White Mosque, is located inside the walls of the old city of Acre.

(other) hazardous undertakings at sea; and sometimes, his ships would be disguised as Crusader ships and his men disguised as Crusaders, in order to successfully pass before the ships besieging the city and arrive at their destination with food for the besieged inhabitants of 'Akka (Acre).[1] But the

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/331), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/31), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/333).

forces of the Crusaders outnumbered those of the Muslims; there were only six thousand Muslims defending 'Akka (Acre), while the Crusader forces on land and sea numbered a hundred thousand. The defenders of the city sought permission from Salahuddeen to negotiate a treaty of surrender, but he was determined to hold onto it. But in the end, they signed a treaty of surrender, which contained a number of conditions incumbent on both sides. Among them was a stipulation that the Christians would guarantee the safety of the Muslims who departed from the city, in return for a *jizyah* that they agreed to pay. So the Muslims departed from the city and the Crusaders were amazed at the behaviour of the Muslims, their patience and perseverance over a period of two years: "The Muslims were allowed to leave the city untroubled; indeed, the victors watched them go with some emotion, as they marched out of the place into captivity, for their courage had been so dauntless that they had won the respect and even something like the affection of their enemies. They were thin, unkempt, half-starved, dirty and in rags, but they were unbowed; and this was something the Crusaders could admire."[1]

The city fell to their hands on the 12th of Rabee' Al-Awwal, in the year 587 A. H., corresponding to the year 1191 C. E., after a siege that lasted for two years and around four years after the Battle of Hitteen.[2] The Muslims were captives in the hands of Franks, in accordance with the terms of the treaty of surrender, which stipulated that they would be kept safe; but Richard gathered them together one day and they all were slaughtered in cold blood. The victims numbered more than two thousand and the Muslims were greatly distressed by this.[3]

The battles that took place around 'Akka (Acre) during those two years were the fiercest that occurred between the Muslims and the Crusaders and although the Crusaders captured 'Akka (Acre) by force and killed the Muslims they captured there, their own losses incurred during the siege numbered more than fifty thousand.[4]

1 Antony Bridge, '*History of the Crusades*' (p. 212).

2 Antony Bridge, '*History of the Crusades*' (p. 207).

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/364). He described this siege in great detail in (vol. 2, p. 289-364), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/68), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/345), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/197), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 174). He described in detail the siege of 'Akka (Acre) in (p. 97-175), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/132).

4 See the aforementioned sources.



Ramla Ruins

The Defence of Al-Quds and the Treaty of Ar-Ramlah:

Al-Quds was Salahuddeen's foremost concern and he knew for a certainty that they had only taken 'Akka (Acre) because it was on their way to Jerusalem. For this reason, Salahuddeen's priority was to protect it and to prevent the Crusaders from taking it. But the Crusaders advanced by land and by sea towards 'Asqalan (Ascalon), which was the most important location between Egypt and Syria, since whoever controlled it could easily send out armies from it to Egypt or to Syria. This concerned Salahuddeen and so he pursued the Crusader forces and launched continual attacks against them. This resulted in many deaths and injuries on both sides, but the Crusaders remained determined to reach 'Asqalan (Ascalon). During this time, talks took place between Al-Malik Al-'Adil, Salahuddeen's brother and his foremost commander, and the English king, Richard the Lionheart. During the talks, Richard requested the surrender of certain locations without fighting, but Al-Malik Al-'Adil firmly rejected this.[1]

When Sultan Salahuddeen saw the Crusaders' determination to capture 'Asqalan (Ascalon), he feared that they would attack Al-Quds and so he

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/367), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 182).

hastily destroyed the fortresses of 'Asqalân and its walls, so that the Crusaders could not fortify themselves therein.[1] The correctness of Salahuddeen's action was confirmed when the Crusaders subsequently captured it and were forced to spend a long time restoring its defences.[2] No sooner had Salahuddeen finished destroying 'Asqalan (Ascalon) than he hastened off to Bait Al-Maqdis to prepare it and fortify it against any expected attack by the Crusaders. At the same time, he left some of his forces to preoccupy the enemy and those forces succeeded in doing that, Richard the Lionheart himself almost being captured in one of those encounters.[3]

Sultan Salahuddeen arrived in Al-Quds and set about strengthening its fortifications, bringing labourers to do stonework and digging in several places. He and his emirs and commanders personally took part in the moving of stones and the scholars and judges also took part.[4] And the opinion of Salahuddeen was proved right, for the Crusaders set out for Bait Al-Maqdis and so he took great care in this matter, resolving to oppose them from inside the city. Some of his commanders suggested to him that he should sally forth and fight them outside the city, so that if they failed, they would withdraw and abandon the siege. He took greater care in this matter than others and he considered that his death would be easier for him than losing Bait Al-Maqdis to the Crusaders. He shared his concern with one of the scholars, as he often did, and among the things this scholar told him was that "Since Friday is the most blessed day of the week, according to authentic *ahadeeth*, you should resort to Allah, Most High, for on it supplications are answered. And we are in the most blessed place we can be on this day. So perform *ghusl* for Friday prayer, give charity in secret, so that it will not be known that it is from you, then offer prayer to your Lord between the *azan* and the *iqamah* and entrust your affair to Allah, acknowledge your inability to succeed in your undertaking (without His Help) and haply, Allah will be Merciful to you and answer your supplication." (The narrator added:) "So when it was time for the Friday prayer, I prayed beside him and he offered a two *rak'ah* prayer and I saw him prostrating and

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (2/369), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/72), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 187), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/345).

2 See: '*Ibn Al-Atheer*' '*Al-Kamil Fit-Tareekh*' (vol. 11/78), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/380).

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/371 and 373), Abu Shamah, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 2/192), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/72).

4 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/375), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/74), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/347).

tears were dripping onto his place of prayer."[1] This is how Salahudeen was; in spite of the power he had gathered, the preparations he had made and his custom of being at the forefront of his troops both in courage and in fighting, he humbly beseeched Allah, declaring his inability and his constant need for Him and the Help that only He, Most Glorified could provide. He also gave much in anonymous charity on occasions such as this. And there is no doubt that the mature scholars with whom he always kept company played a major role in advising him in these matters.

The Crusaders, led by Richard the Lionheart, arrived at a place close to Bait Al-Maqdis after the death of Philip Augustus of France.[2] They camped near to Al-Ludd (Lydda) and talks took place between them and Salahuddeen, for the English king realised the difficulty of capturing Bait Al-Maqdis, due to the strength of their fortifications; and when he saw the Muslims' determination to defend the city, he felt inclined to make a peace treaty, but he attached certain conditions to it and Salahuddeen rejected it. It was apparent that the Frankish troops (left behind by Philip) were weak and unhappy at being commanded by the English and so in the month of Rajab, in the year 588 A. H.), Salahuddeen sent some of his troops to Yafa (Jaffa) to recapture it and they succeeded in that mission.[3]

At that point, the English lifted their siege of Al-Quds. Salahuddeen continued to undertake various military actions against the Crusaders and the English king was forced to return to negotiations with the Muslims. As a result of this, in the month of Sha'ban, in the year 588 A. H., a treaty was signed by Salahuddeen and Richard the Lionheart which was known as the treaty of Ar-Ramlah. The duration of the treaty was three years, during which time, Al-Quds would remain in the hands of the Muslims, on condition that they allowed Christian pilgrims to visit it without weapons and the Muslims would undertake to protect them during their visit. It was further stipulated that all military actions between the two sides would cease and that the coastal region would be shared between them. Furthermore, it was agreed that the Muslims would be allowed to enter the lands that were in the

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/288-289).

2 See: Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 191), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/393). Translator's note: Philip Augustus did not die until 1223 C. E. (620 A. H.). He returned to France in 1191 C. E. (587 A. H.), after the fall of 'Akka (Acre), as he was suffering from dysentery and he wanted to take advantage of Richard's absence to attack English possessions in France.

3 Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 244), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/84), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/393).

hands of the Crusaders and the Crusaders would be able to enter the Muslim lands. Trade between the two sides would be protected and free. The fighters on both sides were happy with this treaty, since they had suffered greatly during the continuous fighting that had been going on since the Muslims had recaptured Bait Al-Maqdis. And it is worthy of mention that good relations had existed between the English king and Salahuddeen during the fighting; for Richard the Lionheart had become ill and Salahuddeen had sent physicians to him and during his illness, he had needed ice and fruits, which Salahuddeen sent to him, in spite of the fact that he was his opponent and his enemy. Such generous behaviour astonished the Crusaders.[1]

After this treaty, Salahuddeen returned to Bait Al-Maqdis and began to organise its affairs, paying great attention to its fortifications. But in spite of the fact that the Muslims were living under a peace treaty, they were not safe from perfidious attacks by the enemy. For this reason, they acquired the necessary means to protect themselves, while at the same time, they abided by the provisions of the treaty and did not behave treacherously. Also during this visit, Salahuddeen organised schools of learning in Al-Quds, established special endowments for them and appointed scholars for them. [2]



Mausoleum of Salahuddeen

After that, Sultan Salahuddeen returned to Dimashq (Damascus) and he remained there for a few months, after which he died, may Allah have Mercy on him. His death occurred at *fajr* time, on Wednesday, the 27th of Safar, in the year 589 A.H. after a life spent in *jihad* of his own self and *jihad* against the enemies of Islam. He was at the forefront of the Muslims and he left behind an example that has not diminished throughout the ages. He is deserving of high praise from the Muslims and supplications from them on his behalf, generation after generation. Is there in this time a new Salahuddeen?

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/403), Abu Shamah, '*Ar-Rawdatain Fee Akhbar Ad-Dawlatain*' (vol. 2/193), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 12/350). See also: Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 412).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/407), Ibn Khallikan, '*Wafayat Al-A'yan*' (vol. 7/202), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 11/95), Ibn Shaddâd, '*An-Nawadir As-Sultaniyyah Wal-Mahasin Al-Yoosufiyyah*' (p. 246), Adh-Dhahabî, '*Siyar A'lam An-Nubala'*' (vol. 21/286), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/ part 1/140).



Byzantine empire after the 4 th Crusade war

d) The Jihad After Salahuddeen:

There is no doubt that the death of Salahuddeen Al-Ayyoobi (may Allah have Mercy on him) left a great vacuum in the Islamic leadership, but Salahuddeen was not alone in the field; for this reason, the banner of *jihad* continued to be raised after his demise, though its colour may have faded and its bearers may have weakened at times.

The Muslim lands were divided between Salahuddeen's three sons; the eldest of them was Al-Afdal and he became ruler of Dimashq (Damascus) and some of the coastal regions. The second son was Al-'Azeez 'Uthman and he took control of Egypt. As for the youngest son, Az-Zahir Al-Ghazi, he took control of Halab and its provinces. Their uncle, Al-Malik Al-'Adil took control of Jordan and the lands of Al-Jazeerah and Diyar Bakr. In addition to these places, there were many other regions that the emirs among the kin of Salahuddeen had shared out among themselves.[1] Al-Afdal was officially the Sultan, in accordance with the will of Salahudeen himself. But there were many

1 See the division of these regions in Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 3/3) and see: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/96), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/142-143).



disagreements between the sons of Salahudeen, which resulted in their uncle, Al-'Adil, taking charge of affairs; his position was strengthened by his known record of having fought continually alongside Salahuddeen in his battles against the Crusaders; and these disputes ended in the year 596 A. H., when Al-'Adil took control of the government of Egypt and Syria, following a number of years of division.[1]

There were some clashes with the Franks, but they were few in number, for the Muslims had a peace treaty with them since the days of Salahuddeen.[2] But after the passage of ten years from the date of the Treaty of Ar-Ramlah, the fighting with the Crusaders became fierce. Among the reasons for this was that the Crusaders in the land of Ash-Sham had become aware of a fourth Crusade, led by the German Emperor, whose aim was to capture Syria. For this reason, the Crusaders already present in Syria mobilised, along with some of those who had arrived from Europe and began fighting the Muslims, while they awaited the arrival of an expeditionary force that would never arrive. The reason for this was that it had changed direction and captured Constantinople and become embroiled in a conflict with the Byzantine state.

Meanwhile, battles continued between the Crusaders and Al-Malik Al-Mansoor, the governor of Hamah. But eventually, these ended in victory for the Muslims and the killing and capture of huge numbers of Crusaders. This occurred in the month of Ramadân, in the year 599 A. H.[3] Once the Crusaders in Syria had despaired (of the arrival of new forces), they were forced to hold peace talks with the Muslims and a new peace treaty was signed at the start of the year 601 A. H.[4] But in spite of the treaty, numerous battles took place between the Muslims and the Crusaders, during which the Muslims were led by Al-Malik Al-'Adil.

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1 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/109, 121, 155), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/108), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/146 and 149).

2 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/126), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 3/71).

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 3/148). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/190), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/196).

4 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/162), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/197), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/194).



The Fifth stage of Crusade

The Fifth Crusade Against Egypt:

In the year 614 A. H., the fifth Crusader expedition arrived by sea in the land of Ash-Sham,[1] having set out from Germany, Cyprus, Hungary, Austria, Italy and the rest of the lands of Europe. This expedition was supported and supervised by Pope Honorius III.[2] The first port at which this expedition landed was 'Akka (Acre), which was the seat of John of Brienne, the symbolic King of Jerusalem, symbolic, since Al-Quds (Jerusalam) remained in the hands of the Muslims. When the invasion force had assembled, they began to skirmish with the Muslims in some locations in Ash-Sham, but the planners of this expedition were determined to head towards Egypt, for they were convinced that they would not be able to conquer Al-Quds as long as Egypt continued as the Muslims' powerbase, protecting it. The Crusader ships, loaded with troops and supplies, headed towards Egypt, which at that time was under the control of Al-Malik Al-'Adil, but administered on his behalf by his son, Al-Kamil. The Crusaders arrived in the month of Safar, in the year 615 A. H. and they began

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/162), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/197), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/194).

2 Translator's note: Initiated by his predecessor, Pope Innocent III.

to besiege Dimyat (Damietta), which resisted them for nine months, in spite of the arrival of reinforcements from Europe and in spite of their employment of all manner of siege weapons, which they used to destroy the city's defences by land and by sea. During the period of the siege, Al-Malik Al-'Adil died, leaving Al-Kamil to continue the opposition, despite signs of unrest in his army.[1]

Eventually, after the passage of nine months, the Crusaders succeeded in capturing the city, in the month of Ramadân, in the year 616 A. H. On entering the city, they put the defenders to the sword and converted its Central Mosque into a church, destroying its pulpit and sending pieces of it as symbolic gifts to the kings of Europe[2] They also began to demolish the neighbouring villages.[3] Al-Malik Al-Kamil was able to prevent the advance of the Crusaders to Al-Qahirah (Cairo), promptly constructing the city of Al-Mansoorah as a base of operations for himself and the armies of Egypt that were garrisoned there to oppose the Crusaders.

The Muslim emirs in Syria and other places also realised the danger that the Crusaders' conquest of Egypt would pose (to them and to Al-Quds) and they hastened to send soldiers and supplies to help Al-Malik Al-Kamil and many of the emirs to personally take part in the *jihad*, along with numerous volunteers from all corners of the Muslim lands. And in many cases, they

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/326), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 3/270 and vol. 4/15), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/223). See also: Al-Ma'âdeedî and his colleagues, '*Tareekh Al-Watan Al-'Arabi*' (p. 204).

2 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/323), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/100), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/237), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/80 and 84).

3 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/326), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/32), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/95).



View of the Mosque Sultan Hasan in Cairo

were troublesome to the enemy than the regular cavalry and infantry.[1] This played a part in strengthening the Muslims and in undermining the resolve of the Crusading Franks. During this time, the governor of Dimashq (Damascus) set about dismantling the fortifications of Al-Quds, fearful that it would be used by the Crusaders if they captured the city. This caused great distress to its citizens and many of them departed.[2]

The fighting between the Muslims and the Crusaders continued and some of the *Mujahidoon* seized a number of the Crusaders' ships from the Nile and sank them. The Muslim fleets also succeeded in capturing a number of the enemy's ships, which were filled with men and weapons. This strengthened the resolve of the Muslims and weakened that of the enemy to such a degree that they began to send messengers with proposals for a peace treaty with the Muslims.



Al-Malik Al-Kamil offered to surrender Bait Al-Maqdis and all of the places conquered by Salahudeen, if they would return and leave Egypt, but they were arrogant and requested more fortresses and cities. They insisted on taking three hundred thousand *deenars* from the Muslims, as the price of rebuilding the fortifications of Bait Al-Maqdis, but Al-Kamil rejected that, due to the prompting of some of the *Mujahidoon* and the military commanders. They began to apply pressure on the Crusaders, who started to march towards northern Egypt, with the intention of advancing on Al-Qahirah (Cairo).

It was the season of the Nile flood and some of the Muslim *Fida`is*[3]

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/327). See also: Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. vol. 4/92 and 95), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/95).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 2/327). See also: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/329), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/95), Antony Bridge, '*History of the Crusades*' (p. 249).

3 *Fida`i*: One who is willing to sacrifice himself for the sake of his beliefs or his fellow countrymen.

succeeded in ambushing the enemy, so that when they were in a depression known to the Muslims, those *Fida`is* succeeded in cleaving some of the dams and directing some of the Nile's tributaries towards the Crusaders' encampments. They were taken by surprise by the waters, which engulfed them on all sides, stopping them from moving, being neither on land nor at sea. Their camps were transformed into marshes which did not allow them to move, while simultaneously, the waters formed a barrier, preventing them from gaining access to their encampments at Dimyat (Damietta).

The Crusaders realised that they were defeated and asked the Muslims to guarantee them an unconditional safe withdrawal from Egypt. The Muslims were hesitant about this; some of them held that Allah had defeated them, that they should have no guarantee of safety and that they should surrender unconditionally. Others feared that reinforcements might reach them or that new expeditions from Europe might arrive and attempt to save them and take revenge for them. For this reason, the Muslims granted them safe passage, on condition that they would withdraw from Egypt and that they would surrender twenty of their kings as hostages in order to guarantee to the Muslims that they would truly depart.

So twenty hostages from among the leading cardinals were delivered to the Muslims, including the Pope's personal representative in that expedition, the ruler of 'Akka (Acre) and some counts and princes. Al-Kamil also sent one of his sons to them, as a guarantee that they would return the hostages after the Crusaders' departure.

The Crusaders then surrendered Dimyat (Damietta) to the Muslims on the 19th of Rajab, in the year 618 A. H., after which they departed and the hostages on both sides were returned.[1] And so the places of the Muslims – the most important of which was Al-Quds – were saved from falling into the hands of the Crusaders. The failure of this expedition was a severe and painful blow to the Crusaders' efforts,[2] but at the same time, it stirred a kind of fear of the Crusaders in Al-Malik Al-Kamil and he began to change the manner of his relationship with them. He attempted to forge peaceful relations with some of them, which would affect his dealings with them in the future.

1 Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/320), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/95), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/96-99), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/244-245).

2 See: Antony Bridge, '*History of the Crusades*' (p. 250), where he describes their disappointment, saying, "The Fifth Crusade ended with the damp and ignominious retreat of the Crusaders to Acre, having achieved precisely nothing."

Al-Malik Al-Kamil and the Surrender of Bait Al-Maqdis:

The Crusaders had signed a treaty with Al-Kamil, in accordance with which they undertook to depart from the land of Egypt and to refrain from attacking the Muslim lands. However, the signatory of the treaty, John of Brienne, the titular King of Jerusalem, went in person to Europe to incite the Christians to take part in a new expedition against the Muslim lands; this expedition was known as the Sixth Crusade and it was led by the Emperor of Germany, Frederick II. It set out in the year 625 A. H. (1228 C. E.), having been involved in a dispute with the Pope, Innocent II[1] prior to the departure of the expedition. As a result, the Pope issued a declaration of excommunication against the Emperor, but this only increased his determination to take part in the expedition, in order to prove the falseness of the Pope and his declarations.[2] There was some form of diplomatic relationship between Frederick II and Al-Kamil as a result of which, each of them attempted to seek support from the other against his local opponents. In addition to this, the German Emperor was fully acquainted with Islam and its teachings and he treated it with the utmost respect. He spoke Arabic well and was familiar with the culture pertaining to it. For this reason his stance towards the Crusaders was one of dislike.[3] Likewise, his familiarity with Islam and the affairs of Muslims caused him to have some disdain for the priesthood, for Christianity and for the hierarchy of clergymen associated with it.


Emperor Frederick II meets al-Kamil

Frederick II arrived with his fleet at the coast of Syria and he succeeded in

1 Translator's note: The Pope was Gregory IX, who had become pontiff in 1227 C. E. Innocent II died in 1143 C. E.

2 See: Antony Bridge, '*History of the Crusades*' (p. 252).

3 See: Antony Bridge, '*History of the Crusades*' (p. 254).

capturing 'Akka (Acre) and its fortresses.[1]

He immediately sent messages to Al-Malik Al-Kamil, accompanied by gifts and making it clear to him that he desired the peaceful surrender of Bait Al-Maqdis, without any bloodshed. He humbled himself before Al-Kamil and spoke gentle words to him, making it clear to him that his purpose in acquiring Bait Al-Maqdis was to discredit the Pope's declaration of his excommunication. Frederick was a skilled diplomat and among the things that he said was, "Were it not for the fragility of my position with the Franks, I would not have troubled the Sultan with anything. I have no aims with regard to Jerusalem or any other place; I only seek to preserve my honour in their eyes."[2] And in spite of the fact that Emperor Frederick did not possess any great power, nor did he enjoy complete support from the Pope or from Europe and nor did he have any expectation that they would reinforce him with more fighters, Al-Kamil made a peace treaty with him, in spite of being rebuked by the Muslim scholars. He signed an agreement with him that surrendered some of Salahuddeen's coastal conquests in Palestine to Frederick and most importantly, he agreed to surrender to him Bait Al-Maqdis and the coastal road leading to it.[3] All of this was on condition that Bait Al-Maqdis remain without fortifications and without the rebuilding of its walls or its citadels. It was further stipulated that the Crusaders would not control any territory adjoining it, that the Muslims would remain in Bait Al-Maqdis, that they would have a governor who would live in the proximity of it, that the Sacred area should include the Dome of the Rock and Al-Aqsa Mosque, that it should remain in the hands of the Muslims, that nothing should be changed in it and that none of the Frankish Crusaders should enter it except as a visitor.

The treaty was signed and in accordance with its provisions, Al-Kamil withdrew from Al-Quds and surrendered it for the sake of political expediency, for the sake of his relationship with Frederick and his support for him in defiance of the Pope and because of Frederick's respect for Islam and Muslims and his love of their Religion and culture. It was also signed with due regard to his position vis-à-vis his internal opponents, since it allowed

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/235). See also Antony Bridge, '*History of the Crusades*' (p. 252, Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/478).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/243).

3 See: Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 12/482), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/123-124), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 1/268), Antony Bridge, '*History of the Crusades*' (p. 253).

him to give his entire attention to dealing with them. He also proffered other excuses for his action, similar to those made by the politicians of our time.

All of the Muslims wept at Al-Kamil's abandonment of Bait Al-Maqdis, which Salahuddeen had recovered through blood and warfare: "When it was announced in Al-Quds that the Muslims would depart from Bait Al-Maqdis and surrender it to the Crusaders, great clamour and weeping broke out among its inhabitants and Muslims (everywhere) were greatly distressed by it. They were bereft at the loss of Bait Al-Maqdis and they rebuked Al-Malik Al-Kamil for his action and defamed him, for the conquest of that noble city and its liberation from the Christians had been among the greatest achievements of his uncle, Al-Malik An-Nasir, Salahuddeen."[1]

After the surrender of Bait Al-Maqdis, the scholars began to mobilise the general populace to put pressure on their emirs, to make them recover Bait Al-Maqdis; many of them held conferences for the purpose of disseminating knowledge and in some of them, they focussed on remembrance of the virtues of Bait Al-Maqdis and of the virtues of *jihad*.[2] Some of them also resorted to reciting poems about these events, in which they berated Al-Kamil and sought to mobilise the high and the low to work for the recovery of Al-Quds. Among these efforts were the gatherings and lectures that took place in Dimashq (Damascus) Grand Mosque, with the purpose of motivating the people to put pressure on Al-Kamil. In addition, poems were recited to this end, including a poem by one of the scholars, in which he said:

"On the dome of Al-Mi'raj and the Rock,
Which is superior to any other rock on earth,
There are schools which are bereft of any recitation,
And a house of revelation with an empty courtyard."

Frederick entered Bait Al-Maqdis after that and toured it, accompanied a delegation sent by Al-Malik Al-Kamil. This European king displayed respect to the Muslims, but it appears that the remainder of the Crusaders were not convinced of their acquisition of Bait Al-Maqdis by this means, for they desired the complete removal of the Muslims from the city.[3] They

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/243).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/246). Al-Maqreezi described the situation and spoke of the efforts of the scholars, saying, "The Sultan sent a letter to Fanoodi in Al-Quds, ordering the departure of the Muslims and its surrender to the Christians, upon which there was much weeping and great clamour and lamentation. The scholars and the callers to prayer went to Al-Kamil's pavilion and made the call to prayer at the entrance, though it was not the time for prayer and this was extremely painful to him."

3 See: Antony Bridge, '*History of the Crusades*' (p. 254).

also wanted it to be a military area, not just a religious area. Following this tour, the Emperor returned to his homeland and continued to have a good relationship with Al-Kamil through correspondence,[1] having achieved for his countrymen by diplomacy and shrewdness that which his predecessors had not been able to achieve by force and the sword.

The Final Struggle Between the Ayyubids and the Crusaders:

After Europe had taken over Bait Al-Maqdis, they were distracted by numerous internal problems, as was the Muslim world, particularly in Syria, where they were preoccupied with disputes between members of the Ayyûbid family, both prior to and following the death of Al-Kamil, in the year 635 A. H. The covenant signed by Al-Kamil and Emperor Frederick, whose duration was ten years, continued to be adhered to. But before it expired, Europe began to prepare for a new Crusade, in order to capture Bait Al-Maqdis, this time by force. As soon as the Ayyûbid emirs in the region of Jordan heard of this, Al-Malik An-Nasir (Dawood), accompanied by a company from the army of Al-Malik As-Salih (Najmuddeen Ayyoob) hastened towards Al-Quds, where they found the Crusaders armed and fortified in one of its citadels. Of course, this was in breach of the conditions agreed to by the Crusaders and Al-Malik Al-Kamil and so in the year 637A. H., Al-Malik An-Nasir attacked that citadel, besieging it and erecting mangonels around it until it surrendered to him. He granted a guarantee of safety to those in it and their property, then he demolished that citadel which had been fortified by the Crusaders. The Muslims were overjoyed by the recovery of Bait Al-Maqdis, after it had been in the hands of the Crusaders for ten years, from the time when Al-Malik Al-Kamil had surrendered it to them.[2] The Crusaders gathered around Gaza, but hosts of Muslims, led by one of As-Salih (Ayyoob)'s emirs gave them no chance to besiege the city, defeating and routing them.[3]

The differences between the Ayyûbid emirs intensified, in particular those between As-Salih Isma'eel, the ruler of Dimashq (Damascus) and As-Salih Ayoob, the ruler of Egypt. The military forces were divided between the two of them and As-Salih Isma'eel did not hesitate to extend his hand

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/246), Antony Bridge, '*History of the Crusades*' (p. 254).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 5/246), Antony Bridge, '*History of the Crusades*' (p. 262).

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 5/268), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 6/323-324)



Roman Empire 11th century map

to the Crusaders and to make alliances with them against As-Salih Ayyoob and the rest of the emirs who cooperated with him. Naturally, the Crusaders wanted something in exchange for this alliance and at the top of their list of demands was the surrender of Bait Al-Maqdis, in addition to some places of strategic military importance; and indeed, in the year 638 A. H., As-Salih Isma'eel surrendered 'Asqalan (Ascalon), Tabariyyah (Tiberias) and half

of Saida (Sidon), in addition to Bait Al-Maqdis to them. This action greatly enraged the Muslims and the scholars spoke out against it and denounced As-Salih for it. At the head of them was Al-Mu'izz Ibn 'Abdis-Salam, the *khateeb* of the Grand Mosque of Dimashq (Damascus), who spoke publicly on the pulpit and in the presence of As-Salih Isma'eel about this crime. This greatly angered As-Salih Isma'eel and he imprisoned him, then he requested that he be allowed to leave Dimashq (Damascus).[1] The commanders of some of the fortresses refused to surrender to the Crusaders and so As-Salih arrived in person and besieged them until they surrendered to him, after which he surrendered them to the Crusaders.[2]

As-Salih Ism'aeel encountered a great deal of opposition to his collaboration with the Crusaders from the army in Ash-Sham (Syria), causing many of them to join the forces of As-Salih Ayyoob in Egypt and to abandon Dimashq (Damascus). This affected the position As-Salih Isma'eel and his Crusader allies, who attempted to set out for Egypt, with a combined force, to make war on As-Salih Ayyoob. On hearing of this, he wrote to the Khawarizmi emirs, who had reached Dimashq (Damascus) at that time, as a result of pressure from the Mongols, requesting them to send reinforcements. Thousands of their horsemen then rushed to Palestine, conquering en route Nâbulus and killing or expelling the Crusaders. Then they continued on their way to Bait Al-Maqdis and on arrival, they recovered it from the hands of the Crusaders. This occurred in the year 642 A. H. and they expelled the Crusaders they found therein.

They (the Crusaders) numbered around six thousand and they set out for 'Akka (Acre), but they were ambushed by the Muslims and none arrived there save around three hundred of them. [3] After that, the Khawarizmis continued on to Ghazzah (Gaza), to support As-Salih Ayyoob against As-Salih Isma'eel and his Crusader allies. A great battle took place in the year 642 A. H. in which the forces of As-Salih Isma'eel and his Crusader allies were routed, many of them being killed and the rest taken captive. Most of the dead were (Crusaders) and as for the Syrian army that had collaborated with the Crusader, they were taken captive. "The swords of the Muslims dealt with the Crusaders and many of them were killed or taken captive, with only a few strays escaping."[4] Around

1 Ibn Al-Imâd Al-Hanbali, '*Shadharat Adh-Dhahab*' (vol. 5/189 and 302).

2 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 5/302 and 332), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/155). See also: Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 214).

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/336), Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 214).

4 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 5/338).

thirty thousand of the Crusaders were killed and more than a thousand were taken captive and transported to Egypt.[1] The battle had been a harsh one for the Crusaders, some of whom called it the second Hitteen.[2]

This battle was a lesson not forgotten by those who had collaborated with the Crusaders, which was that Allah humiliated them and their helpers. Many of the Muslim troops had refused to remain with one who had surrendered Al-Quds to the Crusaders and while they had increased their numbers through collaborating with the Crusaders, they had simultaneously lost numbers when the righteous Muslims had departed from their army.

As a result of these events, Al-Quds returned to the Muslims once more, after a third and final period of Crusader occupation, for it was never to return to their hands again throughout Islamic history, aside from the time when it was occupied by the British, after the fall of the Ottoman Empire, who then surrendered it to the Jews. After that battle, the Muslim forces succeeded in cleansing Syria of those who had collaborated with the Crusaders and expelling them to the regions that they ruled. Then the forces of Syria attempted to capture 'Asqalan (Ascalon) and they besieged it, but they were unable to conquer it.[3] The forces of As-Salih Ayyoob made another attempt to conquer it in the year 645 A. H. and after a harsh siege, they succeeded in that and were able to cleanse it of Crusaders.[4]

The Seventh and Final Crusader Expedition:

The Muslims' capture of Bait Al-Maqdis during the days of As-Salih Ayyoob produced an effect that reverberated across Europe and resulted in the Pope, Innocent IV, calling upon the kings of Europe to a new Crusader expedition. The French king, Louis IX[5] responded to this call; he was the most zealous of the Christian kings at that time and he took three years to prepare for the expedition, during which time around fifty thousand warriors rallied to him, commanded by numerous kings, commanders and prominent men of Europe, including politicians, clergy and military men. The Muslims became aware of this expedition before it set out in the year 647 A. H. and they made

1 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/164), Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 5/338).

2 Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 215).

3 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/340).

4 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 4/378), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/173), Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 521).

5 Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 522).



Map of Seventh Crusade

preparations for it.[1] As-Salih Ayyoob personally supervised the preparations to repel this new assault from the Crusaders, in spite of the fact that he was suffering from a severe illness from which he was to die during the course of the Crusade.[2]

The Crusaders arrived in the region of Dimyat (Damietta) in the month of Safar in that year (647 A. H.) and a battle took place outside it between them and the defenders, which resulted in victory for the Crusaders. The defending forces in Dimyat (Damietta) withdrew from the city before the arrival of the Crusaders, which forced the inhabitants to leave. This allowed the Crusaders to capture it without difficulty.[3] They converted its mosque into a church once again and the French king, Louis IX sent a number of letters to As-Salih Ayyoob, in which he threatened to annihilate the Muslims,

1 Ibn Wasil, '*Mufarrij Al-Kuroob*' (vol. 378), Al-Maqreezi, '*Al-Mawa`iz Wal-'I`tibâr*' (1/219), Qadri Qal'aji, '*Salahudeen Al-Ayyoobi*' (p. 523).

2 Al-Maqreezi, '*Al-Mawa'iz Wal-'I`tibâr*' (vol. 1/319), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/177), Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 525).

3 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/177), Al-Maqreezi, '*Al-Mawa'iz Wal-'I`tibâr*' (vol. 1/219), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 6/362), Antony Bridge, '*History of the Crusades*' (p. 265).

revealing thereby his arrogance and his complete dependence on his troops. But As-Salih Ayyoob answered him with a letter at the end of which he quoted the Words of Allah, Most High:

﴿وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٍ يَنقَلِبُونَ﴾

> And those who do wrong will come to know by what overturning they will be overturned.[Ash-Shu'ara` 26:227].

In spite of his severe illness, As-Salih Ayyoob had placed himself among the defending Muslim forces in Al-Mansoorah. Meanwhile, the Crusaders had set out from Dimyat (Damietta) and they followed a passage surrounded by water sources, in order to prevent the Muslims from attacking them. But at the same time, they suddenly found that they were unable to cross towards the Muslims, so some of the Egyptian Christians in the area guided them to a place where they could cross to the Muslims. A great battle then took place at Al-Mansoorah after the Crusaders, led by Louis IX and some of the English and French commanders entered it. The Muslims remained steadfast throughout the battle and the Mamlooks (Mamluks) proved themselves courageous during the battle, the foremost of them being Baibars Al-Bunduqdari, who later became the most famous of the Mamlook (Mamluk) Sultans. As-Salih Ayyoob died during the battle, but his wife, Shajarah Ad-Durr, concealed the fact, so that the Muslims would not become weak and would continue to fight. In the end, victory went to the Muslims and they killed and captured many of the Crusaders, forcing Louis IX to flee towards Dimyat (Damietta). However, the Muslim *Mujahidoon* caught up with him and succeeded in capturing him; along with the Crusaders' fleet and they destroyed some of the ships. This arrogant man became a captive of the Muslims,[1] but because of his previous actions regarding As-Salih Ayyoob and the Muslims, they treated him well in captivity, offering him all the courtesy and respect due to his position. Then they set him free, on condition that the Crusaders sign an undertaking to abandon the territories that remained in their hands and not to make war on the Muslims for a period of ten years.[2]

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1 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*', Al-Maqreezi, '*Al-Mawa'iz Wal-I'tibar*' (vol. 1/219), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol.6/365), Al-'Aini, ''*Iqd Al-Juman*' p. 19), Ibn Al-'Imad Al-Hanbali, '*Shadharât Adh-Dhahab*' (vol. 5/239), Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 547), Antony Bridge, '*History of the Crusades*' (p. 270).

2 Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 219).



The Mamluks at the battle of Khirokitia

The Jihad of the Mamlooks (Mamluks) Against the Crusaders:

After the death of As-Salih Ayyoob, the pledge of allegiance was given to his son, Turan Shah, but he was young and was soon killed in mysterious circumstances[1] and rule in Egypt fell to the hands of the Mamlooks. [2] Thus ended the Ayyoobid era and that known as the Mamlook Era began. The Mamlooks began by degrees to extend their rule into the territories of the Ayyoobid emirs in Syria. Among the most prominent of the Mamlook Sultans during that time were Saifuddeen Qutuz and Az-Zahir Baibars. Shortly before that, the Muslims had been put to trial by the incursions of the Mongols, who had invaded the Muslim world. These incursions began on the eastern borders of it, including Marw (Merv) and Mâwarâ'-un-Nahr (the lands beyond the river (Oxus or Amu Darya)) and they committed atrocities

1 Translator's note: According to the Encyclopaedia Britannica and other reliable sources (including Antony Bridge, from whom the author frequently quotes), "…a group of Mamluk officers, led by Baibars, in the same year (1250 C. E./647 A. H.) murdered the new sultan, Turan Shah."

2 See: Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/178), Ibn Taghribirdi



The Tombs of the Mamluks, Cairo, Egypt, 1910s.

the like of which had not previously been seen in the history of mankind. After that, they turned west, towards the lands of Persia and Azerbaijan and continued on until they reached Iraq and Al-Jazeerah. The threat they posed to the Islamic Caliphate in Baghdad was apparent, as was the threat to Ash-Sham (Syria), where a struggle was taking place between the Muslims and the Crusaders, for which reason the Muslims were distracted from the events unfolding in this loathsome invasion.[1]

Syria was also among the lands invaded by the Mongols and the Crusaders played a role in these invasions, for they considered that any means was justified in attaining their aims.[2] There was also collaboration between the Crusaders in Europe and those in Syria and the Mongols. Likewise, King Louis IX of France, the leader of the Seventh Crusade, was also collaborating with the Mongols against Egypt; they encouraged him to attack it and letters were exchanged between them regarding this matter.[3] These exchanges resulted in a degree of cooperation between the two sides against the Muslims and the Armenian Christians played a major role in achieving this

1 See: Fu`ad As-Sayyad, '*Al-Mughool Fit-Tareekh*' (p. 61), Isma'eel Al-Khalidi, '*Al-'Alam Al-Islami Wal-Ghazw Al-Mughooli*' (p. 179).

2 Antony Bridge, '*History of the Crusades*' (p. 261), Isma'eel Al-Khalidi, '*Al-'Alam Al-Islami Wal-Ghazw Al-Mughooli*' (p. 179).

3 Antony Bridge, '*History of the Crusades*' (p. 264 and 278).

cooperation; they took part in Hulagu's attacks against Muslim territories in Al-Jazeerah, including Mayyafariqeen, which fell to the hands of a combined Mongol and Armenian force, after a siege that lasted two years, after which the Mongols slaughtered, plundered and destroyed.

Following that, the Mongols and their Armenian allies set out for Mardin,[1] which they succeeded in capturing in the year 657 A. H., along with Nusaibeen (Nisibin) and numerous castles and fortresses in the northeast of Ash-Sham (Syria).[2] After that, the Mongol forces concentrated on Halab (Aleppo), where they were greeted warmly by its Christian population, who played an important role in the city's fall into the hands of the Mongols and their allies from among the Armenian Christians. The Mongols continued killing the inhabitants for six days and took more than a thousand Muslims captive, including women and children, who were then sold in the Crusaders' slave markets in Syria and Europe. They abused the Muslims' mosques, the Armenian Christian king, Hethum I, who with his own hands set fire to the Great Mosque in Halab (Aleppo).[3] Its destruction had a huge effect in increasing fear among the Syrian Muslims, prompting thousands of them to migrate to Egypt and causing many of the Ayyoobid emirs to flee for their lives, such as the Emir of Dimashq (Damascus), Al-Malik An-Nasir Al-Ayyoobi. Other Muslim emirs surrendered and this continued until the Muslims in Syria had lost the will to fight.

The Mongols and their Crusader allies entered Dimashq (Damascus) and succeeded in taking complete control of it, after the fall of its castle, which held out for forty days. The Muslims were subjected to slaughter, enslavement and all manner of tortures at the hands of the Mongols and the Crusaders and even at the hands of the Christians of Dimashq (Damascus), who had lived under Muslim protection. When the city fell to the hands of the Mongols, they paraded through the streets of Dimashq (Damascus), singing Christian religious songs and ringing their bells, which they did in order to cause offence to the Muslims; indeed, they intentionally drank wine during the daytime in the month of Ramadân in the mosques of Dimashq (Damascus) and poured it out therein. In addition, they converted some of the mosques into churches, with the approval of the Mongols. They would also pass by the Muslims bearing crosses and force them to stand for them

1 Mardin: A city in southeast Turkey.

2 See: Isma'eel Al-Khalidi, '*Al-'Alim Al-Islami Wal-Ghazw Al-Mughooli*' (p. 95-98).

3 Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 7/47).



Mongol forces

and show reverence to them.[1]

This is how the Crusaders – and indeed, the Arab Christians in Syria – demonstrated their collaboration with the barbaric Mongols, whose only interest was shedding blood, creating chaos throughout the land and destroying all manifestations of human civilisation. And all of this was fuelled by the blind hatred which they held – and which they still harbour – towards Muslims. This collaboration between the Crusaders and the Mongols was a part of the Crusades; indeed, some historians have gone further than that, holding that the Mongol invasion of Syria was planned and instigated by the Crusaders and the envoys they sent to the Mongols, with the express purpose of utilising their power to capture Al-Quds and drive the Muslims out of it.[2]

The Crusaders of the coast had signed a treaty with the Muslims just before the Battle of 'Ain Jaloot[3] and they adhered to it by remaining neutral in the war between the Muslims and the Mongols, until the battle was over. Immediately after it, an Islamic *jihad* was launched against the Crusaders, led at this point by Az-Zahir Baibars, following the death of Saifuddeen Qutuz. For a period

1 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/219), Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/418). See also: Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Huroob As-Saleebiyyah*' (p. 223).

2 See: Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Huroob As-Saleebiyyah*' (p. 261).

3 For a discussion of this, see p.

spanning ten years from the time of his taking power, starting in the year 659 A. H., he fought numerous battles against the remaining Crusaders in Syria, after the great crusading expeditions from Europe had ceased.

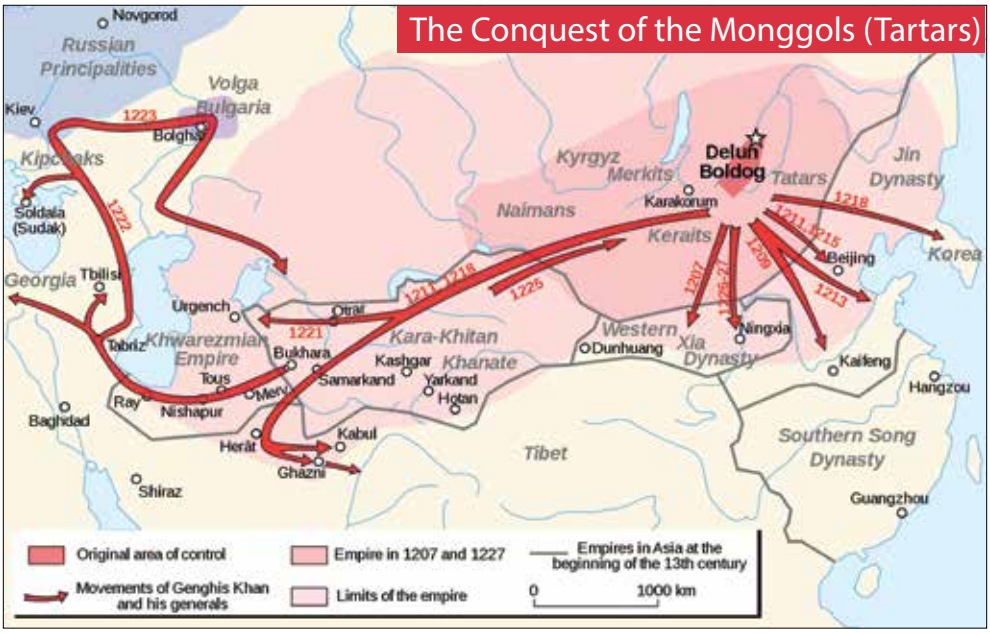
The Battle of 'Ain Jaloot had a pronounced effect in destroying the morale of the Arab and Armenian Christians of Syria and the remaining Frankish Crusaders, who had bound themselves at this time to the Mongol forces. The result of this was that when the Mongols were weakened after their defeat at 'Ain Jaloot, they too were weakened.[1] In addition, this battle left Egypt as the sole leader of the Muslim world, since the 'Abbasid Caliphate in Baghdad had fallen at the hands of the Mongols when they sacked Baghdad and killed the last Caliph, Al-Musta'sim Billah, in the year 656 A. H.[2]

Az-Zahir Baibars attempted to unite Syria and Egypt by conquering some of the emirs who opposed his rule and he succeeded in obtaining pledges of allegiance to the Mamlook (Mamluk) government in Egypt with most of the emirs in Syria. He also defeated some attempted insurrections in Egypt and at the same time, he directed numerous Muslim forces to confront the Crusaders, having gathered a large army and taken care to fortify the fortresses in Syria and provided them with supplies and men. Simultaneously, he made alliances with the Seljuk Turks in Anatolia against the Crusaders and the Mongols. So Baibars was confronting two enemies at the same time in most instances and in addition, the Crusaders, the traditional enemy of the Muslims, were now felt to be deserving of a particularly stern response because of their collaboration with the savage Mongols.

The Syria coast was filled with Crusader locations and massive, powerful castles and no sooner had those Christians observed the Muslim victory over the Mongols than they began to worry about the likelihood of an Islamic *jihad* approaching and they realised that in that case, they would be alone, for the Crusaders in European had despaired of achieving victory over the Muslims after the failure of the Seventh Crusade and the capture of Louis IX, the King of France. As a consequence, Europe's support for the Crusaders had lessened to a certain extent and the Crusaders had begun to hold talks with the Mamlooks regarding the signing of a peace treaty with them. Az-Zahir insisted that all the Muslim captives had to be set free and that the Crusaders must withdraw from all of the places that the Muslims had conquered during the time of Salahuddeen, but they refused that. But in spite of this, they did come to an agreement with the Muslims that they

1 See: Antony Bridge, '*History of the Crusades*' (p. 284).

2 See: Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/200).



would release their captives. The Muslims released all of the Crusaders in their possession, but the Crusaders treacherously did not release the Muslim captives as they had agreed to.[1] So when news came to them of Az-Zahir Baibars's resolve to fight them and that he had set out towards them, they came to him once again, declaring their agreement to fulfil the conditions that Az-Zahir Baibars had previously requested. But Baibars rejected the treaty, declaring that the time for that had now passed and that they had not fulfilled their obligation to release their Muslim captives. The Muslim forces then mobilised to attack some of their fortresses.[2]

Az-Zahir Baibars undertook numerous military expeditions at various times against a number of Crusader powerbases in Syria, among the most important of which was his campaign against 'Akka (Acre) and its neighbouring fortresses in the year 661 A. H. (12 63 C. E.).[3] He also attacked Qaisariyyah (Caesarea) and succeeded in conquering it. Those attacks were of a punitive nature and many strategic locations were conquered, but they did not succeed in driving the Crusaders out of 'Akka (Acre), which was one their most important bases in that region. The Crusaders also launched their own attacks on some Muslim-held territories, including Baisan, where they succeeded in killing many of its inhabitants, destroying property and capturing a great deal of booty, which

1 Antony Bridge, '*History of the Crusades*' (p. 283).

2 Al-Maqreezi, '*As-Sulook Ii Ma'rifah Duwal Al-Mulook*' (vol. 1/525). See also: Antony Bridge, '*History of the Crusades*' (p. 283).

3 Al-'Aini, '*'Iqd Al-Juman*' (p. 256).

helped them to withstand attacks in other places.[1]

Az-Zahir Baibars prepared another attack against the Crusaders on the coast of Syria in the year 663 A. H. (1265 C. E.) and on this occasion he concentrated on trying to cleanse some of the Crusader-held locations and fortresses and the Muslims succeeded during this campaign in retaking Qaisariyyah (Caesarea) again after a number of fierce battles.[2] No sooner did the Crusaders in Yafa (Jaffa) hear of the approach of the Muslims than they fled, leaving their city to be liberated by the Muslims. Az-Zahir Baibars besieged 'Akka (Acre) in an attempt to capture it, but reinforcements arrived from Cyprus and they helped them to hold out against the Muslims. This, in addition to the approach of winter, forced Baibars to break off the siege until the following year.[3]

Among the Crusaders, the Armenian king, Hethum I, was one of the biggest collaborators with the Mongols, taking part personally with his forces and fighting in the front line, in their invasion of Ash-Sham. He also took part in the slaughter of the Muslims in Halab (Aleppo) and in its destruction. For this reason, Az-Zahir Baibars sent a special punitive expedition to Armenia, which set out in the year 662 A. H. (1266 C. E.). It was commanded by An-Nasir Qalawoon and he fought a battle against the Armenians that resulted in the routing of the Armenians and the killing of one of King Hethum's sons and the capture of another. In addition, the Muslims captured around forty thousand men and they succeeded in conquering a number of Armenian fortresses; and added to this, the king of Armenia, Hethum, surrendered a number of other fortresses, in return for the release of his son. Thus the power of the Armenians was destroyed [4] and they were punished for their collaboration with those invaders (i.e. the Mongols) who were no longer able to help them against the Muslim Mamlooks.

The repeated victories of the Mamlooks in Syria and Armenia caused some of the Crusader rulers to submit to the Muslims and to agree to all of their demands, in return for a peace treaty of limited duration; among these was the queen of Beirut, Isabella.[5] One of the most important *jihad* expeditions mounted by Az-Zahir Baibars against the Crusaders was that

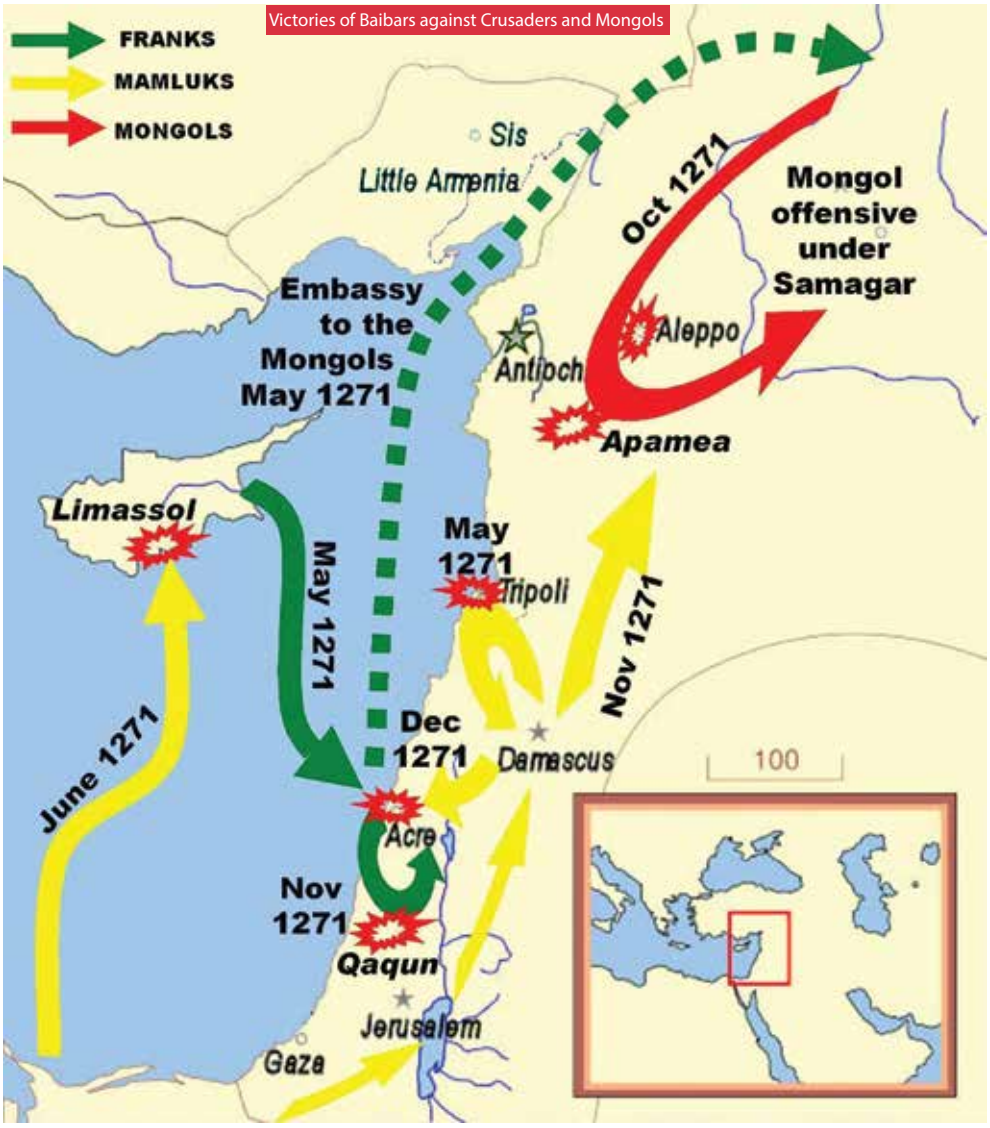
1 See: Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Huroob As-Saleebiyyah*' (p. 234), Antony Bridge, '*History of the Crusades*' (p. 285).

2 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/244), Ibn Al-Wardi, in his '*Tareekh*' (vol. 2/310), Al-'Aini, ''*Iqd Al-Juman*' (p. 396).

3 Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 234), Antony Bridge, '*History of the Crusades*' (p. 284).

4 Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 7/141), Al-'Aini,

5 Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 235).



The Mamluks under Baibars (yellow) fought off the Franks and the Mongols during the 9th. Crusade

which he sent against Antioch (Antakiyah) in the month of Ramadân, in the year 666 A. H (1268 C. E.); in the course of the battle, the Muslims attacked it by land and by sea, preventing any reinforcements from reaching the city. They gave a warning (i.e. a respite) to the inhabitants lasting for three days, after which they tightened the siege by land and sea. Following this, the Muslims ascended the walls of the city and fought fiercely against the inhabitants. They were victorious in the battle and succeeded in expelling the Crusaders and recapturing the city, after an occupation that had lasted

for two hundred years.

The liberation of the principality of Antioch (Antakiyah) was a severe blow to the Crusaders, for it was the oldest of the Crusader states, having been established during the first Crusade. The Muslims' recapture of a number of Crusader castles which had threatened Halab (Aleppo) and other cities in the Muslim-controlled region of Syria, in addition to their capture of Antioch (Antakiyah) and its surrounding regions, cut off the land route between the remaining Crusader bases in Syria and Armenia and Byzantine Empire. All of this helped to weaken the remaining states, in particular, Tarablus (Tripoli) and 'Akka (Acre).

The liberation of Antioch (Antakiyah) resulted in a form of solidarity emerging between the remaining Crusader states in Syria, in particular, 'Akka (Acre) and Tarablus (Tripoli), which were the most important of them. Qubrus (Cyprus) also joined in this collaboration, with the goal of creating a united front to oppose the Islamic *jihad* that was being waged against the Crusaders. Some military expeditions arrived from western Europe, from France in particular, but they did not succeed in achieving any of their goals – especially the expedition led by Louis IX of France, which turned back from Tunis before it could even arrived at the Syrian coast.[1]

In the year 669 A. H. (1270 C. E.), Az-Zahir Baibars attacked Tarablus (Tripoli) and he succeeded in capturing a number of fortresses belonging to it. But he did not succeed in capturing Tarablus (Tripoli) itself and was forced to sign a peace treaty with its king, Bohemond VI. He also signed a treaty with Siqilliyyah (Sicily), which did not adhere to the terms of the agreement, subjecting some of Baibars' messengers to harm. The Muslims attempted to attack Qubrus (Cyprus) with their fleets, but they did not succeed in that.[2] Having signed those peace treaties, Az-Zahir Baibars began preparing his forces and building ships to replace the losses he had suffered during the assault on Qubrus (Cyprus), while at the same time, he launched attacks on Crusader-held coastal regions that had not entered into peace treaties with the Muslims.[3]

Az-Zahir Baibars died in the year 676 A. H.[4]

1 Al-Ma'adeedi and his colleagues, '*Tareekh Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 236), Antony Bridge, '*History of the Crusades*' (p. 285).

2 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/259). Ibn Wardi, in his '*Tareekh*' (p. 314).

3 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/261).

4 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/274), Ibn Al-Wardi, in his '*Tareekh*' (p. 321), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 7/276).



The Elimination of the Last Crusader Strongholds:

The struggle between the Muslims and the Christians – had entered its final phase during the era of Az-Zahir Baibars and continued throughout the era of An-Nasir Qalawoon, who succeeded to the Sultanate a short time after the death of Az-Zahir Baibars. At first, his efforts were directed towards unifying the Muslim ranks in Egypt and Syria and suppressing attempts of some of the emirs to break away from this union, while at the same time, striving to continue the policies of Az-Zahir Baibars by organising and preparing the Muslim forces, which prompted the remaining Crusaders to try to make peace treaties with Qalawoon. This was primarily due to the weakness of the Crusaders, who accepted that Sultan Qalawoon should receive half of the land taxes that they collected. At the same time, Qalawoon strove to cut off the supplies from Europe to the Crusaders in Syria, by signing agreements with his contemporaries among the kings of Europe, which weakened their

desire to help the Crusaders in Syria.[1]

In the year 688 A. H., Sultan Qalawoon prepared a large expedition to launch a *jihad* against Tarabulus (Tripoli); this expedition consisted of the army of Egypt and the army of Syria and among them there were a large number of scholars, judges and (Islamic) volunteers.[2] The Muslims succeeded in besieging Tarabulus by land and by sea and they fired upon it with nineteen mangonels. Some of the ships from Qubrus (Cyprus) attempted to help the besieged, but they failed in that.[3] The siege continued for more than a month and finally, the Muslims succeeded in storming Taraublus and entering it by force, after which they imposed their authority over it and many of the inhabitants were killed or taken captive. Qalawoon also undertook the demolition of its defences and destroyed its fortresses and its walls, due to the fear that it might return to the hands of the Crusaders once more.

The conquest of Tarabulus in the year 688 A. H. was among the most important of Qalawoon's actions, for it had been in Christian hands for more than a hundred and eighty years. Once he had captured it, Qalawoon hastened to conquer some strategic locations on the coast of Lebanon, including Jabalah, and Beirut and its surrounding fortresses.[4] Before Sultan Qalawoon died in the year 689 A. H.,[5] most of the lands of Ash-Sham (Syria) had been cleansed of the Crusaders and none of their main strongholds remained aside from 'Akka (Acre). After Qalawoon, his son, Al-Ashraf Khaleel[6] acceded to the Sultanate and during his era, he demolished the last Crusader castles and his efforts were primarily concentrated on the principality of 'Akka (Acre), which had become the main Crusader stronghold in his time.

'Akka (Acre) had had a peace treaty with the Muslims since the days of Sultan Baibars, but when it(s rulers) felt endangered, after the Muslims' conquest of Tarabulus, they sought help from Europe, and reinforcements began to arrive from every corner of it, in a desperate attempt to resist the Muslims. These new Crusaders did not feel themselves bound by any

1 Al-Ma'adeedi and his colleagues, '*Al-Watan Al-'Arabi Wal-Ghazw As-Saleebi*' (p. 240), Antony Bridge, '*History of the Crusades*' (p. 287).

2 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/312), Ibn Al-Wardi, in his '*Tareekh*' (p. 336).

3 Al-Maqreezi, '*As-Sulook Ii Ma'rifah Duwal Al-Mulook*' (vol. 1/part 3/747).

4 Al-Maqreezi, '*As-Sulook Ii Ma'rifah Duwal Al-Mulook*' (vol. 1/part 3/748), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 7/378), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/312), Ibn Al-Wardi, in his '*Tareekh*' (p. 334).

5 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/317).

6 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/216), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 8/3).



agreements guaranteeing the Muslims' safety and they were careless about any treaties that had been signed, so they killed the Muslim merchants and traders in 'Akka[1] and attacked the Muslim villages nearby, killing many of their inhabitants and creating chaos and corruption throughout the land. In response, Khaleel began to make preparations for an assault on 'Akka. When the people of 'Akka realised this, they attempted to apologise to the Muslims, but Sultan Khaleel did not accept their apology[2] and he continued with his preparations in Syria for an assault on 'Akka. At the same time, the Sultan summoned the scholars and the jurists in Al-Qahirah (Cairo) and asked the people to make supplications for the victory of the Muslim troops. In addition, he distributed charitable donations to the poor and needy[3] before setting out for Syria. When he arrived near 'Akka and made camp, and the siege engines – ninety-two mangonels – had arrived, he discovered

1 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/320), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 8/7).

2 Al-Maqreezi, '*As-Sulool Ii Ma'rifah Duwal Al-Mulook*' (vol. 1/part 3/762), Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 8/7).

3 Al-Maqreezi, '*As-Sulook Ii Ma'rifah Duwal Al-Mulook*' (vol. 1/part 3/764), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/320).

that his arrival had coincided with that of reinforcements from Europe, who had come to try and save 'Akka. The siege was intense, in spite of a fierce defence mounted by the Christian inhabitants of the city.

The Sultan personally supervised the fighting, which went on for a number of days and on the 17th of Rabee' Al-Âkhar in the year 690 A. H., the Muslims succeeded in capturing 'Akka, after a siege that had lasted for forty days and they killed some of the Crusaders and took others captive. Some of them fled by sea, in ships heading for Europe, while many others were drowned in the sea.[1] After the Muslims had conquered 'Akka, they began to purge the other Crusader locations in Syria and they succeeded in conquering Soor (Tyre), Haifa and 'Athleeth (Atlit), while at the same time, they set about demolishing the fortresses and the defensive walls of 'Akka and other places that they had recaptured, fearful that the Franks might return to them by sea and fortify themselves therein.[2]

Less than two months after 'Akka had fallen, the whole of Ash-Sham (Syria) had been cleansed of the pollution of the Frankish Crusaders and not a single one of them remained. The lands of Ash-Sham and of Islam had been finally purged of them. A number of poets wrote verses about this, including one who said:

"Praise and thanks be to Alla***h, the State of the Cross has ended,***
And the Religion of the Chosen One (from Arabia)
has been strengthened by the Turks,
Our fondest hopes have been fulfilled,
Hopes that we would not have dared to dream of,
After 'Akka, whose defences were destroyed,
Our lands and seas belong to the Turks,
And after their destruction there is nothing left for the unbelievers,
To save them on land or at sea..."

– up to the end of the verse.[3]

1 See: Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 8/8 and11), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/320-321), Ibn Al-Wardi, in his '*Tareekh*' (p. 336-337), Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 788).

2 Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/part 3/764-766), Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/321), Qadri Qal'aji, '*Salahuddeen Al-Ayyoobi*' (p. 604).

3 Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/323).





SECTION 6

THE MONGOL INVASION OF THE MUSLIM WORLD



The Mongol Invasion of the Muslim World

In the third quarter of the seventh century of the Hijri calendar, the Muslim world was put to trial by a vicious invasion of their lands launched by a confederation of Mongolian tribes, who followed the Shaman religion, which centred on the worship of cosmic entities. Among them there had arisen a leader whose name was Genghis Khan and he had laid down a complex system of rules and regulations by which they lived their lives; this was known as Yasa.

Before the invasion of the Mongols, the situation in the Muslim world was in general, one of weakness. This was due to division and the existence of leaders and commanders who were excessively concerned with their own self-interest and they gave priority to that over what was beneficial for the Muslims in general. Many of them gave themselves up to luxurious living, a love of indulging their passions and desires, weakness of character and loss of courage. Likewise, religious innovations proliferated among the people, as did low morals and morale.[1]

1) See: Isma'eel 'Abdul 'Azeez Al-Khalidi, '*Al-'Aalam Al-Islami Wal-Ghazw Al-Mughooli*' (p. 43).



Panorama of the capital of the Mongol Golden Horde - the city of Sarai Batu. (Russia)

There were numerous political powers in the east that had encounters with the Mongols; among them was the Khwarizmian Empire, which ruled over the lands of Persia and Khurasan, in the region now known as Iran and Central Asia. Likewise, there was the Ghaurid dynasty, whose lands lay to the south of Khawarizm, in the lands of Afghanistan and Sind and its neighbouring regions. There was also a group of *Batini*[1] *Isma'eelis* who ruled over the region lying south of the Caspian Sea. In addition to this, there were the Seljuk emirs, who ruled the regions around the Caspian Sea, Anatolia and some of the areas adjoining them in Al-Jazeerah and the northern region of Ash-Sham (Syria). There were also some Ayyubid emirs, who ruled in the cities and castles of Ash-Sham. And in addition to all of these, there was the 'Abbasid Caliphate in Baghdad, which held nominal sway over most of these states that we have mentioned. But it (the Caliphate) suffered from severe weakness and was in its terminal stages.

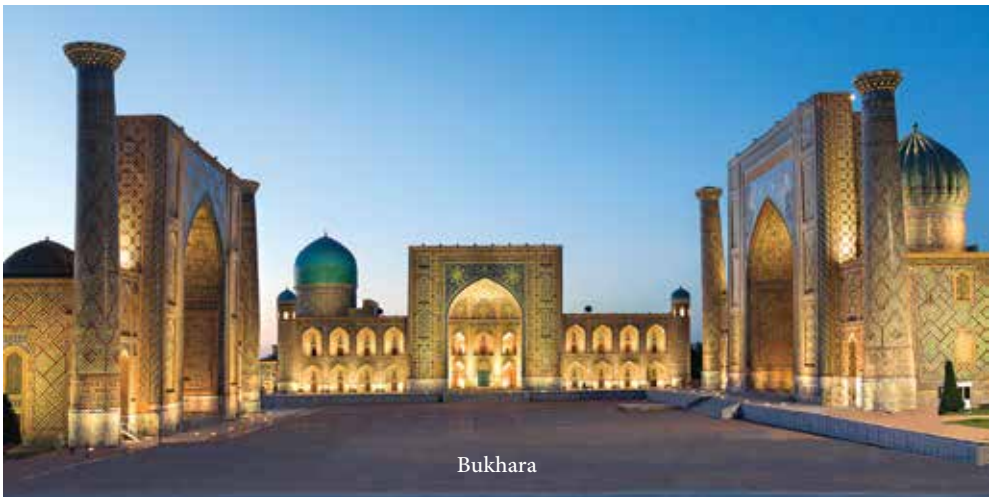
Likewise, the *Batini* sects were spreading throughout many of the lands of the Muslim world, which had an effect on events in Iraq and the region south

1) *Batini*: The term refers to groups that distinguish between an apparent (*zahir*) and an inner, hidden (*batin*) meaning in Islamic scriptures. The term has been used in particular for a metaphorical type of scriptural interpretation developed among some Shi'ite groups (including *'Alawis* and *Isma'eelis*), stressing the hidden meaning of texts.



of the Caspian Sea, which was controlled by the *Isma'eelis*, in addition to many other regions.

The Mongol hosts moved from their homelands in the mountains of Mongolia and the neighbouring regions of Central Asia. They consisted of waves of vicious warriors and they headed towards the west, destroying all signs of civilisation in the Muslim lands that lay in their path. Their first clashes were with the Khawarizmian state, in Mawarâ'-un-Nahr (Transoxiana), which was ruled by 'Alâ'-ud-Din Muhammad Khawarizm Shah. These Mongol attacks were accompanied by a harshness and violence the like of which had not been seen before by the people of those regions. This caused terror in the hearts of people in all corners of the Muslim world; the Mongols savagely massacred the people in Bukhara, Khojand, Samarqand (Samarkand), Tirmiz, Balkh and other cities. One historian described what happened to the people of Bukhara when it fell to the hands of the Mongols, saying, "The disbelievers entered the land and they plundered and murdered anyone they found there… He (the Mongol commander) and his men surrounded the Muslims and he ordered them



Bukhara



Altai Mountains on the border with Mongolia

to distribute the captives among themselves. It was a day of great weeping by men, women and children. Women were also distributed. Bukhara was completely devastated, as though it had not flourished yesterday. They raped the women while the people watched and wept, unable to do anything to prevent what was being done to them. Some of them did not accept that and chose death over it, fighting until they were killed… and those who surrendered were taken captive. They set fire to the schools and mosques and subjected the people to all manner of torture."[1] Other historians described the submissiveness that afflicted the Muslims, for they would gather together large numbers of them in an open space, then they would bind each other up and when they had finished doing that, the Mongol butchers would pass among them and slaughter them like sheep, without facing any resistance worthy of note from the victims.[2] They also committed acts of slaughter in Marw (Merv), Herat and other places.

In the early stages of the Mongol invasion, Jalaluddeen Mankbarti came to power and was able to gather big armies with which he met the Mongols in a number of battles, defeating them in some of them. However, the final result of these battles was that the Mongols conquered the Khawarizmian state and Jalaluddeen fled from the battle. News of the strength of the Mongols and their brutality spread to all corners of the Muslim world, which cast terror in to the ranks of the forces near to the regions conquered by the Mongols. Some of them even concluded peace treaties with the Mongols and sent troops to fight alongside them in other regions, out of fear of their wickedness, to the disadvantage of their Muslim brothers.

Likewise, the 'Abbasid Caliphate was tardy in taking measures to halt the

1) Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 9/332).

2) See: Isma'eel Al-Khalidi, '*Al-'Aalam Al-Islami Wal-Ghazw Al-Mughooli*' (p. 81).



Mongol advance. The Caliph himself (by his inaction) played a major role in the events that transpired; indeed, when Hulagu captured Baghdad and saw the great wealth in the Caliph's treasury, after capturing Caliph Al-Musta'sim, he gave him a plate full of gold and asked him to eat it. Al-Musta'sim, said, "How can I eat gold?" Hulagu replied, "If you know that gold cannot be eaten, then why were you storing it? Why did you not distribute it among your soldiers so that they would protect your kingdom from our army's attacks? And why did you not turn those iron gates into arrows and hasten to the banks of the River Jaihûn (Amu Darya) to prevent me from crossing?" The Caliph replied, "Thus it was ordained by Allah."[1] If the Caliph explained his weakness and failure to do what was required of him as Allah's Ordainment, then that which afflicted him (defeat and execution) was also Allah's Ordainment – and there is no power and strength except with Allah.

1) Dr. As-Sayyad, '*Al-Mughool Fit-Tareekh*' (p. 267).



Major Kyz-Kala, a fortress with corrugated, as if pleated, walls, located in ancient Merv which was one of the major cities standing on a silkway route. Once it was the capital of Turkmen-Seljuk Empire



Ancient city of Baghdad

The Fall of Baghdad and the 'Abbasid Caliphate:

The arrival of the Mongols in Iraq was preceded by gradual invasions of all of the eastern regions under the control of the 'Abbasid Caliphate and the Caliph did not move to oppose them; instead, he wasted time doing things that were of no benefit. He relied for an easy life on his Shi'ite Vizier, whose name was Mu'ayyiduddeen Ibn Al-'Alqami, who held secret written communications with the Mongol king, Hulagu. This Vizier worked at weakening the 'Abbasid Caliph's army by decreasing the number of troops, possibly with the agreement of Hulagu. He also sent funds to Hulagu to gain his friendship. In the year 653 A. H., Hulagu sent a letter to the 'Abbasid Caliph, Al-Musta'sim, asking him to provide him with troops to attack an Isma'eeli citadel in Al-Moot (Alamut) , but the Caliph refused to do so. Then in the year 655 A. H., Hulagu sent another letter to the 'Abbasid Caliph, threatening and warning him and demanding Mongol suzerainty over the Caliphate, as the Seljuks and others bad before. But the Caliph refused and exchanged threats with him. Hulagu's response was to make stronger threats than before.

At this point, the Caliph sought advice from his Vizier, Ibn Al-'Alqami, who advised him to reduce the size of the army and to send the expenditure saved as *jizyah* to Hulagu. Historians related another incident that occurred during this period, which indicates the disparity in the priorities of the 'Abbasid Caliphate, when compared with those of the Mongols: Badruddeen

Lu`lu`, the ruler of Al-Mawsil (Mosul), had established strong relations with Hulagu, due to fear of his evil, while at the same time, he continued his relations with the 'Abbasid Caliphate. One day, messengers came to him from Hulagu, asking him to reinforce him with weapons and mangonels and anything else required to bring down the walls of Baghdad, in preparation for an assault on Baghdad. At the same time, messengers came to him from the Caliph, asking him to send him a singing girl from his court who was renowned for her beautiful voice. The ruler of Mosul said, "Look at these two messengers and weep for Islam and its people."

The Mongol troops reached Baghdad and surrounded it from the east and the west. The defenders of Baghdad did not number more than ten thousand, at a time when the population of Baghdad numbered more than a million souls. There is no doubt that it would have been possible to organise a force of more than this to defend Baghdad, had the rulers been serious about it. The inhabitants also bore some of the responsibility, but they were all careless regarding this matter.



The House of Wisdom was a huge library in Baghdad and major intellectual center where you could find books and manuscripts about science, art and Greek literature

One of the historians described the situation of the soldiers present thus: "The forces of Baghdad were very few in number and their morale was extremely low; there were less than ten thousand horsemen and they were the last of the army. All of them had neglected their duty and many of them were begging in the markets and at the doors of the mosques. Poets recited verses bemoaning them and lamenting the state of Islam and Muslims – and all of this was due to the Rafidite Vizier, Al-'Alqami.[1] The situation of those soldiers who were present appeared on the surface to be good, but their morale was low; one of the Muslim cavalrymen described the difference between the appearance of the Mongol cavalryman and that of

1) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/200-201).



Hulagu (left) imprisons the Caliph among his treasures to starve him to death.
Medieval depiction from 15th century. (Wikipedia)

the Muslim cavalryman and the result of that, when he said, "The cavalryman on our side would go out to combat and under him was an Arabian horse, he would be fully equipped with weapons, as though he were a great mountain. Then the Mongol horseman would come out to him on a horse that was more like a donkey and in his hand was a spear that was like a spindle; he wore no suit (of armour) and carried no (other) weapons and anyone who saw him would laugh at him. But by the end of the day, they had inflicted a crushing defeat on us. That was the key to the evil, then the result was as you know."[1]

During the siege, Mu`ayyiduddeen Ibn Al-'Alqami, the Rafidite Vizier came out with his sons, his servants and his adherents and met with Hulagu, who treated him with honour and respect, for he had been in contact with him before his arrival in Baghdad. Ibn AL-'Alqami then returned to Baghdad by order of Hulagu, where he advised the Caliph to accept unconditional surrender. And indeed, the Caliph set out on the 4th of Safar, 656 A. H., accompanied by around seven hundred men, including his retinue, his servants, the emirs, the judges and the scholars. But no sooner had he reached the pavilion of Hulagu than insults were heaped upon him and the Caliph and seventeen leading personages were seized and taken to meet Hulagu. As for the remainder of the seven hundred, every last one of them was killed and his possessions plundered.[2]

1) Ibn Tabataba, '*Al-Aadab As-Sultaniyyah*' (p. 69).
2) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/203).

Then Hulagu met the Caliph and asked him about his wealth and his treasures and he sent with him the Vizier, Ibn Al-'Alqami and another Rafidite, Naseeruddeen At-Toosi to receive from him those treasures and keep them. The Caliph brought a large amount of gold and jewels from his palace, but he concealed other things. It was said that Hulagu accompanied the Caliph to his palace and said to him, "You are the host and we are the guests." On hearing this, the Caliph trembled.


Mongol cavalryman

Then the locks of the Treasury were broken and thousands of *deenars* and precious jewels were brought out from it. Hulagu did not care about them and distributed them among his followers; then he urged the Caliph to tell him about the treasures that had been buried and so the Caliph ordered that a hole be dug in the middle of the palace and they brought out a container filled with large pieces of pure gold. Hulagu rebuked the Caliph, asking him how he could keep so much gold and not spend it on preparing his troops.

After Hulagu had acquired all that he wanted from the Caliph, he ordered that he be killed in a loathsome manner; this was because he held the belief that if the blood of the Caliph and (other) kings was shed, they would be avenged for it. So the Caliph was placed in sacks and a carpet was placed over him, after which he was trodden upon until he died.[1] It was also said that the Mongols sat on him and ate their food, kicking him until he died.[2]

Prior to this, the killing of the Muslim people of Baghdad had begun and it continued after it, without distinction. Ibn Katheer says, "They turned upon the city, killing everyone they were able to, including men, women, and children, the old, the middle aged and the young. Many people went down into wells, toilets and sewage drains and they hid there for days without

1) Translator's note: According to Sir Henry Horworth, in '*History of the Mongols*' and other sources, the 'Abbasid Caliph was rolled up in a rug and trampled to death by horses.

2) See: Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/203).

emerging. A group of people gathered in hostels and locked the doors on themselves, but the Tatars (i.e. the Mongols) opened them by burning them or by smashing them and entered. The people fled to the highest places, but they were killed on the rooftops; so many were killed that the spouts ran with blood. Truly we are for Allah and to Him we shall return. Likewise, in the mosques and the places of worship people were slaughtered. No one was spared save the Jews and Christians and those who sought refuge with them or in the house of the Vizier, Ibn Al-'Alqami, including a group of merchants who had obtained a guarantee of safety in return for a large amount of money that they had paid to ensure their safety.[1] The Mongols killed so many of Baghdad's inhabitants that it was said that the number of dead reached eight hundred thousand and that the killing continued for around forty days. In the last sermon delivered in the Grand Mosque of Baghdad after thirty-four days had passed from the time of the slaughter, the *khateeb* said, "All praise and thanks be to Allah, Who brought death to the people of this city…" up to his words: "O, Allah, protect us in our affliction, the like of which has never been wreaked on Islam and its adherents before. Truly, we are for Allah and to Him we shall return."[2]



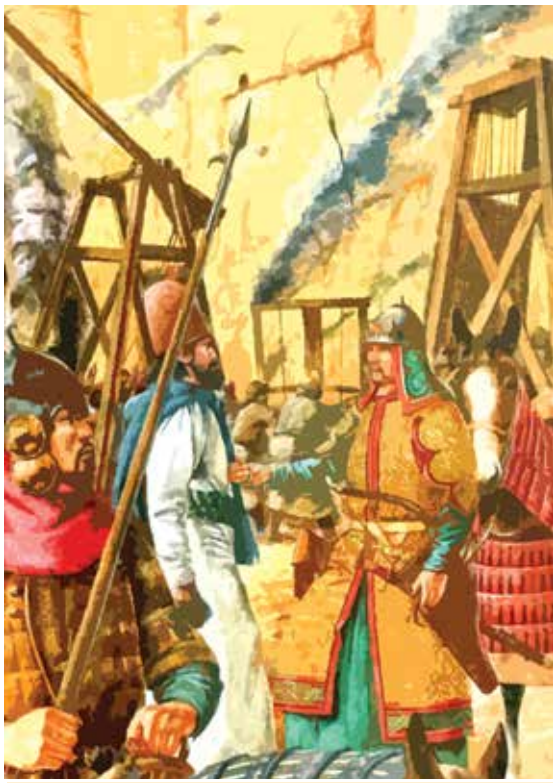
They also destroyed many of the city's mosques and its houses "and books containing knowledge on all topics were burnt. It was said that they built a bridge using them in place of bricks, along with clay and water. It was also said that the Mongols in Baghdad, headed by Hulagu, were forced to abandon the city because of the putrid air (caused by the rotting corpses)."

Hulagu appointed, the Rafidite, Muayyiduddeen Ibn 'Alqami, the former Vizier to the Caliph, as his governor in Baghdad. The fall of Baghdad had a major impact on Muslims and non-Muslims alike, for its fall was accompanied by the fall of the 'Abbasid Caliphate, which had ruled for more than five hundred years. And although they had suffered from weakness and humiliation for much of that time, the existence of the Islamic Caliphate had been seen as an important institution

1) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/201-202).

2) Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 7/51).

for the Muslims. Baghdad had existed for five centuries and was seen as the capital city of the Muslim world and the home of scholars, men of letters and thinkers. Many of the poets of Baghdad – some of them considered to be among the foremost in their field – lamented what had happened, including one who said:



Hulagu Khan at the Siege of Baghdad

"For the one who sheds tears at the news of Baghdad,

Why are you still here, when our loved ones have departed,

O, visitors to Az-Zawra`![1] Do not grieve,

What is the point when the occupants of the houses are gone,

The Caliph and his entourage and the places,

They honoured by their presence,

Have been obliterated and left desolate,

This calamity left a trail of tears in its wake,

That symbolised the disaster that had befallen them."

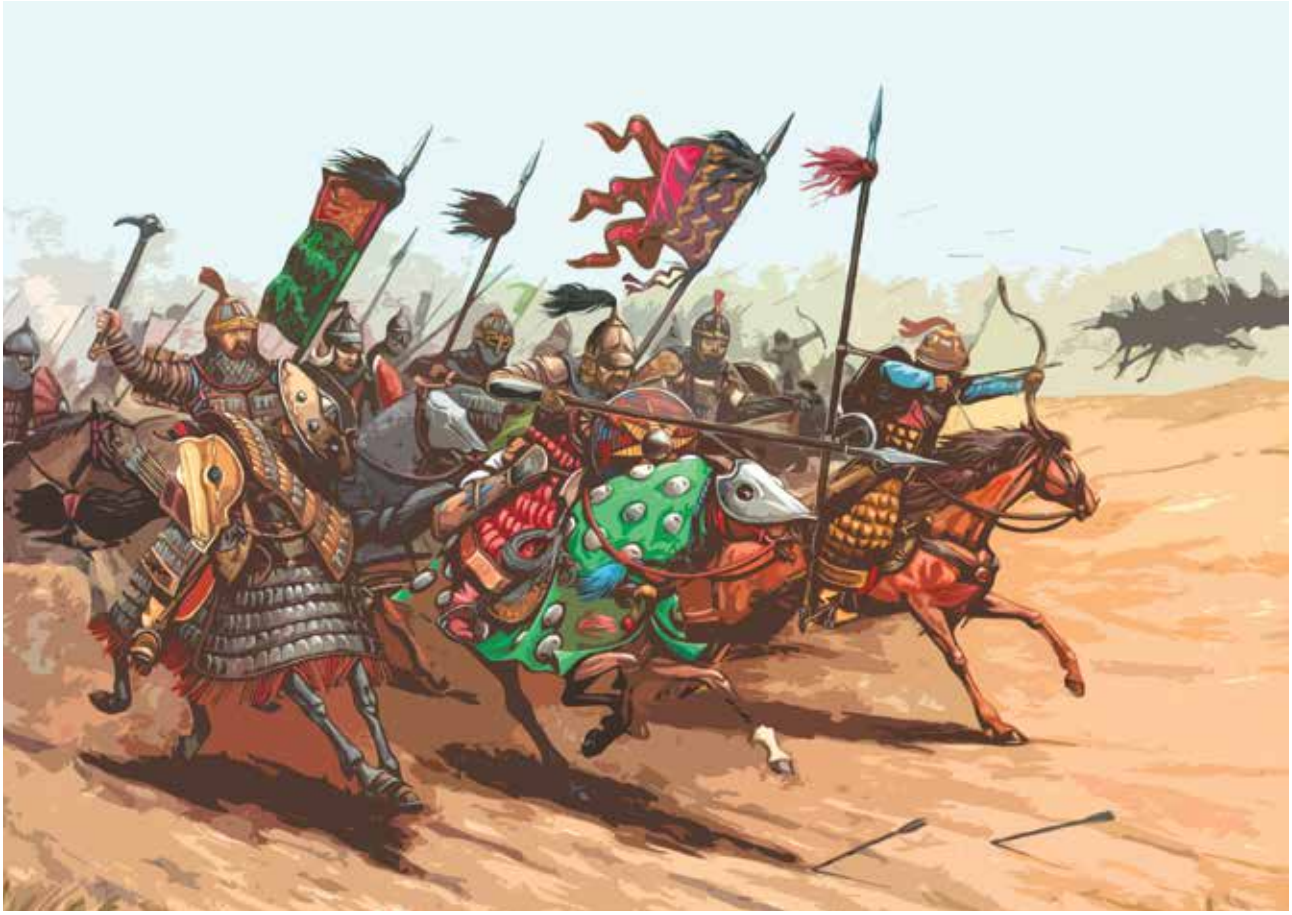
up to the end of the verse.[2]

And what made the affliction worse was that what had occurred was at the hands of an uncivilised people, who had shown no mercy to any person (from among the Muslims) and at the same time, the Jews and the Christians had not been subjected to any mistreatment.

The Christians in all corners of the world rejoiced at what had happened to the Muslims in Baghdad and they considered this to be a part of their war against them, since it had occurred at the end of the Crusades. Likewise, the presence of the Christian wives of some of the Mongol leaders caused the Crusaders to consider that what had happened was partly due to their actions and their planning, particularly since their emissaries had gone back and forth between the court of Hulagu and the Crusader kings.

1) Az-Zawra`: Baghdad.

2) Ibn Taghribirdi, '*An-Nujoon Az-Zahirah*' (vol. 7/50).

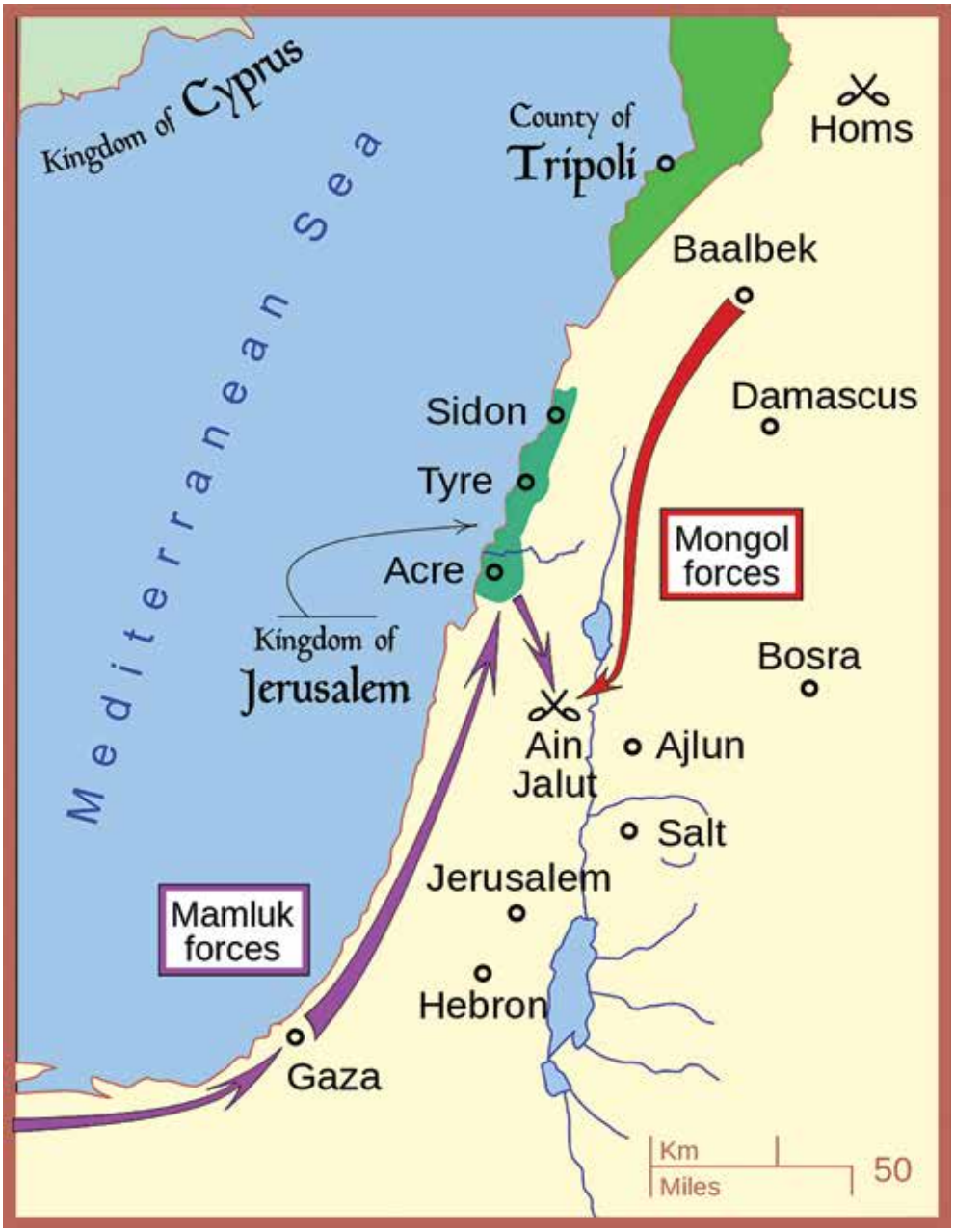


The Mongol Invasion of Ash-Sham:

After the Mongols conquered Iraq, they set out for Ash-Sham (Syria) and Al-Jazeerah, preceded by news of their victory in Baghdad and of the bloodshed they had wrought there, which played a major role in causing terror among the people – including the emirs and the common populace; indeed, it caused many of the emirs to surrender to the Mongol emissaries even before the arrival of their armies and to give them all that they asked for, some of them even going so far as to supply them with troops to take part in the conquest of the other Muslim lands. Added to that was the fact that the Christians in Syria – and particularly the Armenian king, Hethum – provided every support to the Mongols and took part with them in the conquest of some of the cities of Ash-Sham, including Halab (Aleppo) and Dimashq (Damascus). They even succeeded in reaching Palestine and came close to the border with Egypt.

The Battle of 'Ain Jaloot:

After the arrival of the Mongols in Palestine, their next objective was Egypt, which remained the primary stronghold in the Muslim world and was the only place that had the power to resist the Mongols. Their burning malice - which had set alight the eastern region of the Muslim world, Iraq and Syria



– was temporarily halted as the Mongol leader, Hulagu made plans for the conquest of Egypt. But before he implemented anything of that, he sent a terrifying letter to the Mamlook Sultan, Saifuddeen Qutuz, in Egypt., in which he threatened him and sought to intimidate him, saying, "The king, Al-Muzaffar Qutuz and all of the emirs of his land, along with the people of his kingdom in the land of Egypt and its surrounding regions, know that we are the army of Allah in his land. He created us from His Anger and He granted us mastery over those upon whom is His Wrath. So let you (Muslims) take a lesson from our occupation of all the lands and be restrained by our firm resolve, and may you be warned by the depravity of others. Surrender yourselves to us before the lid is lifted, at which point you will have cause to regret and your mistake will fall back upon you. We will show no mercy to those who weep, nor will we have pity for those who complain. You have heard how we conquered the lands, cleansed the earth of corruption and killed most of the people. So you are bound to flee and it is upon us to seek you out. What land can give shelter to you, what path can save you and what country can protect you? There is no salvation from our swords and no safety from our terror. Our horses are swift, our arrows are rending, our swords are lightning bolts, our hearts are like mountains and our numbers are like grains of sand. Your fortresses will not stop us, the armies that fight us will not benefit and your supplications against us will not be heard, for you have consumed what is unlawful and you will not be made virtuous by words, when you have violated covenants and oaths and waywardness and disobedience have become common among you. So receive tidings of humiliation and degradation:

﴿فَٱلۡيَوۡمَ تُجۡزَوۡنَ عَذَابَ ٱلۡهُونِ بِمَا كُنتُمۡ تَسۡتَكۡبِرُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَبِمَا كُنتُمۡ تَفۡسُقُونَ ٢٠﴾

Now this Day you shall be recompensed with a punishment of humiliation, because you were arrogant in the land without right and because you used to rebel and disobey (Allah).[Soorah Al-Ahqaf 46:20].

﴿وَسَيَعۡلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٖ يَنقَلِبُونَ ٢٢٧﴾

And those who do wrong will come to know by what overturning they will be overturned.[Soorah Ash-Shu'ara` 26:227].

So if anyone sought war with us, he should repent, while anyone who seeks our protection will be safe. So if you agree to our conditions and obey our

commands, you shall have what we have and you will be bound by that which we are bound. But if you oppose us, you will be destroyed. So do not destroy yourselves with your own hands. He who has been warned must be on his guard. You believe that we are the infidels and we believe that you are the wicked evildoers. We have been appointed over you by the Entity in Whose hands are authority, power and well devised laws. Your great numbers in our eyes are few and the strong one among you is despicable in our eyes. There is no path for your rulers except one of humiliation at our hands, so do not prolong your letter and be hasty in sending the reply..."[1] –



Fight between Mamluk and Mongol warriors (illustration by wikipedia)

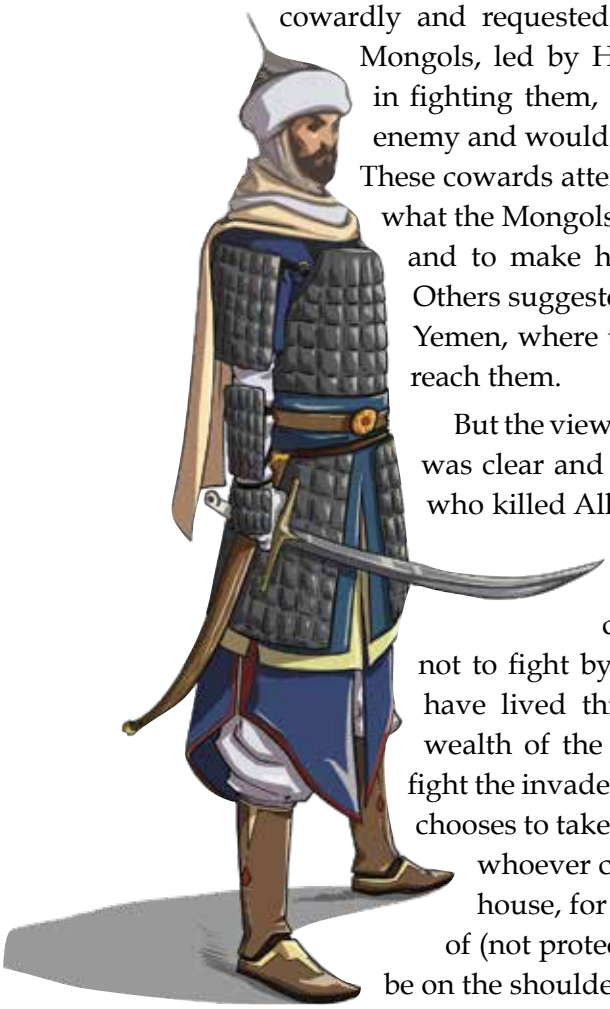
up to the end of the letter.

The Mamlook Sultan, Saifuddeen Qutuz (May Allah have Mercy on him) was renowned for his piety and his righteousness, he frequently attended congregational prayers, never drank alcohol, or indulged in worldly distractions or unlawful things. He was a sincere advisor for Islam and its adherents, he was loved by the people and they prayed for his well-being, even though he had only been Sultan for a few months.[2] On receiving

1) Al-Maqreezi, '*As-Sulook Ila Ma'rifah Duwal Al-Mulook*' (vol. 1/427).

2) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/225).

Hulagu's letter, he gathered the scholars, the commanders and the emirs and sought their counsel regarding what reply he should make to Hulagu. Many different opinions were expressed on the matter; some of them were cowardly and requested from Qutuz that he surrender to the Mongols, led by Hulagu, adding that there was no point in fighting them, since they had defeated every previous enemy and would no doubt be victorious over him as well. These cowards attempted to scare Qutuz, reminding him of what the Mongols had done in Syria, Iraq and other places and to make him afraid of their strength and power. Others suggested that they should flee to Al-Maghrib or Yemen, where the Mongols would no longer be able to reach them.



A digital sketch of Qutuz (Wikipedia)

But the view of Qutuz (may Allah have Mercy on him) was clear and resolute; he would fight these invaders, who killed Allah's slaves, laid waste to their cities and desecrated their places of worship. For these reasons, he responded to those commanders and emirs who urged him not to fight by saying, "O, emirs of the Muslims! You have lived through a time when you devoured the wealth of the Treasury and now you do not want to fight the invaders. As for me, I shall advance, so whoever chooses to take part in *jihad*, let him accompany me; and whoever chooses not to do so, let him return to his house, for verily, Allah is Aware of him and the sin of (not protecting) the sacred sites (mosques etc.) will be on the shoulders of those who remain behind."[1]

Then Qutuz (may Allah have Mercy on him) took steps to cut off any kind of negotiations with the Mongols; he did this by ordering the killing of Hulagu's emissaries and hanging them from the gates of Al-Qahirah (Cairo).[2] His departure with the troops to do battle with the Mongols was the strongest proof of his sincere intention to fight; and it was announced in Cairo and all of the provinces of

1) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/220).

2) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/220 and 225), Al-Maqreezi, '*As-Sulook Ila Ma'rifah Duwal Al-Mulook*' (vol. 1/429).

Egypt that the troops would be setting out for *jihad*.[1]

Qutuz then began to make his various preparations; these included the fact that the army required a great deal of money in order to prepare for the battle. For this reason, Qutuz considered the introduction of taxes and duties on the people to pay for the preparations for *jihad*. But he (may Allah have Mercy on him) did not decide the matter arbitrarily to impose these taxes on the people. Instead, he summoned the scholars and the commanders in order to consult them regarding it.

The judges and the commanders agreed with him concerning the imposition of taxes on the people, but he listened to words of truth from the Sultan of the scholars, *Shaikh* Al-'Izz Ibn 'Abdis-Salam (may Allah have Mercy on him), who said, "You and all of the emirs and rulers must pay whatever gold and other valuables you have; then if these funds are not sufficient, we should call upon the people to perform *jihad* with their wealth. But that the people should give their wealth while you hoard your gold and silver?!! Nay! You must set the highest example to the people."[2] These words of advice given by Al-'Izz Ibn 'Abdis-Salam were heard and heeded by Sultan Qutuz and he began by producing all of the monies and treasures that he had, before asking the people to help fight the Mongols with their money. Likewise, many of the emirs hastened to follow his example and they produced their treasures.

Qutuz's plan (may Allah have Mercy on him) was to make a sudden surprise attack on the Mongols, before they reached Egypt. This required of the Muslim army of Egypt that they pass along the coast, through Crusader-held territories, which, at that time were in a state of war with the Muslims, while having signed peace treaties with the Mongols. So the Muslims feared them and for this reason, Qutuz hastened to make contact with them, requesting them to allow the Muslims to pass through their territories and to remain neutral in the fight between the Muslims and the Mongols. And he threatened them that if they did not do so, he would turn the Muslim army against them. The Crusaders realised that Qutuz (may Allah have Mercy on him) was in earnest and so they agreed to remain neutral[3] and to await the result of the expected battle between the Muslims and the Mongols – and of course, it was to their advantage to do so anyway. The Muslim army made camp in the region of Ghazzah (Gaza) and there they completed their

1) Al-Maqreezi, '*As-Sulook Ila Ma'rifah Duwal Al-Mulook*' (vol. 1/429).
2) Ibn Taghribirdi, '*An-Nujoom Az-Zahirah*' (vol. 7/72-73).
3) Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/430).

preparations, after which they set out for the place of battle via the coast road, passing through some of the lands held by the Crusaders, which were free of any defenders. Some of the commanders tried to convince Qutuz to capture these Crusader territories, since they were devoid of any defenders, but he rebuked them and reminded them of Islam's teachings regarding the obligation to abide by covenants, no matter what the circumstances and that a Muslim does not take advantage of the enemy's situation to violate a treaty; and he was an excellent example of Muslim morality in this regard.

When the Muslims reached the region known as 'Ain Jaloot,[1] some of the emirs were hesitant about fighting the Mongols and so he (Qutuz) said, "I will meet the Tatars (i.e. the Mongols) by myself."[2] The Mamlook emirs and the rest of the Muslim forces heard this and were heartened thereby. He placed a vanguard of troops, commanded by Ruknuddeen Baibars, which went on ahead of the main army. This vanguard encountered a Tartar vanguard near to 'Ain Jaloot and Baibars engaged them, sending a message to Qutuz and the Muslim army, informing them of the situation. Qutuz then advanced with his troops and they reached 'Ain Jaloot at the same time as the Mongol army, which was led by Kitbuqha, one of Hulagu's subordinates, Hulagu having departed from Syria to deal with some matter in the east region of his homeland.

The battle and the encounter with the Mongols at 'Ain Jaloot took place on Friday, the 15th of Ramadân. The Muslim soldiers were in great fear of the Mongols, as a result of their previous actions (slaughter, torture etc.) in the Muslim lands and because their troops had never been defeated. However, the presence of Qutuz in the Muslim ranks and his encouragement of them to fight and seek martyrdom, in addition to their knowledge of his sincerity, played an important part in making the *Mujahidoon* steadfast and determined.

Before the start of the battle, Qutuz (may Allah have Mercy on him) encouraged his men to hold back from engaging the enemy, as he said, "until the sun has passed its zenith, the shadows begin to lengthen, the winds blow and the sermonisers and the people supplicate on our behalf in their prayers.[3] These actions were in accordance with the example of the Messenger of Allah ﷺ and the Companions ﷺ after him, who used to prefer that the fighting took place after the sun had passed its zenith. The battle started and the fighting was so fierce for the Muslims that the enemy almost routed them from their

1) 'Ain Jaloot: Literally, the Spring of Goliath.

2) Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (vol. 1/429).

3) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/226).



The battle of Ain Jalut (1260 C.E); Egyptian Mamluks vs Mongols (Wikipedia)

positions. But Sultan Qutuz (may Allah have Mercy on him) held his men firm and stood with them in certain places whenever he sensed weakness on their part, giving strength to them and firming their resolve. During the battle, he made a number of courageous stances, such as when his horse was killed and he found no one at the time to supply him with a remount, so he remained standing firmly on the ground as the fighting went on fiercely. Then when one of the emirs saw him, he dismounted from his horse and swore that the Sultan should ride it. But he refused and said to that emir, "I would not deprive the Muslims of your benefit." And he continued fighting on foot until a fresh horse was brought for him, upon which he remounted.

One of emirs rebuked him, saying, "Why did you not mount so-and-so's horse? Had one of the enemy seen you, he would have killed you, and Islam would have been destroyed because of you." He replied, "As for me, I would have gone to Paradise, while as for Islam, it has its Lord, Who will not cause it to be lost. Many are the kings who have been killed, yet others who protected it took their place and Islam has not been lost."[1] Qutuz (may Allah have Mercy on him) fought with rare bravery and heroism and his voiced

1) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/225).



could be heard as he repeatedly implored Allah, saying, "O, Allah! Render Your slave, Qutuz, victorious."

The Tatars (i.e. the Mongols) launched a fierce attack against the left flank of the Muslim army and they almost routed them, but Qutuz and some of the emirs succeeded in holding the enemy back until the left flank had consolidated their position. Qutuz (may Allah have Mercy on him) showed conspicuous bravery at that moment, by calling out during the fighting, "O, Islam! O, Islam! O, Islam!"[1]

The fighting was intense, but the final victory was for the Muslims, the Mongol leader, Kitbugha Noyan, being killed during the battle and his son being captured. The Mongol army was routed and none but a few of those who fled survived. When the Sultan saw that the enemy had been routed, he dismounted from his horse and placed his forehead in the dust, in humility to Allah, Most High. Then he offered a two *rak'ah* prayer on the battlefield, in order to give thanks to Allah for granting victory to the Muslims. Some of those taken captive by the Muslims included men who had joined up with the Mongols, including the Muslim emirs of Syria. Qutuz (may Allah have Mercy on him) ordered that their heads be cut off and he did not accept intercession from anyone. This was a punishment for their betrayal. The people in all corners of Syria were likewise captured and killed including the Mongols and their allies from among the emirs and troops and those who benefited (from association with them). These also included a Rafidite *shaikh*,

1) Al-Maqreezi, *'As-Sulook Ii Ma'rifah Duwal Al-Mulook'* (part 2/vol. 1/431).

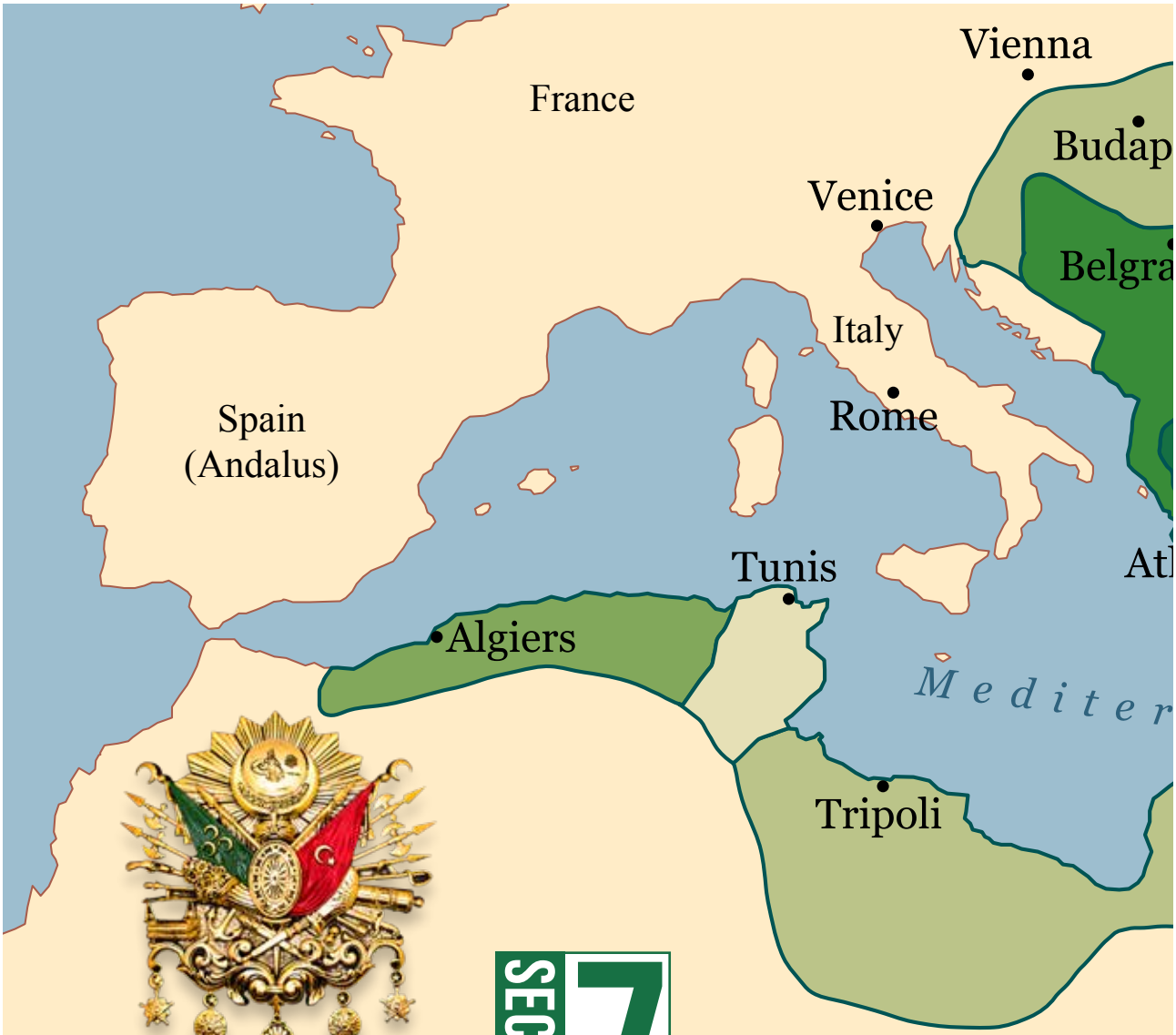
who had been a willing tool of the Tartass (i.e. the Mongols), collecting the people's wealth for them.[1]

The Muslims succeeded once more in enforcing their rule over their lands and in suppressing the Christians, who had behaved arrogantly during the Mongol rule in Damascus and other places.[2]

After Saifuddeen Qutuz's victory, he began the reorganisation of the lands of Ash-Sham (Syria) and the mobilisation of the army. He established justice and security therein. This battle also resulted in Syria being reunited into a single state and the removal of those emirs who had submitted to the Mongols and those who had seceded in order to further their own ends, to the detriment of the Muslims in general. After the battle, Egypt became the pivotal power in the Muslim world and was not rivalled by any other land. In addition, the Mongol rulers began to view the Muslims with a new respect and some of their leaders attempted to establish good relations with the Muslims and to conciliate them, rather than opposing them.

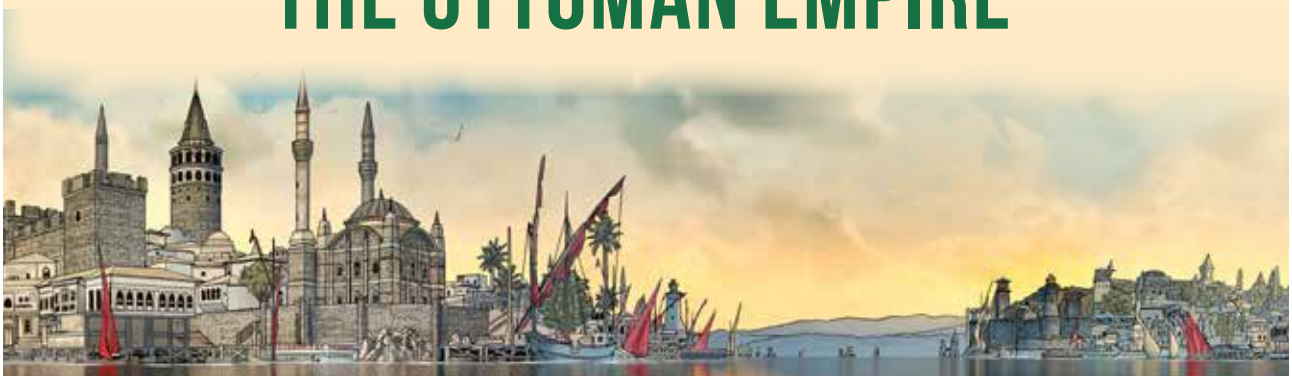
Saifuddeen Qutuz (may Allah have Mercy on him) was martyred two months after the Battle of 'Ain Jaloot, in unclear circumstances.[3] After his death, Az-Zahir Baibars succeeded him and during the first days of his rule, the Mongols made another attempt – organised by Hulagu himself – to invade Ash-Sham, but Az-Zahir Baibars succeeded in repulsing them and routing them, after which they returned unsuccessful.[4]

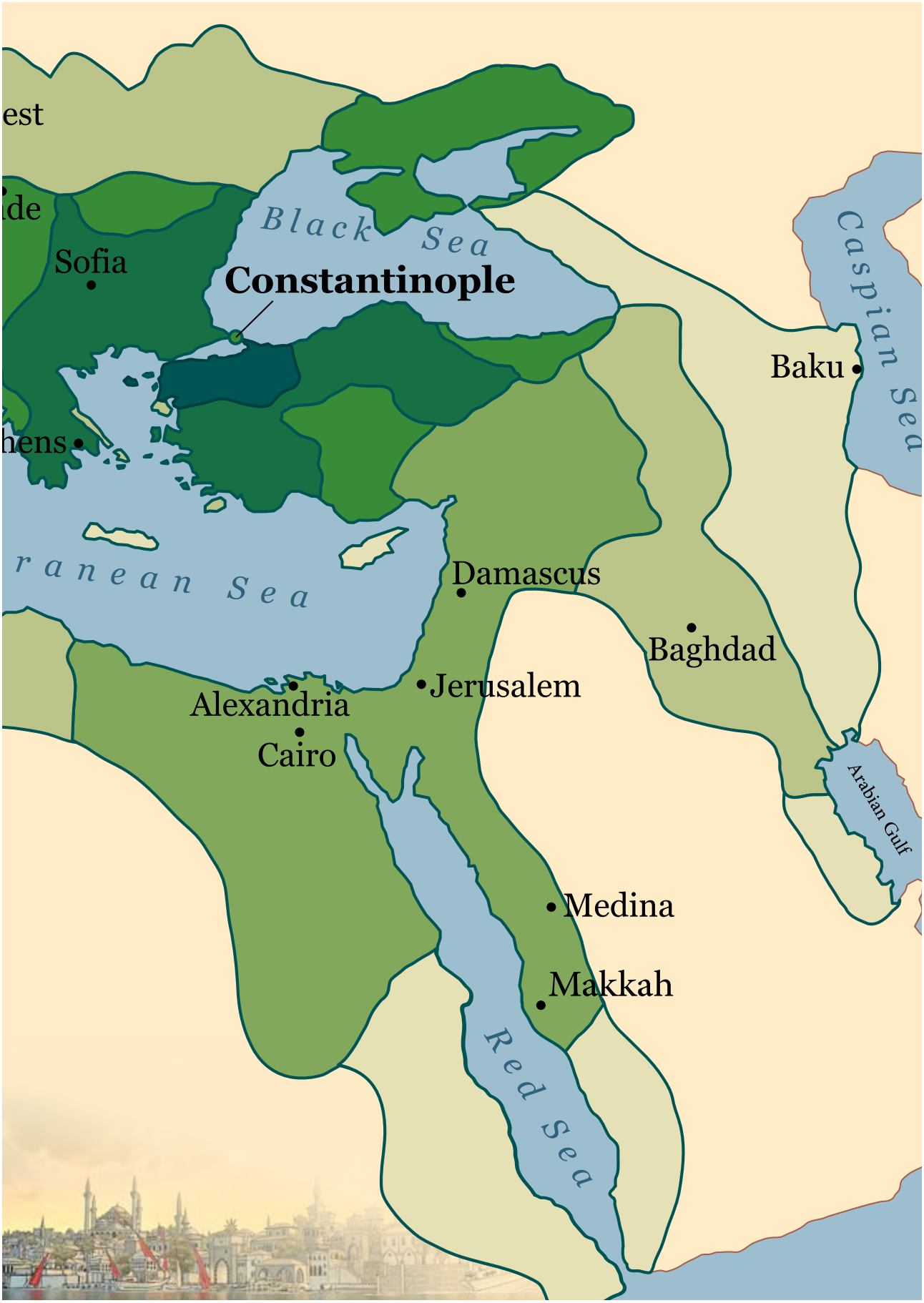
1) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/221).
2) Al-Maqreezi, '*As-Sulook li Ma'rifah Duwal Al-Mulook*' (part 2/vol. 1/432).
3) Translator's footnote: According to Al-Maqreezi and Ibn Taghribirdi, Baibars himself may have been behind his assassination. And Allah knows better.
4) Ibn Katheer, '*Al-Bidayah Wan-Nihayah*' (vol. 13/223).

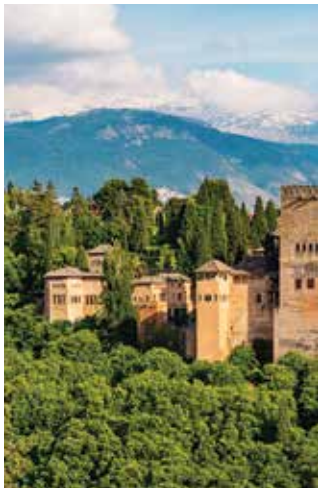


SECTION 7

THE ERA OF THE OTTOMAN EMPIRE




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Sofia
Black Sea
Constantinople
Caspian Sea
Baku
hens
ranean Sea
Damascus
Baghdad
Jerusalem
Alexandria
Cairo
Arabian Gulf
Medina
Makkah
Red Sea



The Fall of Al-Andalus

(and the Destruction of Gharnâtah [Granada]) in 897 A. H.

From the time of its conquest and for many centuries after that, Al-Andalus was a beacon for the world, a centre of Monotheism and a stronghold of Islam. It contained a mixture of states, rulers, emirs and leaders from different lineages and tribes. It passed through phases of strength and weakness. The most prominent days of strength were those of 'Abdur-Rahman Nasir, while the most renowned age of weakness was the first era of the petty rulers of the fiefdoms (at-tawa`if) of Al-Andalus, prior to the Battle of Az-Zallaqah (Slippery Ground), in 479 A. H.[1] and the eras that followed it, especially after the increasing fragmentations of the Muslim states and the alliances made by some of them with their enemies, the Christians princes, against their Muslim brothers. This led to a gradual decrease in the Muslims' power in Al-Andalus, as its cities and fortresses fell, one by one, to the Spanish Christians.

1) *Az-Zallaqah*: This refers to the Battle of Sagrajas, which was a battle between the Al-Murabit (Almoravid) army led by Yoosuf Ibn Tashfeen and an army led by the Castilian king, Alfonso VI. The battleground was later called *Az-Zallaqah* (Slippery Ground) because the warriors were slipping all over the ground due to the tremendous amount of blood shed that day, which gave rise to its name in Arabic.In English it is also called Sacralias.



By the end of the ninth century of the Hijri calendar, nothing remained in the hands of the Muslims except the Kingdom of Gharnâtah (Granada), which held a small number of cities and ports and the famous Al-Hamra` (Alhambra) Palace, which rises from the mountain on which it was built and towers over the surrounding residences and whose rulers occupied themselves with opulence, construction (of vanity projects), fine food and music, rather than preparing and strengthening their forces.

Gharnâtah (Granada) had lived under the rule of Banu Al-Ahmar for around two hundred and fifty years prior to its fall and for a long period of that time, its rulers had been subservient to the Christian rulers in Al-Andalus, paying taxes to them and observing with their own eyes the fall of the Muslim cities of Al-Andalus, one after another, at the hands of their enemies, without exciting their feelings at all, or serving as a warning to them of the danger that was approaching them.

The kings of Banu Al-Ahmar, in addition to their payment of taxes to the kings of Castille, vacated fortresses, castles and cities one by one that had been in their hands and gave them to the kings of Castille, as a result of which, they became gradually weaker and the land area under their control shrank, as did the number of their inhabitants, and their power dwindled. Al-Maqrî At-Tilmisani said, "They did not destroy houses and dwellings and they did not capture towns and cities of the peninsula except after they had succeeded in sowing the seeds of discord, striven to create disunity between

the Muslims, disseminated deception and treachery among the rulers of the peninsula and deviously incited them and beguiled their rulers with temptations. But as long as their opinion was united and the scholars' hearts were joined together in obedience, war might go in their favour, or it might go against them. But there were always men available for *jihad* in Allah, Most High's cause and there was a wide battlefield available on which to defend themselves and they had purpose and were able to improvise (in battle)."[1]

But more dangerous than this was the fact that at times, they were forced to help the Christians fight against their Muslim brothers in other parts of Spain; the fall of Ishbeeliyah (Seville), which occurred in the year 646 A. H. at the hands of Ferdinand III, was brought about with the help of Nasr Ibn Yoosuf alias Ibn Al-Ahmar, at a time when the other petty rulers were aligning themselves with the Christians against their Muslim brothers. Al-Maqrî At-Tilmisani said, "When the principal states of Al-Andalus, such as Qurtubah (Cordova), Ishbeeliyah (Seville), Tulaitalah (Toledo), Mursiyah (Murcia) and others had been taken, the Muslims withdrew to Gharnâtah (Granada), Al-Mariyyah (Almeria), Mâlaqah (Malaga) and other such places. The kingdom became straitened after having once been broad and spacious and the dragon of the enemy began to devour the cities and fortresses, piece by piece and to break the branches that joined those lands, one after another. And rule of this remaining petty piece of the peninsula was in the hands of Banu Al-Ahmar."[2]

And in spite of the Muslims of Granada feeling themselves under threat, they did not do what was required to combat it.

In the years prior to the fall of Gharnâtah (Granada), the power of the Christians in Al-Andalus increased greatly due to the uniting of the kingdoms of Aragon and Castille, King Ferdinand of Aragon having married Queen Isabella of Castille. These two kingdoms became one and their armies worked together and were powerful, at a time when differences between the remaining Muslim states in Al-Andalus were increasing. So great were the differences between their emirs that towards the end of their rule, Gharnâtah and the territories under its control split into two states, due to a dispute between the Emir of Gharnâtah (Granada), Abu 'Abdillah Muhammad An-

1) Al-Maqrî At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/508).

2) Al-Maqrî At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/438).



Nasri – the last Emir of Gharnâtah (Granada) – and his uncle, Muhammad, who was known as *Az-Zaghl* (the Angry).

This dispute allowed Ferdinand and Isabella to isolate the emirates of Wadi Aash (Guadix), Al-Mariyyah (Almeria) and the territories under their control; and they captured them and ruled over them without the people of the city of Gharnâtah (Granada) doing anything to help their brothers and without Abu 'Abdillah An-Nasri, their emir, offering any support to his uncle.

The Christians of Al-Andalus began to gather around the borders of Gharnâtah (Granada) and they captured the territories subject to it, surrounding them and preventing any help from reaching them. Many of the inhabitants of the border regions fled to Gharnâtah (Granada), causing an increase in the population and a subsequent shortage of food.[1]

Then in Muharram of the year 897 A. H., the Christians of Al-Andalus,

1) Al-Maqrî At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/435).



Spain, Seville. Spain Square, a landmark example of the Renaissance Revival style in Spanish architecture

under the leadership of the rulers of Castille, Ferdinand and Isabella besieged Gharnâtah (Granada), the last stronghold of the Muslims in Al-Andalus, which was ruled by Abu 'Abdillah Muhammad An-Nasrî, who was unprepared for confrontation with the enemy, as was his duty.

Some of the *Mujahidoon* among the people of Al-Andalus, headed by Moosa Ibn Abil Ghassân, attempted to dissuade the people from surrendering and to warn them that the Castillians would not abide by any treaty they signed, should they surrender.[1]

But finally, on the 2nd of Rabee' Al-Awwal, in the year 897 A. H. (corresponding to the 2nd of January, 1492 C. E.), Gharnâtah (Granada) – the final Muslim stronghold in Al-Andalus – surrendered to the Catholic kingdom. [2]

1) Muhammad Ibn 'Abdillah 'Anan, '*Mawaqif Hasimah Fee Tareekh Al-Islam*' (p. 313).
2) G. S. Colan, '*Andalusia*' (p. 139).



A peace treaty was signed and the city was surrendered; the treaty was a lengthy one and had numerous conditions attached to it – seventy-six in all. It provided a guarantee of protection for the old and young, for their persons and for their families and an assurance that the people would be allowed to remain in their localities, their houses and their lands. They were also to be permitted to continue to practice the *Sharee'ah* (Islamic Law); and it was stipulated that no one would judge them except by the *Sharee'ah*. The mosques were to remain untouched, as were the religious endowments. The Christians were not to enter a Muslim's house or extort anything from them. No one was to be placed in authority over them except a Muslim or a Jew who had been previously placed in authority over them by their Sultan. All of those held captive in Gharnâtah (Granada) were to be freed wherever they were, in particular some individuals whose names were specified in the treaty. Those Muslim captives who had fled

and entered Gharnâtah (Granada) would not be subject to the authority of their former owners or anyone else and the Sultan would pay his price to his former owner. Whoever chose to cross over to North Africa should be allowed to take their departure within a certain time, and be conveyed thither in the Sultan's ships, and without any pecuniary tax being imposed on them, beyond the mere charge for passage and that after the expiration of that time, no Muslim should be prevented from departing, provided he paid, in addition to the price of his passage, the tithe of whatever property he might carry along with him. It was further stated that no one would be held accountable for offences committed by others. No person who had embraced Islam would be forced to return to the Christians and their religion, while if any Muslim became Christian, his adoption would be suspended for a number of days until his situation was clear. Then a Muslim judge and a Christian judge would come and question him. If he refused to return to Islam, he must be permitted to follow his own inclination. No Muslim who had killed a Christian in battle was to be held to account for it and whatever booty he had captured from the Christians during the era of enmity was not to be taken from him. A Muslim was not to be obliged to provide hospitality to Christian troops, nor was he to be sent away to any particular place against his will. No increase was to be made to his taxes over and above what was usual and all the oppressive taxes lately imposed were to be immediately suppressed. No Christian was to look over a Muslim's wall or into the house of a Muslim or enter any of the mosques. A Muslim was to be permitted to travel throughout the lands of the Christians and be perfectly secure in his person and his property. No badge or distinctive mark was to be put upon them, as was done with the Jews and the *Ahl Ad-Dajn*.[1] No *mu`azzin* was to be interrupted in the act of calling the people to prayer, and no Muslim was to be molested either in the performance of his daily devotions or in the observance of his fast, or in any other religious ceremony, but if a Christian should be found laughing at them he should be punished for it. They should be exempt from paying any taxes for a specified number of years. Finally, it was stipulated that the Lord of Rome (i.e. the Pope) should be requested to give his assent to the

1) *Ahl Ad-Dajn*: Meaning domesticated or tame, it is term of insult, and in this context it implies the humiliated status of those that willingly submitted to the Spanish Crown.

above conditions, and sign the treaty himself."[1]

It was reported that the mother of Abu 'Abdillah Muhammad An-Nasri said to him, "Why do you weep like a woman for the kingdom that you did not defend like a man."[2]

According to this treaty, it was incumbent upon the Christian kings to abide by it, but they violated its conditions one after another, due to pressure from the priests and bishops in the church.[3] After Abu 'Abdillah Muhammad left Al-Hamra` (Alhambra) Palace, weeping, they entered it. He moved temporarily to the region of Al-Bashârah in Al-Andalus and in the following year, he departed forever for the land of Al-Maghrib, where his condition went from bad to worse; Al-Maqrî At-Tilmisani described his situation in the following words: "After moving from Maleeliyah (Melilla) to the city of Fas (Fez), the aforementioned Sultan, with his wives and his sons, making excuses for what he had done and yearning for what he had left behind him. In Fas, he built some palaces for himself in the style of the buildings of Al-Andalus, which I, myself saw and entered. He died (may Allah, Most High have Mercy on him) in Fas in the year 940 A. H. and was buried in front of the *musalla*,[4] outside Bab Ash-Sharee'ah. He left behind two sons, one named Yoosuf and the other named Ahmad and his descendants reside in Fas until now. I knew his offspring in Fas in the year 1027 A. H.; they used to take from the endowments for the poor and the needy and they were considered to be from among the importunate beggars. And there is no power and no strength except in Allah. [5]

Many poems were written in lament for the loss of Al-Andalus, including the work of Abul Biqa` Ar-Rundi who said in his long poem:

.... ask Valencia how is the state of Murcia;
and where is Jativa (Shâtibah) and where is Jean?
Where is Cordoba, the home of the sciences,

1) Al-Maqrî At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/525-526).
2) Dr. 'Abdul Haleem 'Uwais, '*Dirasah Lisuqoot Thalatheena Dawlah*' (p. 53).
3) 'Abdullah Muhammad Jamaluddeen, '*Al-Muslimoon Al-Munassaroon Aw Al-Muriskiyoon Al-Andalusiyoon – Safhah Muhmalah Min Tareekh Al-Muslimeen Fil-Andalus*' (p. 33).
4) *Musalla*: An open space where *'Eid* prayers are held.
5) Al-Muqri At-Tilmisani, '*Nafh At-Teeb*' (vol. 529).

and many a scholar whose rank was once lofty in it?

Where is Hims[1] *and the pleasures it contains,*
as well as its sweet river overflowing and brimming full?

(They are) capitals which were the pillars of the land,
yet when the pillars are gone, it may no longer endure!

The tap of the white ablution fount weeps in despair,
like a passionate lover, Weeping at the departure of the beloved,

Over dwellings emptied of Islam that were first
vacated and are now inhabited by unbelief,

In which the mosques have become churches
wherein only bells and crosses may be found,

Even the mihrabs weep though they are solid,

Even the pulpits mourn though they are wooden!

Have you no news of the people of Andalus?

For caravas have carried forth what men have said (about them),

How often they weep and implore us, who are being killed and captured,

While no man moves for their help?

What means this severing of the bonds of Islam on your behalf,

When you, O slaves of Allah, are their brethren?

O, who will redress the humiliation of a people who were once powerful,
A people whose condition injustice and tyrants have changed?

Yesterday they were kings in their own homes,

But today they are slaves in the land of the infidel!

Thus, were you to see them stranded, with no one to guide them,

Wearing the cloth of shame in its different shades,

And were you to behold their weeping when they are sold,

The matter would strike fear into your heart and sorrow would seize you,

My Lord! Many a mother and child have been parted,

As souls and bodies are separated!

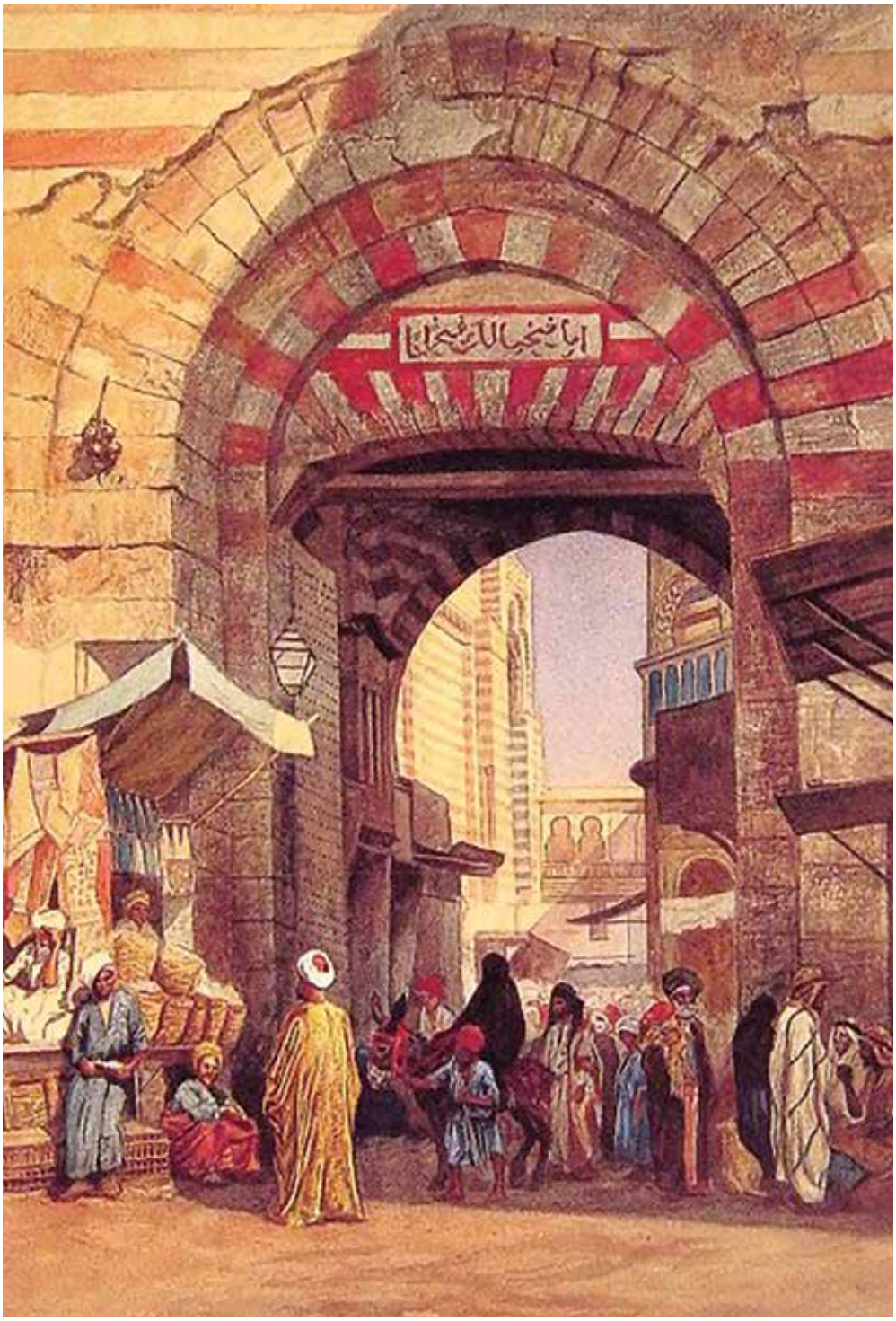
1) The Muslim force that conquered Seville in 711 AD also contained Syrian Mujâhidîn in it, who inhabited in the same city and named it Hims in memory of the Syrian city of Hims. It lay on the bank of a river, i,e. the Guadalquivir (Wad al- Kabîr) (Note by Mohsin Farani)

And many young girls, like the sun when it rises,
As though they are rubies and pearls,
are led off to rape them by barbarians against their will,
While her eyes are in tears and their heart is stunned,
The heart melts with sorrow at such (sights),
If there is any Islam or belief in that heart!"[1]

Pressures increased on the Muslims in Al-Andalus soon after the Christians took control; Al-Muqri At-Tilmisani said, "Then the Christians violated the treaty and infringed its conditions, one after another, until the stage was reached in the year 904 A. H. where they forced the Muslims to become Christian, following certain events, the most difficult of which for them was that they said that the priests had decided that all of those Christians who had embraced Islam must return to unbelief. They did so and the people talked about the matter, but they made no effort (to resist it) and they had no power. Then they went even further: they would say to a Muslim man, "Your grandfather was a Christian and he became a Muslim, so you must return to Christianity." When this became unbearable to the people of Al-Bayazeen (Albaicin),[2] they rose against the rulers and killed them; and this was the excuse used by the Christians to justify forced conversions. They said, "Because the law issued by the Sultan states that whoever rebels against the rulers shall have no punishment other than death. However, should he become Christian, he shall be spared from death." The result was that all of them – both city and country dwellers – became Christian. One community refused to become Christians and they segregated themselves from the people, but this did not help them. Other villages and towns in places such as Balfiq, Andras and others resisted, but the enemy massed their forces against them and they slaughtered or captured them all."[3]

During a period lasting less than four years from the time of the fall, the treaty was forgotten and the conversion of all of the mosques into churches

1) Al-Maqri At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/487).
2) Al-Bayazeen or Albaicin: A district of Gharnâtah (Granada), inhabited at that time mainly by Muslims who traded in a bird of prey i-e-baz (falcon).
3) Al-Maqri At-Tilmisani, '*Nafh At-Teeb*' (vol. 1/527).



The Moorish Bazaar - Al-Andalus - Wikipedia, the free encyclopedia

was completed; and they remain churches to this day.[1]

The Muslims were subjected to torture and force in order to make them convert to Christianity and forsake Islam. Those who hid their Islam and practised it in secret and were then discovered would be taken before courts that were renowned for their injustice and the like of which had not previously been seen in the history of mankind. They would sentence those who continued to follow Islam to death by being burnt alive, along with any Islamic books that remained with them.[2] They were known to historians as "Moriscos" [3] and many of the Muslims were forced to flee from Al-Andalus to North Africa.

1) Muhammad 'Abdullah 'Anan, '*Mawaqif Hasimah Fee Tareekh Al-Islam*' (p. 314).
2) Muhammad 'Abdullah 'Anan, '*Mawaqif Hasimah Fee Tareekh Al-Islam*' (p. 315).
3) Many books have been written about the Moriscos , including the book of Muhammad 'Abdullah 'Anan, entitled, '*Nihayah Al-Andalus* The End of Al-Andalus', 'Abdullah Muhammad Jamaluddeen, '*Al-Muslimoon Al-Munassaroon Al-Muriskiyoon Fil-Andalus Wa Ghairuhum* (The Muslim Moriscos Forced to Convert to Christianity in Al-Andalus and Others.

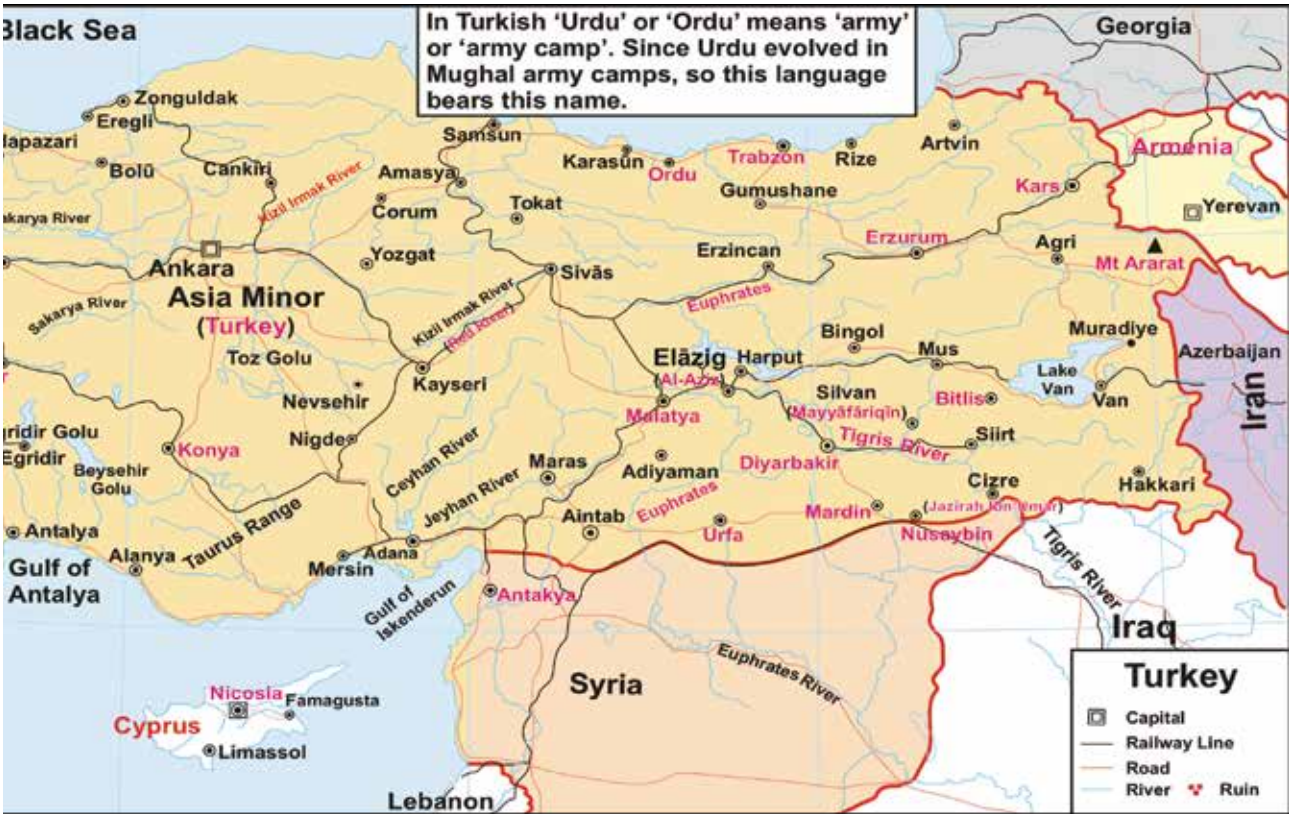
Conquests During the Era of the Ottoman Empire:



At the beginning of the seventh century of the *Hijri* calendar – to be precise, in the year 617 A. H. – some of the clans from among the Turkmen tribes in Central Asia began to move westwards, away from the invading Mongol tribes, who had begun to slaughter and spread corruption throughout the eastern regions of the Islamic world. Many of these clans returned to their original homelands once they realised that they would be safe there in those regions. Some of them, led by Ertugrul Ibn Sulaiman (Suleiman), stayed in the Seljuk regions of Anatolia, in order to obtain permission from the Seljuk Sultan, 'Ala`uddeen, to make a home in his lands. During the time when Ertugrul was roaming the flat lands of the region with his clan and they passed close by a battle that was being fought between the Seljuk army, led by 'Ala`uddeen himself, and one of the Byzantine armies[1]. Ertugrul immediately went forth to help the Muslim Seljuks against the Byzantines and this help played a major role in the victory won by the Muslim Seljuks over the Byzantines. The Seljuk Sultan realised that the battle had been won due to Ertugrul and his forces and he granted them land on the western borders of Anatolia, close to the ports of Byzantine Empire,[2]

1) In fact the battle was going on between the Seljūk Sultan and one of the Mongol armies, and not a Byzantine army. (Note by Mohsin Farani)

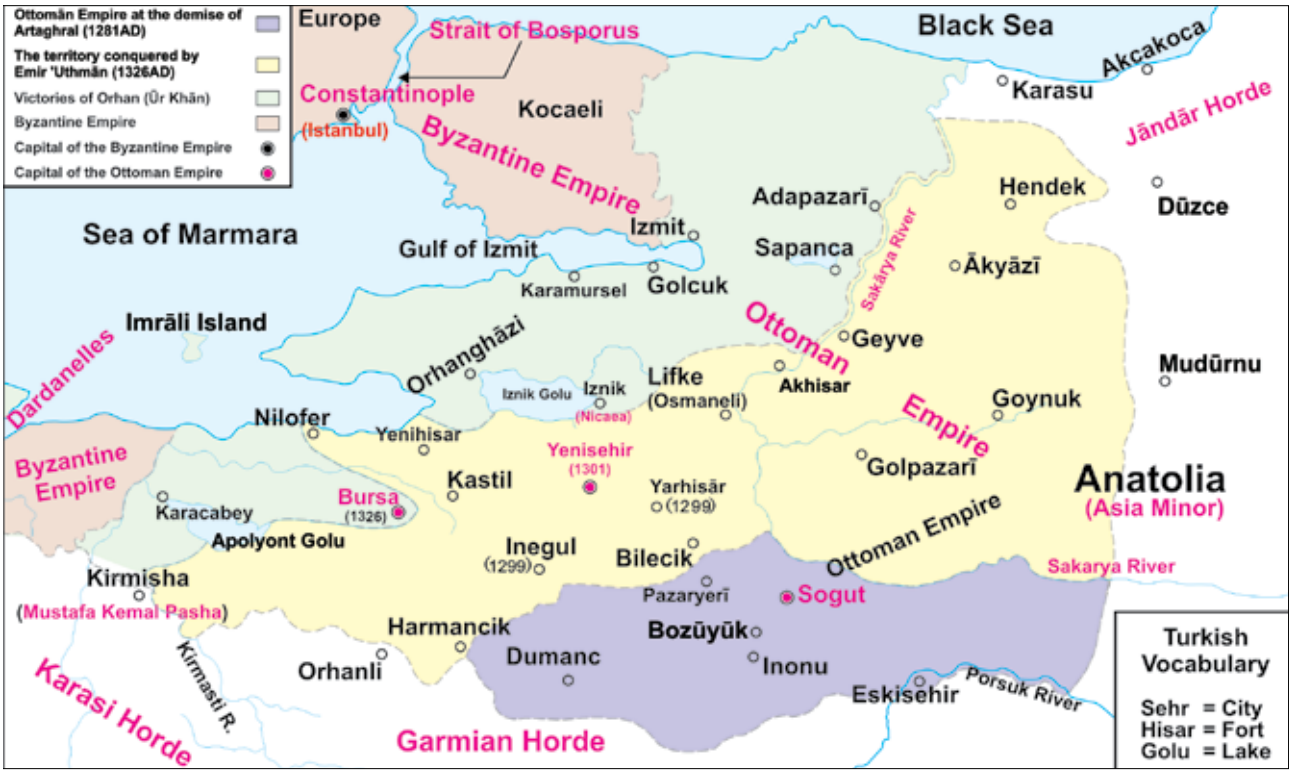
2) Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 115). See also: Dr. Muhammad Harb, '*Al-'Uthmaniyoon Fit-Tareekh Wal-Hadharah*' (p. 14), Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 27).



thereby affording them the opportunity to expand their territory at the expense of the Byzantines. The Seljuks also obtained a powerful ally and partner in their *jihad* against Byzantine Empire. An intimate relationship developed between this emerging state and the Seljuks, as a result of the presence of a common enemy, in addition to some other matters; and this relationship continued throughout the life of Ertugrul. Then when he died in the year 687A. H. (1288 C. E.),[1] he was succeeded by his son, 'Uthman, who continued with the policy of his father, in expanding his territory into the lands of the Byzantines.[2] He succeeded in conquering important Byzantine citadels, which impressed the Seljuk Sultan, 'Ala`uddeen III and caused him to honour 'Uthman and bestow special royal titles on him. Then weakness began to afflict the Seljuks, as a

1) Al-Qarmani, '*Tareekh Salateen Aali 'Uthman*' (correction in the name of Al-Jabi (p. 10), Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 116). (In fact Artughrul (Ertugrul) died in 1288 C.E.(687 A.H) in his very old age and in the same year 'Uthman Khan succeeded him. And on the death of Sultan 'Ala'uddeen in 1299 (699 A.H) he became an independent ruler.(Note by Mohsin Farani)

2) Muhammad Fu`ad Al-Koobreeli, '*Qiyam Ad-Dawlah Al-'Uthmaniyah*' (p. 180), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 115), Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 29).



Expansion of the Ottoman Empire

result of various factors, including the invasion of the Mongols and the death of Sultan 'Ala`uddeen in the year 699 A. H. [1] After his death, his emirs declared their territories independent and 'Uthman Ertugul became the independent ruler of his own lands in Anatolia. He took for himself the title of Sultan of the Ottomans and he is rightly held to be the founder of the Ottoman Empire.[2]

He established Yenisehir as his capital and in this way the Ottoman Empire appeared for the first time on the world stage. The Sultan's descendants began to expand the frontiers of their state into the Muslim lands and into the lands of Europe. They faced powerful forces both within and outside the Muslim lands, in particular in Europe. In the year 923 A. H., Sultan Salîm succeeded in defeating the Mamlooks who held the 'Abbasid Caliphate in Cairo and thus he captured Egypt, Syria, Lebanon, Al-Hijaz and Jordan.[3]

1) Al-Qarmani, '*Salateen Aali 'Uthman*' (p. 11), Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 118).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulya*' (p. 90).

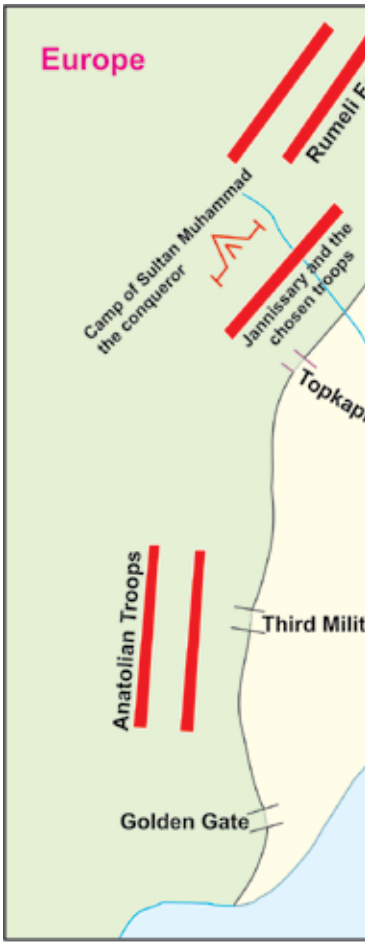
3) See: Dr. Ahmad Fu`ad Mutawalli, '*Al-Fath Al-'Uthmani Lish-Sham Wa Misr...*', Dar An-Nahdhah Al-Misriyah, Cairo, 1976 C. E.

After that the Caliphate was transferred to Ottoman Sultan, Selim I.[1] Before the Caliphate fell into the hands of the Ottomans, they had already fought numerous battles against the Europeans in Europe itself and in the Mediterranean Sea. But once they had taken over the Caliphate, their opposition to Christian Europe became more evident and they fought *jihad* against them on various battlefields and in several European countries. They also fought in the Muslim lands after malicious attacks made by the Europeans against the Muslim world, including those that occurred at the start of the tenth century of the *Hijri* calendar when Geographic explorations were made, or the second attacks, in the thirteenth century. And the Ottoman *jihad* against Europe continued until the fall of the Ottoman Caliphate, which occurred immediately after WWI.

1) See: Dr. Muhammad Harb, '*Al-'Uthmaniyoon Fit-Tareekh Wal-Hadharah*' (p. 27).



The Fall of Constantinople:

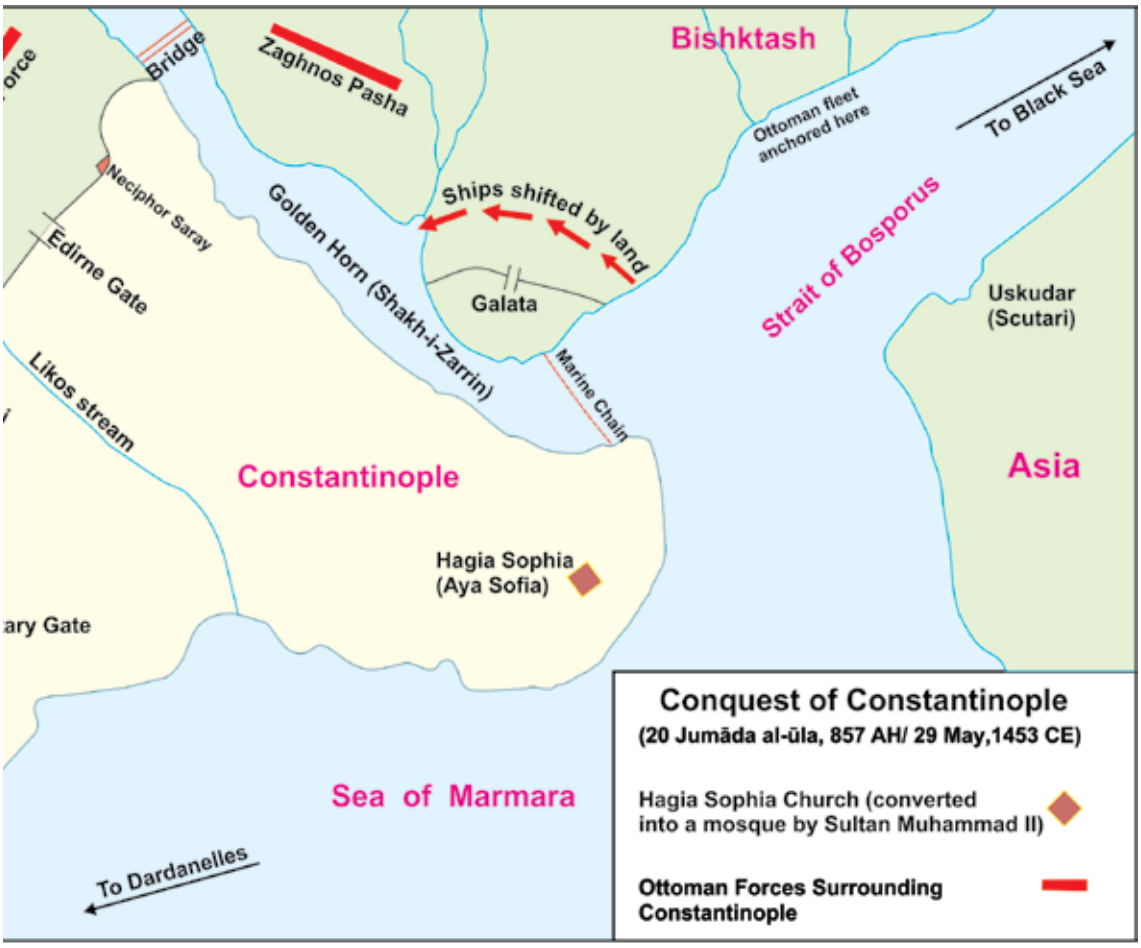


Constantinople was considered to be one of the major cities of the world; it was established in the 330 C. E. by the Roman Emperor, Constantine I.[1] It held such a unique position in the world that it was said of it that if the world was one kingdom, Constantinople would have been the most fitting city to be its capital.[2] Since its founding, the Byzantines had taken it as their capital and it was one of the largest and most important cities in the world.[3]

When the Muslims embarked on their *jihad* against the Byzantine Empire, this city held a position of particular importance in that struggle. For this reason, the Messenger of Allah ﷺ informed his Companions ﷺ on numerous occasions that it would be conquered, including the time during the Battle of the Trench.[4] For this reason, the Muslim Caliphs and commanders throughout the various ages competed with one another to be the one referred to in the *hadeeth* of the Messenger of Allah ﷺ: "Verily, Constantinople will be conquered at the hand of a man; what a wonderful commander will that commander be and what a wonderful army will that army be!"[5]

Due to this, the hand of the forces of Islamic *jihad* was stretched out towards it from the time of Mu'awiyah Ibn Abi Sufyan ﷺ during the first Islamic military expeditions in the year 44 A. H.[6] But this expedition did not succeed and other expeditions that took place during his Caliphate likewise resulted in failure.

1) Sa'eed 'Ashoor, '*Urubba Fil 'Usoor Al-Wusta*' (p. 29). See: Bernard Lewis, '*Istanbul*' (translated by Dr. Sayyid Ridhwan 'Ali, (Ad-Dar As-Su'oodiyah Publishing, Riyadh, 1402 A. H., p. 11).
2) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 54).
3) See the description of this city in: Dr. Mustafa Safwat, '*Fath Al-Qustantiniyyah Wa Seerah As-Sultan Muhammad Al-Fatih*' (p. 36-46).
4) See: Imam Ahmad Ibn Hanbal, '*Al-Musnad*' (vol. 4/303). See also the *takhreej* of the *hadeeth* in the work of Dr. Akram Dhiya` Al-'Umari in '*Al-Mujtama' Al-Madani Fee 'Ahd An-Nubuwwah (Al-Jihad Dhidd Al-Mushrikeen)*', p. 115); the *hadeeth* reported regarding this has been declared *hasan* and in addition, there are many other reports narrated by Imam Ahmad in his '*Musnad*' regarding its conquest (vol. 2/174 and 176 and vol. 4/193).
5) Narrated by Imam Ahmad in his '*Musnad*' (vol. 4/335).
6) See: Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 207 and 211), At-Tabari, in his '*Tareekh*' (vol. 6/131 and 164), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 3/420).



The Umayyad Caliphate also undertook another attempt to conquer Constantinople and this was held to be the strongest attempt made by them against the city; it took place during the era of Sulaiman (Suleiman) Ibn 'Abdil Malik, in the year 98 A. H.[1]

The attempts to conquer Constantinople continued in early 'Abbasid era and massive invasions were made against the Byzantine Empire but none could reach Constantinople although they shook it and offected its internal invents – one particular attempt worthy of note being that made by Haroon Ar-Rasheed in the year 190 A. H.[2]

During the Ottoman era, renewed attempts were made by the Muslims to

1) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 315), At-Tabari, in his '*Tareekh*' (vol. 8/117), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 5/28 and 43), Ibn Khaldoon, '*Al-'Abr*' (vol. 3/70).

2) Khaleefah Ibn Khayyat, in his '*Tareekh*' (p. 458). See also: '*Tareekh At-Tabari*' (vol. 10/69), Ibn Al-Atheer, '*Al-Kamil Fit-Tareekh*' (vol. 6/185 and 186).



Amazing Sunrise at Ortakoy Mosque in Istanbul, Turkey

conquer Constantinople, the first being that of Sultan Bayazeed. Yildrim (*As-Sa'iqah*),[1] whose forces succeeded in besieging the city in the year 796 A. H. (1393 C. E.).[2] The Sultan negotiated with the Byzantine Emperor regarding the peaceful surrender of the city to the Muslims, but he began to engage in trickery, to delay and to seek help from Europe, in order to prevent a Muslim attack on Constantinople.

At the same time, a huge Mongol army, led by Timur entered the lands of the Ottomans and began to spread corruption throughout them. This forced Sultan Bayazeed to withdraw his forces and to lift the siege of Constantinople, in order to personally face the Mongols. He was accompanied by the remainder of the Ottoman forces, who fought a battle with the Mongols in the famous Battle of Ankyra (Ankara); during the course of this battle,

1) *Yildrim*: Lightning; he earned this nickname after a battle against the Karamanids.

2) Al-Qarmani, '*Tareekh Salateen Aali 'Uthman*' (p. 18), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyyah*' (p. 139), Muhammad Mustafa Safwat '*Fath Al-Qustantiniyyah*' (p. 12). See also: Ibn Hajr Al-'Asqalani, '*Anba`ul Ghumr Fee Abna`il 'Umr*' (vol. 3/247).

Bayazeed *As-Sa'iqah* was captured and died during that captivity, in the year 1402 C. E.[1] The result of this was that the Ottoman Empire became disunited for a time and any thought of conquering Constantinople was put on hold.

But no sooner had the affairs of the state settled down than the spirit of *jihad* returned once again and during the era of Sultan Murad II, who ruled the Ottoman Empire between 824 and 855 A. H. (1421-1451), a number of attempts were made to conquer Constantinople. The armies besieged the city on several occasions and during this time, the Byzantine Emperor attempted to sow seeds of discord among the Ottoman ranks, by supporting those who had rebelled against the Sultan. In this way, he succeeded in distracting him from his goal and as a result, the Ottomans did not succeed in achieving their aspiration until later, during the era of Murad's son, Muhammad (Mehmet) II.

Muhammad II *Al-Fatih* (the Conqueror) carried out the same policies that his father had utilized during his life and from that time, he was closely involved in the Ottomans' struggles against the Byzantine Empire in various situations. He also had perfect knowledge of the previous attempts made by the Ottomans to conquer Constantinople; indeed, he was familiar with the repeated attempts made throughout the different Islamic ages and as a result, from the time that he acceded to the Sultanate in the year 855 A. H. (1451 C. E.),[2] he was gazing towards Constantinople and thinking about conquering it; and it is likely that his love for the scholars and their presence in his court were reasons for his having learnt from them some of the Prophetic *ahadeeth* that praise the one who would conquer Constantinople, such as the aforementioned saying of the Messenger of Allah ﷺ: "Verily, Constantinople will be conquered at the hand of a man; what a wonderful commander will that commander be and what a wonderful army will that army be!" Therefore, *Al-Fatih* was keen to be the person to whom the abovementioned *hadeeth* of the Messenger of Allah ﷺ be applied.

The Preparations for the Conquest:

Sultan Muhammad *Al-Fatih* expended great efforts in planning and organising the conquest of Constantinople; these efforts included strengthening the

1) Al-Qarmani, '*Tareekh Salateen Aali 'Uthman*' (p. 20), Ibn Hajr Al-'Asqalani, '*Anba`ul Ghumr Fee Abna`il 'Umr*', Ibraheem Beg Haleem, '*At-Tuhfah Al-Haleemiyah*' (p. 50), Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Al-'Uthmâniyyah*' (p. 51), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 53).

2) See: As-Sakhawi, '*Adh-Dhaw` Al-Lami"* (vol. 10/47), Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 160), 'Ali Hasoon, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 22).



Ottoman army with extra manpower, until it numbered around a quarter of a million warriors,[1] which was a huge number in comparison with the armies of other states at the time. He also devoted particular attention to the training of these hosts in various fighting skills and with various different weapons, which prepared them for the forthcoming *jihad*. Likewise, *Al-Fatih* took great care to prepare them spiritually and to implant in them the spirit of *jihad*, reminding them of the praise that the Messenger of Allah ﷺ had heaped on the army that would conquer Constantinople and telling them that haply, they would be that army. And the distribution of scholars throughout the ranks of the army played an important role in strengthening their resolve and in uniting them in true and firmly established *jihad*, in accordance with Allah's Commands.

The Sultan also devoted a great deal of attention to the construction of a fortress (Rumeli Hisari) on the European side of the Bosphorus Straits at the narrowest point, opposite the fortress that had been built during the era of Sultan Bayazeed, on the Asian side. The Byzantine Emperor had attempted to dissuade Sultan Muhammad *Al-Fatih* from building the fortress in return for financial inducements that he promised to pay. But *Al-Fatih* was determined to build the fortress, for he realised the strategic importance of this location and he pressed on until a towering and well protected fortress had been completed. Its height reached eighty-two metres and the distance between the two strongholds was no more than six hundred and sixty metres. These two fortresses controlled the straits

1) Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 161).

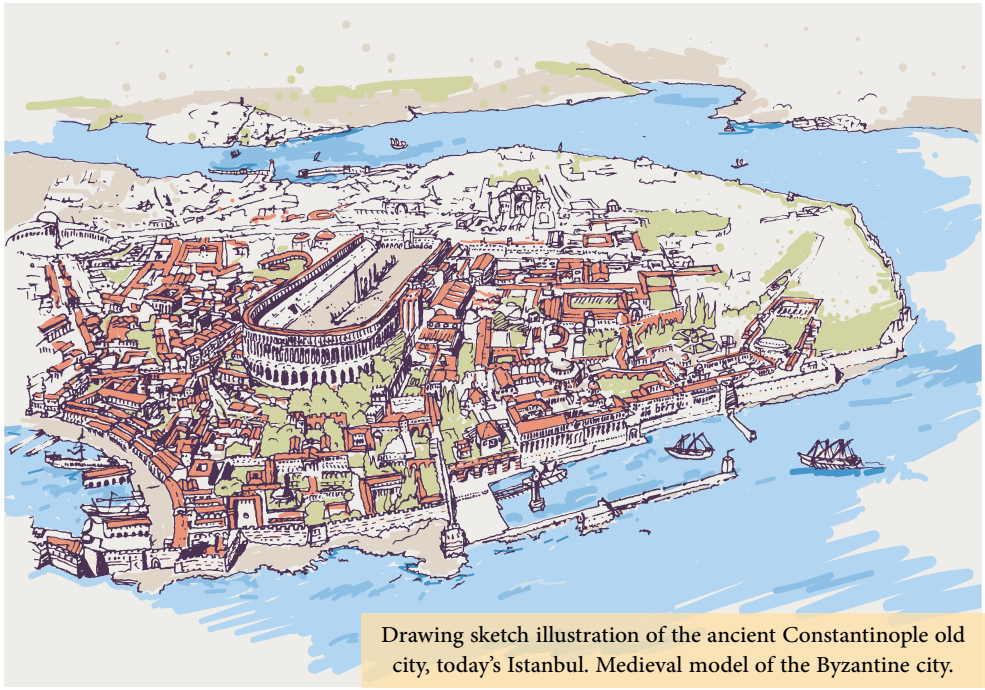


Conqueror's Mosque or Fatih Camii on a sunny day, Istanbul, Turkey. Beautiful Conqueror's Mosque is a tourist attraction of the city. Old Turkish mosque with a lot of domes on the sky background.

and controlled the passing of ships from the eastern side of Bosphorus to the west and the firing of their cannons could prevent any ship from the eastern regions – such as the kingdom of Trabizond (Trabzon) or other places that might offer help to the city in case of need – from reaching Constantinople.[1]

The Sultan also paid particular attention to the matter of building up supplies of all necessary weapons for the coming military action; among the

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 131), Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 161). See also: Al-Qarmani. '*Tareekh Salateen Aali 'Uthman*' (p. 26).



Drawing sketch illustration of the ancient Constantinople old city, today's Istanbul. Medieval model of the Byzantine city.

most important of these were the cannons, to which he devoted extra special attention, employing a Hungarian engineer known as Orban. He was very skilled in the production of cannon and the Sultan greeted him warmly and provided him with all of the funds, men and materials that he required. This engineer succeeded in designing and producing numerous heavy cannon, the most important of which was the famous Sultan's Cannon, which it was said, weighed hundreds of tons and required sixty powerful oxen to pull it. The Sultan himself supervised the production of this cannon and its trials.[1]

In addition to these preparations made by Muhammad *Al-Fatih*, he personally supervised the preparation of the Ottoman fleet, strengthening various ships and increasing their numbers, in order to ensure that they were ready to play their part in the assault on Constantinople – the naval city that could not be completely encircled by besiegers without the presence of naval forces. It was said that the ships that were prepared for the siege numbered more than four hundred.[2]

Before the assault on Constantinople, Muhammad *Al-Fatih* signed a treaty with his various other enemies, in order to devote all of his attention to one

1) See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 132), 'Abdul 'Azeez Fahmi, '*Muhammad Al-Fatih*' (p. 26), Muhammad Mustafa Safwat, '*Fath Qustantintiyyah*' (p. 74).

2) Al-Qarmani, '*Salateen Aali 'Uthman*' (p. 26), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 90).

enemy. He signed a treaty with the principality of Ghalatah (Galata),[1] which was located near to Constantinople on the eastern side, being separated from it by a water inlet known as the Golden Horn. He also signed treaties with Al-Majar (Hungary) and Al-Bunduqiyyah (Venice), which were two neighbouring European principalities. However, these treaties were not adhered to when the actual assault on Constantinople began, for forces arrived from those cities and others to take part in the defence of Constantinople.[2] They did so in order to support their Christian kin, forgetful of their treaties and covenants with the Muslims.

During this time when the Sultan was preparing for the conquest, the Byzantine Emperor was making desperate efforts to dissuade him from his goal (of conquering the city) by offering him money and various gifts and attempting to bribe some of his advisors to influence his decision.[3] But the Sultan was determined to achieve his objective and could not be deterred from his aim by these things and when the Emperor realised how strong was the Sultan's determination to achieve his objective, he sought help from various European cities and states, the most important of whom was the Catholic Pope; but this was at a time when the churches of Byzantine Empire – the foremost of which was the Church of Constantinople – were under the control of the Orthodox Church and there existed a fierce enmity between the two churches. So the Byzantine Emperor was forced to be polite and courteous to the Pope in order to get close to him and seek favour from him and to make it appear that he was prepared to work towards unity with the Catholic Church and to be subservient to it, though at this time, the followers of the Orthodox Church did not want that. As a result of this, the Pope sent a representative to Constantinople, who delivered a sermon in the Aya Sofia Church, after which he returned to the Pope, who declared the unity of the two churches. But this angered the Orthodox masses in the city and caused them to rise up in revolt against this joint Imperial and Papal action. One of the Orthodox leaders even said, "I would prefer to see the turbans of the Turks than to see the Latin cap in Byzantine land.[4]

1) At that time, it was controlled by the Genoese.

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 132), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 162), Muhammad Mustafa Safwat, '*Fath Al-Qustantiniyyah*' (p. 70). See also: Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 58).

3) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 134), Muhammad Safwat, '*Fath Al-Qustantintiniyyah*' (p. 69).

4) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 132). See also: Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 89), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 55).



The Assault:

Constantinople was surrounded by sea water on three sides: the Bosphorus Straits, the Sea of Marmara and the Golden Horn, which was protected by an extremely heavy chain, that controlled the entry of ships into it. In addition to this, the city was encircled by a double wall on land, which stretched from the shore of the Sea of Marmara to the Golden Horn and descended into the valley of the River Lycus. Between the two walls was a space that was sixty feet wide. The internal wall was forty feet high and contained towers whose height was sixty feet. As for the outer wall, it was around twenty-five feet high and contained a number of towers along its length, all of which were filled with soldiers.[1] As a result, from a military perspective, the city was

1) Al-Qarmani, '*Salateen Aali 'Uthman*' (p. 20), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 96), 'Ali Hassoon, '*Al-'Uthmaniyoon Wal-Balqan*' (p. 88).



considered to be one of the best protected cities in the world, because of its walls and its castles and forts, in addition to its natural defences. For all of these reasons, it was difficult to breach its defences. It had defied the attempts of numerous invaders to conquer it, including eleven previous attempts made by the Muslims.

The Sultan completed his preparations, including men and materiel in Edirne (Adrianople), while simultaneously examining the situation in Constantinople, acquiring intelligence and studying maps necessary for the siege of the city. He also undertook inspection visits in person, in order to see Constantinople's walls and defences.[1] The Sultan had prepared a smooth road between Edirne (Adrianople) and Constantinople in order that it might be serviceable for the massive cannon to be pulled along it and they were moved from Edirne (Adrianople) to a place near to Constantinople over a period of two months. Here they were protected by a division of troops until the Ottoman army arrived, led by Muhammad *Al-Fatih* himself. They camped at an elevated site, overlooking Constantinople on Thursday, the 26th of Rabee' Al-Awwal, in the year 857 A. H. (the 6th of April, 1453 C. E.). The army consisted of around two hundred and fifty thousand men and after they had gathered there, he delivered a powerful address to them, in which he urged them to perform *jihad* and to seek victory or martyrdom; he also reminded them of the obligation of sacrifice and sincerity when fighting the enemy and recited some Qur`anic verses to them which urged them to do that. He also mentioned some Prophetic sayings which convey glad tidings to those who conquer Constantinople and speak of the virtue of them and their commander and also make plain the power

1) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 82), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 132), Muhammad Safwat '*Fath Al-Qustantiniyyah*' (p. 57).



that would accrue to Islam and the Muslims as a result of its conquest. The army responded by declaring Allah's Oneness and His Greatness and by supplicating Him.[1] The Muslim scholars were dispersed throughout the ranks of the army as fighters and *Mujahidoon* along with them, which had the effect of raising their morale, so that every soldier was patiently awaiting the order to fight, so that he might implement the obligation upon him.

The following day, the Sultan distributed his land forces around the outer walls of the city. Three main divisions besieged the city on all of the land sides of the city, while a reserve force was stationed behind the main forces. The cannons were erected before the city walls, among the most important of which was the huge Imperial cannon, which was placed before the Topkapi (Cannon) Gate. He also placed observers in various elevated positions near to the city and simultaneously, the Ottoman ships spread out across the waters surrounding the city, though at the start, they were unable to reach the Golden Horn because of the massive chain which prevented ships from entering it; indeed, it destroyed any ship that tried to approach. The

1) Al-Qarmani, '*Salateen Aali 'Uthman*' (p. 24 and 25), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 93), 'Ali Hassoon, '*Al-'Uthmaniyyoon Wal-Balqan*' (p. 89).



Galata Tower, Galata Bridge, Karakoy district and Golden Horn, istanbul - Turkey

Ottomans also seized the Princes' Islands which lie in the Sea of Marmara.[1]

At the same time, the Byzantines, commanded by the Emperor, Constantine XI, were spreading out along the walls and expending every effort to fortify their city and defend it.

The Ottoman army tightened their siege of the city and various skirmishes took place between the attackers and the defenders during the first few days of the siege. A great number of the Ottoman troops who had been ordered to approach the city gates were martyred, while at the same time, the Ottoman artillery units were firing their cannon from various locations around the besieged city. Their projectiles and the noise they made played an important role in striking fear into the hearts of the Byzantines in the city. They also succeeded in breaching parts of the walls around the city, but the defenders were swift in defending them and in repairing the breaches. Help also arrived for them from Europe and they attempted to support the city in this crucial situation. This help included that of Genoese forces and took the form of five ships, which were led by the Genoese commander,

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 133), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 98), 'Ali Al-Hassoon, '*Al-'Uthmaniyyoon Wal-Balqan*' (p. 89).



Hagia Sophia in Istanbul. The world famous monument of Byzantine architecture. View of the St. Sophia Cathedral at sunset.

Giustiniani, who was accompanied by seven hundred fighters hailing from various places in Europe. These ships succeeded in reaching Constantinople after an encounter at sea with the Ottoman ships that were besieging the city. The arrival of these ships had a great effect in raising the morale of the Byzantines and Giustiniani, who was renowned for his intelligence and his courage, was appointed as commander of the forces defending the city.[1]

The Ottoman naval forces attempted to cross the huge chain which controlled entry to the Golden Horn and they fired volleys of arrows at the Byzantine and European ships in the area, but they did not succeed in achieving their aim at first and this raised the spirits of the city's defenders.[2] The Christian priests and religious men traversed the streets of the city, encouraging the people to go to the churches and to pray to the Messiah (عليه السلام) and the virgin Mary to save the city, while Emperor Constantine visited Aya Sofia Church for the same purpose.[3]

The two sides fought recklessly; those besieging the city, commanded by

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 134), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 102), 'Ali Hassoon, '*Al-'Uthmaniyoon Wal-Balqan*' (p. 92), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 71).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 134), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 120).

3) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 134), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 100).

Muhammad *Al-Fatih* on the one side and those defending it, commanded by Constantine XI, who submitted various proposals to the Sultan to persuade him to withdraw, offering him money, fealty or other things, but *Al-Fatih* (may Allah have Mercy on him) replied with a demand for the city to surrender peacefully,[1] in which case, he promised that no citizen or church would be subjected to harm. The gist of the letter was as follows: "Let your Emperor surrender the city of Constantinople to me and I swear that my army will not violate the rights of anyone, whether it be his person or his property. Whoever wishes to remain in the city and live in it may do so in peace and safety and whoever wishes to depart from it and go wherever he wishes may likewise do so in peace and safety."[2]

The siege remained incomplete due to the presence of the inlet known as the Golden Horn, which was in the hands of the Byzantine navy. In spite of this, the Ottoman assault continued without respite, the Janissary troops displaying amazing courage and exceptional bravery as they advanced towards death without fear following each round of cannon fire. And on the 18th of April,[3] the Ottoman cannon succeeded in opening up a breach in the Byzantine defences, near to the valley of the River Lycus, in the western section of the wall. At once the Ottoman troops rushed courageously towards the breach and attempted to storm the city by way of the breach. But the city's defenders, led by Giustiniani, strove desperately to defend the breach and the walls. The fighting on both sides was fierce, for the breach was a narrow one; and a great deal of arrow fire and other projectiles was directed upon the Muslim troops. Due to the narrowness of the location, the fierce opposition of the enemy and the approach of darkness, Muhammad *Al-Fatih* issued his commands to the attackers to withdraw after they had struck fear into the hearts of their enemies, in order that they might have another opportunity to attack.[4]

On the same day, some of the Ottoman ships attempted to cross into the Golden Horn by breaking the chain that prevented entry into it. But the Byzantine and European ships succeeded in repelling the Muslim ships and

1) Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 58).

2) 'Abdus-Salam Fahmi, '*Muhammad Al-Fatih*' (p. 92).

3) The historical report of the days of the battle gives a day-by-day account of events in accordance with the Gregorian calendar and I have been unable to find an account which gives the dates in accordance with the *Hijri* calendar. Therefore, I must apologise for presenting the dates in accordance with the Gregorian calendar.

4) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 136), 'Abdus-Salam Fahmi, '*Muhammad Al-Fatih*' (p. 123).

in destroying some of them, causing the martyrdom of large number of sailors who were on board them. As a result, the remainder of the ships were forced to return, having failed to achieve their objective.

Two days after this encounter, another battle took place between the Ottoman naval forces and some European ships, which attempted to reach the gulf (Golden Horn), while the Muslim ships exerted great efforts to prevent them from doing so. Muhammad *Al-Fatih* personally oversaw the battle from the highest point on the coast, but the European ships succeeded in reaching their destination and in spite of extreme efforts on their part, Ottoman sphips failed to prevent them. The Sultan, Muhammad Al-Fatih was enraged and discharged the commander of the fleet.[1]



Ottoman flag

These defeats played a major role in the attempts by some of the Sultan's advisors – foremost among them being his Vizier, Khaleel Pasha – to persuade him to relinquish his plan to capture the city of Constantinople and to accept a peace treaty with them, rather than ruling over them, and to lift the siege. But the Sultan was determined to conquer the city and he continued to bombard it with cannon from all sides. At the same time, he began to earnestly consider how the ships might penetrate the Golden Horn, especially since the walls in the area of the Golden Horn were weak. This would force the Byzantines to withdraw some of their defensive forces from the western walls of the city, which would give an opportunity for the Muslims to attack those walls, since the number of defenders would be depleted.

The result of the Sultan's cogitations was that he devised a plan that would enable him to admit his ships to the Golden Horn without entering into any fighting with the Byzantine naval forces and bypassing the chain that closed off entry to the Horn. This plan involved transporting the Ottoman ships over 5.5 kilometer of land in order to bypass the chain and the other defences

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 134), 'Abdus-Salam Fahmi, '*Muhammad Al-Fatih*' (p. 97), Muhammad 'Abdullah 'Anan '*Mawaqif Hasimah*' (p. 180).

that closed off the Golden Horn, then setting them down in the water of the Horn. The task of levelling and preparing the road joining the Bosphorus and the Horn was begun, without the Byzantines being aware of their intention. They also gathered a large quantity of wooden planks and fat to spread over them and after making all of the necessary preparations, on the evening of the 21st of April, *Al-Fatih* ordered that an attempt be made to cross the chain in order to divert the Byzantines' attention away from what was happening elsewhere: *Al-Fatih* was proceeding with the laying out of the planks on the levelled road and the application of fat to those planks. The ships were then dragged from the Bosphorus onto the land and pulled over the greased planks for a distance of more than three miles until they reached the Golden Horn. That night, the Ottomans succeeded side by side like a bridge, in transporting more than seventy ships along the road and setting them down in the Golden Horn.

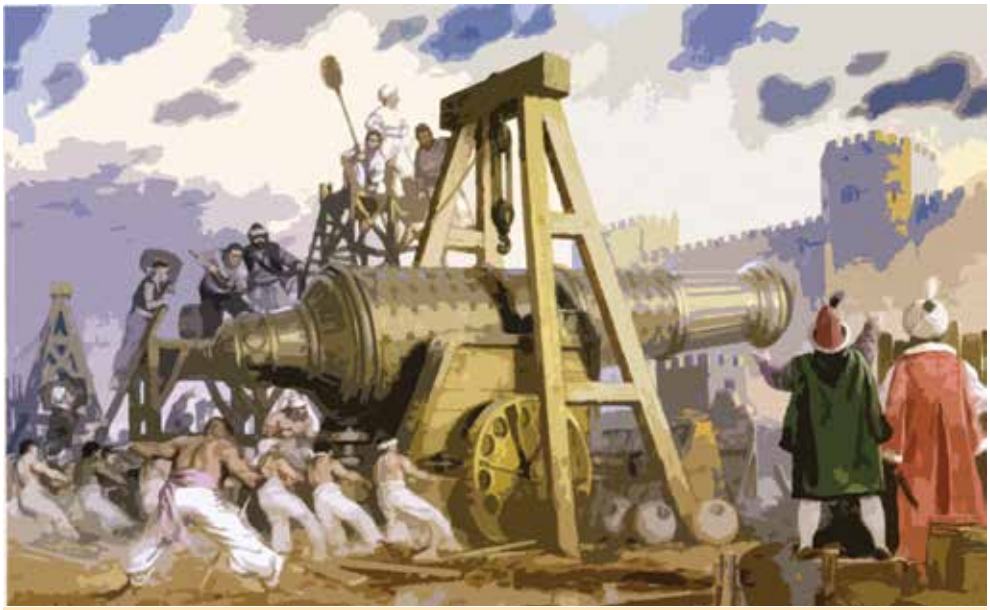
And on the morning of the 22nd of April, the people of the city awoke to the sound of Ottoman voices raised in *takbeer* and Turkish *anasheed*[1] in the Golden Horn. They were taken by surprise by the presence of the Ottoman ships, which now controlled that water channel of Golden Horn.[2] One of the Byzantine historians expressed their amazement at this feat, saying, "We had not seen or heard of the like of this extraordinary thing before, Muhammad *Al-Fatih* had converted the land into sea and his ships had passed over the tops of the hills, rather than the waves. By this act, Muhammad II had surpassed (the deeds of) Alexander the Great."[3]

Despair was apparent in the faces of the people of Constantinople and rumours and stories of prophecies proliferated among them, including a prophecy that said: "Constantinople will fall when you see ships traversing the dry land." The presence of the Muslim ships in the Golden Horn played a major role undermining the will of the defenders to continue their defence of the city, since they were forced to withdraw a large number of their forces from other walls in order to defend the walls that bordered the Golden Horn, for they were the weakest of the walls, though formerly they had been

1) *Anasheed*: Marching songs.

2) Al-Qarmani, '*Tareekh Salateen Aali 'Uthman*' (p. 26), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 134), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 105), Muhammad Harb, '*Al-'Uthmaniyoon Fit-Tareekh*' (p. 72), Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 58).

3) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 135).



An illustration of cannon attack on the wall of Constantinople(wikipedia)

protected by the waters of the inlet. This meant that there were now gaps in the other walls' defences.[1]

The Byzantine Emperor tried more than one surprise attack by night against the Ottoman ships in the Golden Horn, making desperate attempts to sink them or demolish them, but the Ottoman fleet lay in wait for the attackers and their plots were defeated.[2]

The Ottomans continued to pound the city with their cannon and to destroy the walls, while also attempting to scale them (in other parts). At the same time, the defenders were busily occupied in rebuilding and repairing the walls that had been destroyed. The Muslims continued their repeated attempts to scale the walls while the siege went on, which increased the pressure on the inhabitants, who were forced to work day and night and as a result, they were seized with despair. The Ottomans also erected cannon on the hills bordering the Bosphorus and the Golden Horn. Their intention was to aim their cannon balls at the Byzantine ships and those of their allies in the Golden Horn and the Bosphorus and neighbouring waters, which completely paralysed the movements of the enemy ships.

A meeting was convened between Emperor Constantine, his allies, his

1) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 106).

2) 'Abdus-Salam Fahmi, '*Muhammad Al-Fatih*' (p. 104), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 107).

advisors and clergymen in the city. They advised him to go out personally from the city and set out on a mission to seek help from Europe and the neighbouring Christian nations; they said that this would likely scare *Al-Fatih* and cause him to lift the siege of their city. But he rejected this opinion and insisted on remaining with his people in the city, so that he and they would share the same fate. He was also concerned that this action would be interpreted as him having fled and he ordered them never to offer him such advice again. He contented himself by sending delegations to all corners of Europe to ask for help.[1]

In the following stages of the siege, the Ottomans had recourse to a new and original method of trying to enter the city, which was to dig tunnels underground at different points with the aim of emerging inside the city, but on the 16th of May, the inhabitants heard loud banging beneath the ground. The Emperor, his commanders and his advisors hastened to the area from which the noise was proceeding and they realised that the Ottomans were tunnelling underground in order to enter the city and so the defenders decided to face them by digging tunnels that met those of the attackers without the latter being aware of it. When the Ottomans reached the secret cellers dug by the defenders, they were happy that they would lead them inside the city, but their happiness did not last, for the Byzantines took them by surprise and poured burning oil and other combustible materials on them; some of them choked to death and others were burnt alive, while those who survived returned from whence they had come.[2]

But in spite of the failure in these places, the Ottomans remained confident of success in other tunnels and so they continued to dig tunnels in new places. The digging of these tunnels played a major role in casting fear into the hearts of the city's defenders and those who expected to see the Ottomans appear at any moment and in any place from under the ground. They even began to imagine that there were tunnels in numerous places under the city and they became preoccupied with preparations for attacks in places where there was no danger.

The Ottomans resorted to another method in their attempt to storm the city, which was the construction of a huge mobile siege tower made of wood and consisting of three levels. The tower was higher than the city walls and

1) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 116), Muhammad Safwat, '*Fath Al-Qustantiniyah*' (p. 97).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p.16), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 113), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 98).



An illustration of Muhammad al-Fatih at Golden Horn with his army (wikipedia)

it was covered with armour and skins soaked in water to prevent it from being set alight. The tower was filled with men on every level. The archers in the upper level fired arrows at anyone who raised his head above the walls. When the Turks advanced with this tower and approached the Romanus Gate, it cast fear into the hearts of the city's defenders. The Emperor and his commanders hastened immediately to repel the advance of the tower, but the Ottomans succeeded in attaching it to the walls and fierce fighting occurred between the men in the tower and the defenders. Some of the men in the tower attempted to climb the walls and they succeeded in doing so.

The Emperor was in despair, believing that defeat was imminent, but the defenders sprayed the tower with Greek fire and set it alight, causing it to collapse against one of the nearby Byzantine towers, killing the defenders therein and the defensive ditch was then filled with stones and dust.[1] But the Ottomans did not despair in their attempts; rather, *Al-Fatih*, who was personally upervising events, said, "Tomorrow we shall build four more."[2]

The severity of the siege increased until the Byzantine inhabitants of the

1) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 114), Muhammad Safwat, '*Fath Al-Qustantiniyah*' (p. 98).

2) 'Abdus-Salam Fahmi. '*Muhammad Al-Fatih*' (p. 112). See also: Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 115).

city were heavily burdened, and on the 24th of May, the leaders convened a meeting in the Emperor's Palace in his presence. Signs of despair were apparent in the faces of the attendees, to whom it was becoming clear that saving the city was hopeless. For this reason, some of them suggested to the Emperor that he should depart from the city before it fell, in order to gather help and support (from other Christian nations) in order to save the city, or recapture it, if it fell. But the Emperor again refused to do that and resolved to remain inside the city and continue leading its defenders, in pursuit of which he departed to inspect the walls and defences.

Following this meeting, the city was gripped with pessimism and rumours spread, which weakened the defenders' morale. Among the worst portents of defeat that befell them was when, on the 16th of Jumad Al-'Ûla (the 25th of May), they were carrying an image of the Virgin Mary (according to their claim) to every corner of the city, praying to it and beseeching it to rescue them from their plight, when it suddenly fell from their hands and broke into pieces. They considered this to be a bad omen and most of the inhabitants of the city were deeply affected by it – in particular, the defenders. In addition, on the following day (the 26th of May), heavy rain fell, accompanied by lightning and one of the bolts of lightning struck the Aya Sofia Church.

The Patriarch perceived it as an evil omen and he went to the Emperor and informed him that God had abandoned them and that the city would fall at the hands of the Ottomans. The Emperor was so greatly affected by this that he fainted.[1] All the while, the Ottoman cannon were doing their work and the city walls and defences were being pounded, causing the destruction of many parts of both walls and towers, while the defensive ditches were becoming filled with rubble, which the defenders were too exhausted to move. It became clear that an assault was near, though as yet, the location for the assault had not been chosen.

Al-Fatih studied a map of the city, the possible locations for the attack and the placements of the defenders and he realised that the city was about to fall. But in spite of this, he wanted to enter the city peacefully and so he wrote a letter to the Emperor, calling upon him to surrender the city peacefully, without bloodshed. He guaranteed that he would allow him to depart with his family and his aides, along with any of the residents whom he desired, and to permit them to go to any place they wished in safety.[2] He also guaranteed to spare the lives of the people in the city and not to offer

1) See: Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 118), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 97).

2) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 164), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 119), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 102).

them any harm, and to allow them to choose whether they wished to remain in the city or depart from it.

When the letter reached the Emperor, he summoned his advisors and placed the matter before them. Some of them were in favour of surrendering, while others were determined to continue the defence of the city until death. The Emperor was inclined to accept the view of the warriors who wanted to fight until the last moment and so he sent back *Al-Fatih*'s messenger with a message in which he said, "I thank God that the Sultan is inclined towards peace and that he is willing to accept the *jizyah*. But as for Constantinople, I swear that I will defend it until my last breath and I will either save my throne or be buried under the city's walls."[1] When this letter reached *Al-Fatih*, he said, "Good. Soon there will either a throne or a grave for me in Constantinople."[2]

After he had given up all hope of a peaceful surrender of the city, the Sultan proceeded to step up the assault, in particular, the artillery bombardment of the city, until the Imperial Cannon exploded due to excessive use, killing all of its crew, including the Hungarian engineer, Orban, who had overseen its construction. As a result of this, the Sultan ordered that the cannons be cooled down with olive oil. The engineers did so and the bombardment of the city recommenced. The cannon fire was so directed that the projectiles reached the centre of the city, in addition to the pounding of its walls and towers and at the same time, rumours began to spread among the Ottoman forces of the approach of a European Christian army that was coming to save the city. On hearing of this, the Sultan convened a meeting with his advisors, his commanders and the Muslim *Shaikhs* and scholars.

The Sultan asked those present to present their opinions frankly, without hesitation. Some of them advised him to withdraw, including the Vizier, Khaleel Pasha, who called for immediate withdrawal and the avoidance of any bloodshed, warning of Christian Europe's anger if the Muslims should conquer the city. He also proffered other justifications for his opinion. He was accused of colluding with the Byzantines and of attempting to spread defeatism among them (the Muslims).[3] Some of those present encouraged the Sultan to continue the assault on the city until it was conquered and they belittled the likelihood of European forces intervening. They also pointed

1) 'Abdus-Salam Fahmi, '*Muhammad Al-Fatih*' (p. 116).

2) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 119).

3) See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 134), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 103), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 104).



to the eagerness of the army to complete the conquest and of the negative effect a withdrawal would have on their morale. Among those favouring this view was a courageous commander whose name was Zagnos Pasha, a man of Albanian origin. He had originally been Christian but had embraced Islam and he viewed with scorn the prospect of any European intervention dissuading the Sultan from carrying out his objective.[1]

The scholars supported this opinion and the Sultan was pleased with it, since it has been reported that it was his opinion and his desire that they continue with the assault until conquest was achieved. The meeting ended with instructions from the Sultan that a general assault and an imminent invasion of the city, to be commenced at the first possible opportunity and he ordered that the army be ready for that.[2] Then on Sunday, the 18th of Jumad Al-Awwal (27th of May), the Sultan directed his troops to be humble, to purify their souls and to draw close to Allah, Most High through prayer, general acts of obedience, humility and supplication to Allah, in order that haply, Allah would make victory easy for them. These commands were carried out by the

1) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 104), Muhammad Safwat, '*Fath Al-Qustantiniyah*' (p. 104). See also: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 137), Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Aaliyah*' (p. 164).

2) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 123). See also: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 137), Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 164).



generality of the Muslim army. He also personally undertook an inspection of the city walls and the latest intelligence regarding their condition and that of the defenders in various locations. In addition, he determined the places at which the cannon would concentrate their fire. He also undertook surprise visits to the Ottoman army in their camps, inspecting their circumstances and encouraging them to be self-sacrificing when fighting the enemy. The Sultan also sent word to the people of Galata, which was neutral in the conflict, seeking confirmation from them that they would not intervene in the coming events and guaranteeing them that he would abide by his covenant with them, adding that he would compensate them for any losses they suffered during the course of the battle. Then on the evening of that day, the Ottoman armies lit numerous large fires around their camps and their voices were raised in *takbeer* (declaring: '*Allahu Akbar* (Allah is Greater)' and *tahleel* (declaring: '*La Ilaha Illallah* (None has the right to be worshipped except Allah)'.[1] The effect of this was to make it appear to the Byzantines that fire had broken out in the Ottoman camp. Soon they discovered that they were celebrating victory in advance, which cast fear into the Byzantines' hearts.

1) Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 60).



Then on the following day (the 28th of May), the Ottomans' preparations were completed and the cannon were pounding Byzantium. The Sultan went around inspecting the various military positions, issuing orders and reminding them to be sincerely devoted to Allah, to supplicate Him, to be self-sacrificing and to wage *jihad* in Allah's Cause.[1]

At this time, the Byzantine Emperor was gathering the people in the city for a general prayer, inviting men, women and children to supplicate Allah, beseech Him and to weep in the churches, in accordance with the practice of the Christians, in the hope that He would answer them and deliver the city from this siege. The Emperor delivered an eloquent sermon to them, which would be his last sermon. In the course of this sermon, he affirmed his intention to defend the city until death and to strive to his utmost to protect Christianity in the face of the threat posed by the Ottoman Muslims. It was an amazing sermon, according to historians and all of those present wept. The Emperor and the Christians with him performed a prayer, which was the last prayer offered in the Aya Sofia Church, which was their oldest

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*'(p. 137), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 124), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyyah*' (164).

church.[1]

At the same time, the Muslim scholars were reciting Qur`anic verses regarding *jihad* in *Soorah Al-Anfal* to them and reminding them of the virtue of martyrdom in Allah's Cause and of the martyrs of earlier times who had died in pursuit of the conquest of Constantinople, including Abu Ayyoob Al-Ansari and others.

The Conquest:

On the night before the 29th of May, rain fell on the city and its suburbs and the Muslims saw rejoiced at it, seeing it as an indication of blessing and the scholars reminded them of a similar occurrence on the day of the Battle of Badr. As for the Byzantines, they had hoped that the rainfall would be severe and hinder the Muslims, but it was light and gentle.

At one o'clock in the morning of Tuesday, the 20th of Jumad Al-'Ûla, in the year 857 A. H. (the 29th of May, 1453 C. E.), the general assault on the city began after a signal had been given to the troops to commence their attack. The voices of the Muslim troops were raised in *takbeer* as they advanced towards the walls and the inhabitants of Constantinople were terrified; they began to ring the church bells and many people rushed to them. The Ottoman assault from land and sea was prolonged and simultaneous, in accordance with their agreed plan. Many of the *Mujahidoon* sought martyrdom and a great number of them attained it, fighting with courage, self-sacrifice and boldness. The attack took place in many locations, but it was mainly centred on the region of the River Lycus and was led by Sultan Muhammad *Al-Fatih* himself.

The first waves of attackers fired on the walls and their defenders with showers of arrows and other projectiles, in an attempt to cripple the actions of the defenders; and between the reckless defiance of the defenders and the courage of attackers, there was great slaughter on both sides.[2] After the first wave of attackers were exhausted, the Sultan prepared a second wave of men and the first wave withdrew as the second wave advanced. The defenders were afflicted with exhaustion and the new wave of attackers was able to reach the walls and to place hundreds of ladders against them, in order to try and scale them. But the defenders succeeded in tipping them over and the desperate attempts of the attackers continued, while the defenders strove to

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 137), 'Abdus-Salam Fahmi, '*Muhammad Al-Fatih*' (p. 121), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 129).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 139), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 131), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 114).



An illustration of Muhammad al-Fatih entering in the Constantinople (wikipedia)

their utmost to prevent them from scaling the walls.

After two hours of these attempts, the Sultan sent out an order for the troops to withdraw, in order give them an opportunity to rest. At the same time, he issued an order for a third wave of attackers to attack the walls in the same location. The defenders were taken by surprise by this new wave, having thought that the situation had calmed down, for they were suffering from fatigue, while the attackers were fresh, prepared, rested and eager to play their part in the fighting.

In addition, the naval bombardment was increasing in severity, which necessitated the spreading out of the defenders and kept them busy on more than one front at the same time.



The part of the Byzantine Palace of Boukoleon in the fall. Ancient stone window with colorful leaves of grapevine.

As dawn approached, the attackers succeeded in increasing the pressure on the enemy and in redoubling their efforts to assault the walls, which caused Emperor Constantine to personally play an important part in the defence of that area, assisted by Giustiniani, the renowned Genoese commander of the city's defence.[1] The Muslims were eager to make the assault a successful one, but the Sultan had issued orders for them to withdraw, in order to give the cannon an opportunity to bombard the walls once again, as a result of which, the defenders were showered with projectiles and by the morning, they were exhausted, having been awake all night. After the artillery barrage had ended, a new wave of courageous attackers advanced; these were Janissaries and they were led by the Sultan himself. Their advance was covered by showers of arrows fired by the attackers, which prevented the defenders to repelling them. The bravery of the Janissaries was clearly apparent in that attack; thirty of them, displaying rare courage, succeeded in scaling the wall and shocking the enemy. Despite the martyrdom of a large number of them, including their leader, they succeeded in establishing a way into the city near Topkapi (Palace) and they raised the Ottoman standards.[2] It increased the zeal of the remainder of the army to storm the city and this caused a general collapse in the enemy's morale.

At the same time, Giustiniani, the commander of the city's defences – who

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 139), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 131), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 113).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 139), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 131), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 113).

had served as their inspiration – was severely injured and was forced to retire from the battle.[1] This adversely affected the remainder of the defenders and Emperor Constantine was forced to take over command of the defenders, in place of Giustiniani, who boarded one of the ships departing from the city. The Emperor strove to the utmost of his ability to hold firm the defenders, whose hearts were filled with despair at a time when the attack – led by the Sultan himself – was at its fiercest, and the Turks were seeking to take advantage of the weak spirits of the defenders.

The Ottomans continued to press the defenders near to Edirne (Adrianople) Gate and they succeeded in storming one of the towers and in overcoming its defenders. After that, they raised the Ottoman standards over it and the Muslim troops raced towards that location. When the Byzantine Emperor saw the Ottoman standards fluttering over the city's northern towers, he realised the hopelessness of defending further and he took off his royal garments in order not to be recognised. Then he dismounted from his horse and fought until he was killed on the battlefield.[2]

When news of the death of the Emperor spread, it played a major role in increasing the zeal of the Ottoman warriors and in the collapse of the Byzantines' resolve. This allowed the remainder of the Ottoman troops to enter the city at many points, as the defenders fled after the loss of their leader, leading to the capture of the city by the Muslims. *Al-Fatih* was with his troops in those moments, participating with them in the elation of victory against the enemy from the saddle of his horse. His commanders were all around him, congratulating him and he was saying, "All praise and thanks be to Allah; may He show mercy to the martyrs and honour them and grant my people glory and praise."[3]

There were some pockets of resistance inside the city which caused the martyrdom of a number of *Mujahidoon*. Many of the inhabitants of the city sought refuge in the churches and by noon on that day – Tuesday, the 20th of Jumad Al-'Ula, in the year 857 A. H. (the 29th of May 1453)[4] – Sultan Mehmet (Muhammad) *Al-Fatih* was in the centre of the city, surrounded by

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 138), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 135), Muhammad Safwat, '*Fath Al-Qustantiniyah*' (p. 115).

2) Muhammad Fareed Beg Al-Muhami, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 164), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 139), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 137), Muhammad Safwat, '*Fath Al-Qustantiniyah*' (p. 115), 'Ali Hassoon, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 31), Bernard Lewis, '*Istanbul*' (p. 48), Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 60).

3) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 139).

4) Ibn Ya`s, '*Bada`i Az-Zuhoor*' (vol. 2/316), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 141), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 164).



Topkapi Palace before Marmara sea, Istanbul, Turkey

his troops and his commanders, who were repeating the words, "Ma sha` Allah (as Allah willed)!" On hearing this, he turned to them and said, "You have become the conquerors of Constantinople of whom the Messenger ﷺ informed us." Then he congratulated them on their victory and forbade them from killing, ordering them to be kind to the people and to treat them well. Then he dismounted from his horse and prostrated on the ground in praise, thanks and humility to Allah. Then he stood up and turned towards the Aya Sofia Church, where a large number of people had gathered, including priests and monks, who were reciting prayers and supplications over them. As he drew close to its doors, the Christians feared that he would enter it and they were horrified. But one of the monks opened the doors for him and he asked that monk to calm the people and reassure them and to tell them to return to their homes in safety. The people were encouraged by this (and did as they had been bidden).

Some of the monks had hidden in the vaults of the church, but when they

saw the goodwill and pardon extended to them by *Al-Fatih*, they emerged and declared their acceptance of Islam. After that, *Al-Fatih* ordered that the church be converted into a mosque[1] and that this order be put into immediate effect, in order that the next Friday prayer be held there. The workers then began to make preparations for this, removing the crosses and graven images from it and eradicating the pictures with a coat of lime wash. Converting the church into a mosque was permissible because the city had been conquered by force; and forcible conquest has a ruling in Islamic Law. Likewise, the Christians had done this and worse when they captured the mosques of the Muslims at that time – and indeed, in the present day.

The Sultan granted the Christians the freedom to practise their religious rites and to select their own religious leaders, who would have the right to rule on civil matters. He also granted the same rights to the clergy in the other provinces, but at the same time, he imposed the *jizyah* on all of them.[2]

Before its conquest, Constantinople posed a huge obstacle to the spread of Islam in Europe. And so its fall opened up the door for Islam to enter Europe, and allowed those who wished to embrace it to do so in safety. The fall of Constantinople is considered to be one of the most important events in world history, especially for the history of Europe and its relationship to Islam. Indeed, some European historians considered that it heralded the end of the Middle Ages and the beginning of modern times.[3]

After that, the Sultan began organising various matters in the city, including the repair of its defences and he made it the capital of the Ottoman Empire, renaming it "*Islambul*" (i.e. City of Islam).[4]

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1) Al-Qarmani, '*Salateen Aali 'Uthman*' (p. 28), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 141), Muhammad Safwat, '*Fath Al-Qustantiniyyah*' (p. 117), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 143), The mosque was converted into a museum and the Muslims were forbidden from praying in it during the regime of Mustafa Kamal Ataturk, and it was he who abolished the Ottoman Caliphate in 1924 C. E. It is likely that the Christians played a role in its conversion into a museum, in order to smooth the way at a later date for its reconversion into a church.

2) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyyah*' (p. 165), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*'(p. 140), Dr. 'Abdul 'Azeez Ash-Shinawi, '*Ad-Dawlah Al-'Uthmaniyah Dawlah Islamiyah Muftara 'Alaiha*' (vol. 1/63), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 142).

3) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 143). See also: Bernard Lewis, 'Istanbul' (p. 49).

4) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 140), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah l-'Uthmaniyyah*' (p. 164), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 146). See also: Bernard Lewis, '*Istanbul*' (p. 48).

b) Eastern Europe:

From the time of its inception, the Ottoman state was in a constant struggle with the Byzantine Empire in the lands of Anatolia. Between the years 726 and 755 A. H. (1326-1354 C. E.),[1] the Ottomans succeeded in achieving control of the coasts facing Europe on the Asian side, in the regions of the Sea of Marmara and the Black Sea. As a result, the Byzantines anticipated that the Ottomans would begin attempting to cross to the European side; and in the year 754 A. H. (1353 C. E.), during the reign of the warrior Sultan, Orhan I, the Byzantine Emperor, John Palaiologos sought the help of the Ottoman Empire against the Serbs, who were posing a threat to him. As a result, the Sultan issued an order to his son, Sulaiman (Suleiman) Pasha to cross over to Europe and to take advantage of this opportunity for jihad in those regions. So the Ottomans crossed the sea to join forces with the Byzantines and attack the Serbs, who were causing problems for the Byzantine Empire, which was going through a phase of weakness. This gave a chance to the Ottomans to become acquainted with the situation in those regions.[2] Indeed, the Ottomans did help the Byzantines in numerous battles against the Serbs and in recognition of their services, the Byzantine Emperor granted the Ottomans a citadel (Jambah) on the European side; this was the first Ottoman fortress in Europe.[3] From this starting point, the Ottomans began to gradually expand their territories in Europe, taking advantage of the opportunity provided by the weakness of the Byzantine Emperor and conflicts between the Europeans themselves, in addition to the Byzantines' need for their help in those conflicts.

In the year 763 A. H. (1362 C. E.), the Ottoman Sultan, Murad I succeeded in conquering the city of Edirne, which was one of the most important Byzantine cities in Europe. He then transferred the Ottoman capital from Bursa to Edirne.[4] As a result, it became the seat of the Ottomans in Europe,

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 94). See also: Al-Qarmani, '*Tareekh Salateen Aali 'Uthman*' (p. 13), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 24-126), 'Ali Hassoon, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 12).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 95), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 125).

3) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 96). See also: Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 126), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 26).

4) Al-Qarmani, '*Akhbar Ad-Duwal Wa Aathar Al-Uwal*' (p. 298), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 131), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 98), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 28).

which resulted in an increase in *jihad* activities there and the consolidation of Islam thereafter. The Sultan also brought new recruits to the army from Europe from the sons of the European captives, who were educated and trained by the scholars and commanders during the life of his father. These recruits formed the regiments that became known as the Janissaries in the Ottoman Empire [1] and this army later played a major role in the conquests in Europe and other places.

Sultan Murad extended his territories in Europe, engaging in numerous battles against the Christians of Europe, including the Byzantines and the Serbs. As a result, the Ottomans became neighbours of the Serbs, the Bulgarians and the Albanians. This alarmed the European Christian states and Pope Urban called upon the Christian kings of Europe to declare a religious war against the Ottomans, as he sensed that they realised the danger posed by the Ottoman conquests, including the spread of Islam in Europe, which would be to the detriment of Christianity. The call was answered by the kings of Hungary and Serbia, who assembled a great host of cavalrymen from Hungary, Serbia and Bosnia in the year 764 A. H. (1363 C. E.) and set out with them for Edirne during the absence of Sultan Murad. However, his commander Lala Shahin succeeded in defeating the Serbs and their allies in a great battle, the result of which was that "they turned on their heels, leaving a trail of blood behind them." [2] As a result of these Ottoman victories, many European states were forced to pay the *jizyah* to them, while others became vassal states of the Ottomans, due to fear of their power and dread of angering them. The dominion of the Ottomans continued to increase until they included Hungary, Romania and the regions bordering the Adriatic Sea including Albania.[3] The Balkan region was the area in which the Ottomans engaged most fiercely in *jihad* against the Christians of Europe – in particular, the Serbs.

1) Al-Qarmani, '*Akhbar Ad-Duwal Wa Aathar Al-Uwal*' (p. 299). See also: Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah* (p. 132). For further information regarding this group known as the Janissaries, see '*Da`irah Al-Ma'arif Al-Islamiyah*' (vol. 5/111) and Dr. 'Abdul 'Azeez Ash-Shinawi, '*Tareekh Ad-Dawlah Al-'Uthmaniyah Dawlah Islamiyah Muftara 'Alaiha*' (vol. 1/471).

2) AL-Qarmani, '*Tareekh Salateen Aali 'Uthman*' (p. 16), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah* (p. 131). See also: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 98), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 28).

3) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 98-99), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah* (p. 113-132). See also: Dr. 'Ali Hassoon, '*Al-'Uthmaniyoon Wal-Balqan*' (p. 50).

The Battle of Kosovo [1]:

Sultan Murad either personally penetrated the lands of the Balkans or he did so through his commanders, which provoked the Serbs and on more than one occasion, they took advantage of his absence from Europe to try and attack the Ottoman armies in the Balkans and the surrounding regions. But they did not succeed in expelling the Ottomans from their positions, in spite of repeated battles with them in numerous places. So in 791 A/ 1389 CE the Serbs, the Bosnians and the Bulgarians prepared a huge European Crusader force to make war on the Sultan who had arrived with a powerful army in the region of Kosovo, in the Balkans. The Sultan was accompanied by his sons, Bayazeed and Ya'qoob, in addition to a large number of emirs and commanders.[2] The night of the battle was an extremely dark one and a strong wind blew, resulting in widespread chaos and causing great confusion in the ranks of the Ottoman army, which however, managed to reorganise itself in spite of the darkness. On that night, Sultan Murad was heard supplicating Allah, saying, "Oh, Allah! Oh, Most Merciful! Oh, Lord of the heavens! Oh, You Who accepts supplications! Do not dishonour me, Oh, Most Beneficent, Most Merciful! Answer the prayer of Your humble slave at this time; send

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uliyah*' (p. 143). See also: Bernard Lewis, '*Istanbul*' (p. 49).
2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uliyah*' (p. 143), Bernard Lewis, '*Istanbul*' (p. 49).



An illustration of The Battle of Kosovo (Wikipedia)



down abundant rain on us and scatter the clouds of darkness, so that we may see our enemy, Oh, You Who are Present in every place![1] You are the One, the true Owner of all that exists. We are naught but Your sinning slaves. You are the Granter and we are in need of You. I am nothing but Your humble and imploring slave. You are the All-Knowing, Oh, Knower of the unseen, Knower of the secrets and of what hearts conceal! I have no goal for myself, nor do I seek any benefit; and nor am I driven by desire for personal profit or gain. I have no wish except a sincere desire to please You, Oh, All-Knowing, Oh, You Who are Present in every place.[2] I submit my soul to You and ask You

1) That is, Present in His Hearing, His Seeing and His Knowledge.

2) See previous footnote.



Night view of old stone bridge and old Ottoman Sinan Pasha Mosque. Historic Kosovo city located on the banks of the Bistrica river, beautiful night landscape after sunset

to accept my plea. Do not let the Muslims submit to failure before the enemy. Oh, Allah! Oh, Most Merciful of the merciful! Do not let me be the cause of their death. Instead, make them victorious. I submit my soul as ransom to You, Oh, my Lord! Oh, my Lord! I wished and I still wish for martyrdom for the sake of the army of Islam. So do not let me see them put to trial and permit me, Oh, my *Ilah*, permit me to be martyred on this occasion in Your Cause and gain (thereby) Your Pleasure…"[1] This supplication revealed the personality of Sultan Murad, his yearning for martyrdom and his sincere desire for Muslim victory over their enemies.

On the morning of the 20th of June, 1389 C. E., the Muslims met their enemies in a fierce battle which lasted for eight hours. The Sultan personally took part in the battle and the fighting between the two sides increased in intensity, the Serbs in particular fighting fiercely and recklessly. For a time, the two armies fought each other with alternate success and the dead bodies on both sides mounted up.[2] During the battle, one of the Serb commanders,

1) 'Ali Hassoon, '*Al-'Uthmaniyyoon Wal-Balqan*' (p. 52). I have not found a source for this supplication other than that of this author and he did not mention any source for it; it seems likely that he transmitted it from some Turkish book(s).

2) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p.135). See also: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 100).

along with a force of ten thousand warriors, joined forces with the Ottomans, [1] which greatly weakened the Serbs and sowed the seeds of defeat among them. This resulted in victory for the Muslims and they killed most of the Serbian forces and their allies. Their king was taken captive and killed at the hands of the *Mujahidoon*.

At the end of the battle, the Sultan was personally inspecting the Muslim dead and supplicating on their behalf and also visiting the injured and while he was doing so, a Serb soldier who had been feigning death arose and rushed over to the Sultan. His guards succeeded in seizing him, but he pretended that he only wished to speak with the Sultan and that he desired to declare his acceptance of Islam at his hands. On hearing this, the Sultan signed to his guards to release him. The man then affected to kiss the Sultan's hand, but he suddenly took out a poisoned dagger and stabbed the Sultan with it, as a result of which the Sultan was martyred on the 15th of Sha'ban, 791 A. H.[2]

The last words of the Sultan were: "As I depart (from this life), I wish to say only that I thank Allah, for He is the Knower of the unseen, Who accepts the supplications of the humble and needy. I bear witness that none has the right to be worshipped except Allah and none deserves thanks and praise but He. My life is almost at an end and I have seen the victory of the forces of Islam. Obey my son, Bayazeed and do not punish the captives, do not harm them and do not loot their possessions. I entrust you and our great and victorious army to Allah's Mercy, for it is He Who protects our state from every evil."[3]

The guards could not believe what had happened; they had been unable to do anything, for the action of this treacherous wretch had been so swift. But in spite of the martyrdom of the Sultan, the Muslims' victory in this battle prepared the way after that for their control of the Balkans – a control which lasted for several centuries.[4]

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1) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 135).

2) Al-Qarmani, '*Tareekh Salateen Aali 'Uthman*' (p. 16), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 136), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 100), Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 38).

3) 'Ali Hassoon, '*Al-'Uthmaniyyoon Wal-Balqan*' (p. 53) (I have not found this quotation in any other source).

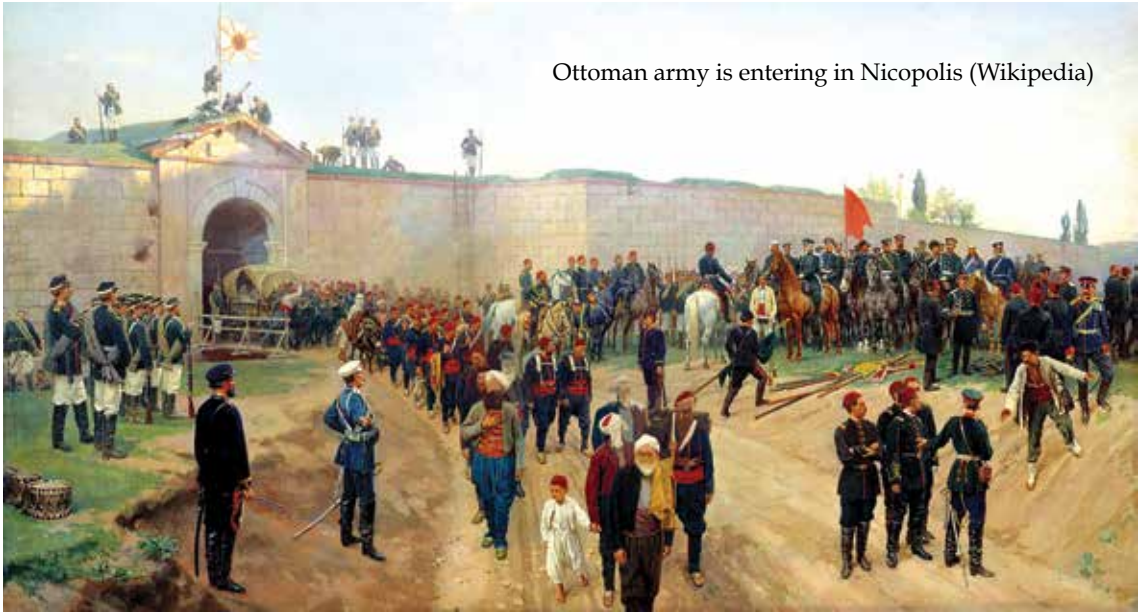
4) See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 101).

The Battle of Nicopolis [1] :

After the death of Sultan Murad, he was succeeded by his son, Bayazeed, who undertook more conquests in the lands of the Balkans and he succeeded in adding Bulgaria, Romania, Salonika and Albania to the Ottoman Empire. He also exerted powerful pressure on the Constantinople and he tried to conquer it, though he did not succeed in that endeavour. However, this attempt played a major role in motivating the Papacy and the European states and inciting them against the Ottoman Empire. In particular, the King of Hungary went to great lengths to gather recruits for this endeavour.[2] A religious Crusade was declared against the Ottoman Empire and the call was answered by a number of European countries, the foremost of which was France and its numerous provinces. Some regions of Germany, Switzerland and Rhodes also took part, in spite of the great ideological differences between them, for some of them were Orthodox Christians, while others were Catholics. But in spite of this, they had prepared a united European army consisting of sixty thousand Hungarian soldiers and ten thousand French soldiers, while the remainder were from the aforementioned countries – in addition to the

1) Nicopolis: A city in northern Bulgaria, on the border of Romania.

2) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 140), Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 44), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 106), Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 32).



Ottoman army is entering in Nicopolis (Wikipedia)

Serbs – and their aim was to expel the Ottomans from the Balkans and from Europe and to push them back to Asia.


The Battle of Nicopolis (Wikipedia)

The army set out for the city of Nicopolis, which was a major Ottoman city in Europe at that time. At that time there was a powerful Ottoman garrison in the city (which is today located in northern Bulgaria, on the border with Romania) and the Europeans succeeded in crossing the River Danube and in besieging the city. But the Muslim forces inside the city were determined to withstand the siege. Sultan Bayazeed was preoccupied with affairs in Anatolia, but as soon as he was informed of the mobilisation of the European army, he prepared a huge army comprised of Ottoman troops and soldiers from client states, such as Bulgaria, the Balkans and others. The army consisted of two hundred thousand fighters and he set out with them for the besieged city of Nicopolis. He and his men reached the city and they informed the Muslim inhabitants by night of their arrival.

The following morning – which was the 23rd of Zul Qa'dah, 798 A. H. (the 27th of September, 1396 C. E.)[1] – a fierce battle took place between the Ottoman armies and those of the Europeans. The result of the battle was a victory for the Ottoman army over the allied European forces and the capture of a number of their leaders and senior officers, including twenty-seven French commanders. The Ottomans also captured the main French standard and killed the majority of their troops.[2] Only around twenty thousand soldiers from a European force that had originally numbered a hundred and thirty thousand escaped. As for the rest, they were either captured or killed in the battle. The Sultan freed the French count, John of Nevers, after he swore that he and his men would never again return to fight against the Muslims. In addition, Sultan Bayazeed warned him that he was prepared for war with all of the nations of Europe, if they wanted that.[3]

1) Muhammad Fareed Beg, '*Ad-Dawlah Al-'Uthmaniyah*' (p. 144). See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 108).
2) Salim Ar-Rasheedi, '*Muhammad Al-Fatih*' (p. 33), Yoosuf Aasaf, '*Tareekh Salateen Aali 'Uthman*' (p. 44). See also: Al-Qirmani, '*Tareekh Salateen Aali 'Uthman*' (p. 18).
3) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 144).

The Ottoman Defence of the Islamic World:



Gharnatah (Granada), the last stronghold of the Muslims in Al-Andalus fell into the hands of the Spanish Christians in the year 897 A. H.[1] and the expulsion of the Muslims from Al-Andalus began after less than ten years, when a Royal decree was issued, forcing Muslims to choose between, Christianity, expulsion or death.[2] They were subjected to a terrible slaughter, which was a disgraceful event in history. The Ottoman Sultan, Saleem (Selim) I attempted to do the same thing against the Christians in the Ottoman Empire, but the Muslim scholars rejected that and made a powerful stance against this attempt.[3]

Less than ten years after that, The Portuguese began mounting attacks against the Islamic east. They were cruel and showed no mercy to those who opposed them, regardless of whether they were friends or enemies; it was their practice to sink every ship they found, along with those in them and they would burn the villages and towns they passed through. In addition to this, they would offer guarantees of safety to peoples and when they had surrendered, they would kill them, in violation of the covenants they had made with them.[4] At first, they were opposed by the Mamlook Empire, which ruled Egypt, Ash-Sham (Syria) and Al-Hijaz. They were responsible for opposing those European Christian attacks and at the start, they attempted to do so, meeting with some

1) For more information regarding this matter, see: 'Abdur-Rahman Al-Hajji, '*Tareekh Al-Andalus*' (p. 568).
2) Dr. 'Abdul Lateef Al-Hameed, '*Mawqif Ad-Dawlah Al-'Uthmaniyah*' (p. 40).
3) Dr. 'Abdul 'Azeez Ash-Shinawi, '*Ad-Dawlah Al-'Uthmaniyah Dawlah Islamiyah Muftara 'Alaiha*' (vol. 1/414).
4) Portuguese sources themselves have reported such incidents as these. See also what was transmitted by John Gordon Lorimer in '*Gazetteer of the Persian Gulf, Oman and Central Arabia*' (vol. 1/12, 16 and 28).



The Ottoman Empire at the Coronation of Sultan Selim . I

success, but also encountering various difficulties. There was also initially a degree of collaboration between them and the Ottomans in this regard; they fought together against the Portuguese during the era of Sultan Bayazeed, presenting a united front in numerous battles against Pedro Alvarez Cabral, in the year 906 A. H. (1500 C. E.).[1]

But this relationship soured after the Ottoman Empire entered into a struggle with the Mamlooks regarding their sphere of influence in the regions of the Islamic world.[2]

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 231), Ghassan 'Ali Ar-Rammal, '*Sira"Al-Muslimeen Ma'Al-Burtughaliyyeen Fil Bahr Al-Ahmar*' (p. 204).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 231), Ahmad Fu`ad Mutawalli, '*Al-Fath Al-'Uthmani Lish-Sham Wa Misr*' (p. 110)



Sultan Selim Mosque belonging to the Ottoman period in Konya.

The Mamlooks played a good role in this encounter (against the Portuguese), their fleets – commanded by Husain Al-Kurdi – sailing from Egypt to the Indian Ocean. But they were defeated in the famous Battle of Diu, at the hands of the Portuguese, in the year 915 A. H. (1509 C. E.). [1] This had a major effect on the course of events, for after that, the Portuguese were filled with a sense of ascendancy and they began to act more freely in the region's waters than they had previously.[2]

Once the Ottomans had established control over Ash-Sham and Egypt and defeated the Mamlook Empire, they became the de facto rulers of the Islamic world, after which, they embarked on new military campaigns against the European forces in East Africa; these forces – in particular, the Portuguese –were at that time attempting to penetrate the Muslim world. They (the Portuguese) were the first to do this and as a result there was a number of areas of friction between the Ottomans and the Portuguese, among the most important of which were the Red Sea, East Africa and the Arabian Gulf.

1) See: '*Al-Bahr Al-Ahmar*' by selected professors (p. 89).

2) Ghassan Ar-Rammal, '*Sira' Al-Muslimeen Ma" Al-Burtughaliyeen Fil Bahr Al-Ahmar*' (p. 89).

The Defence of the Red Sea:

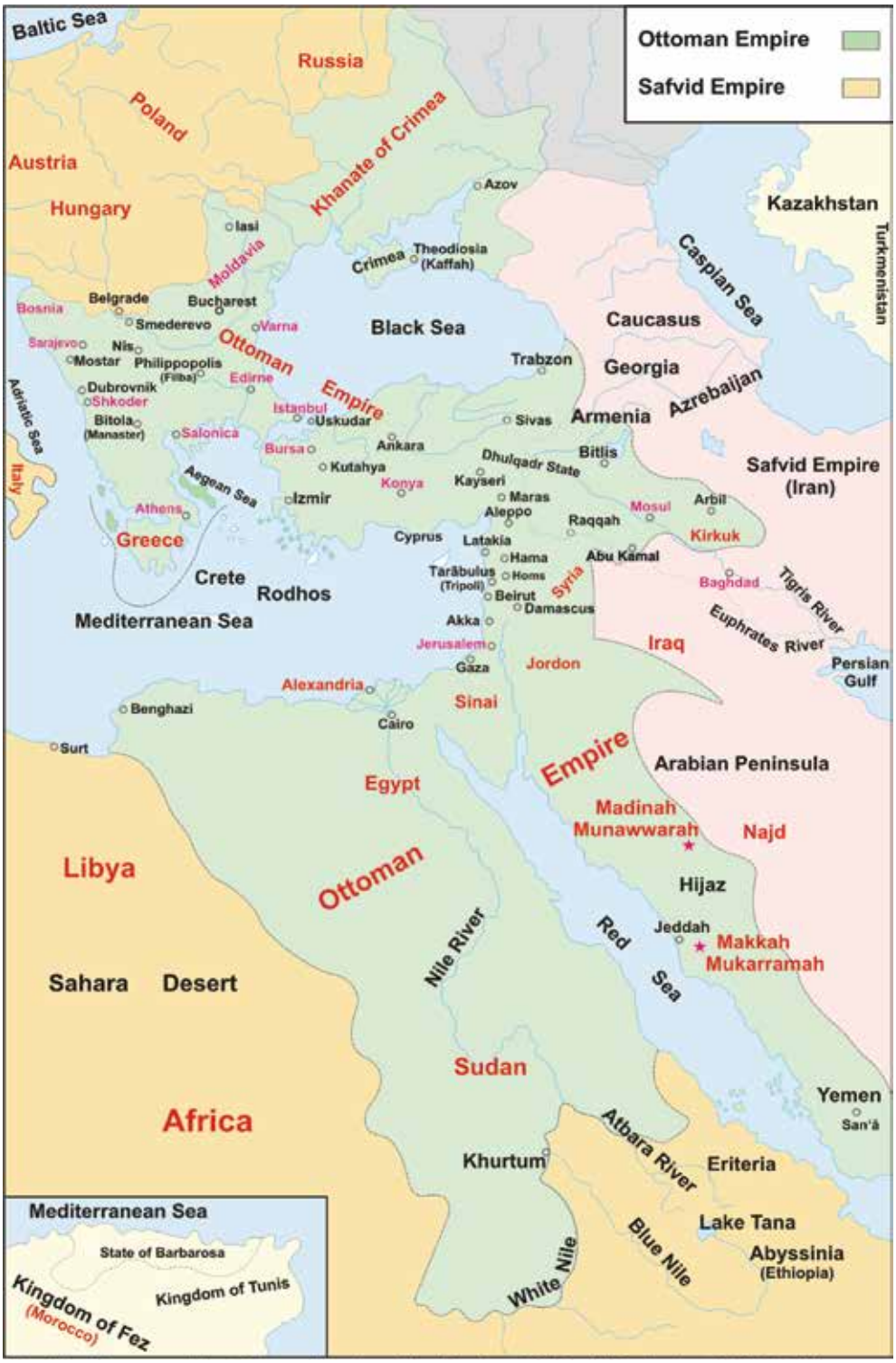
The Red Sea was – and still is – of particular importance in the Muslim world, for it is considered to be one of the most important seas, due to the fact that it was the nearest to the Holy Places in Makkah and Al-Madinah. In the past, during the era of Salahuddeen Al-Ayyoobi (may Allah have Mercy on him), the Crusaders had made serious attempts to establish a presence in the Red Sea, but they were powerfully and resolutely opposed by Salahuddeen Al-Ayyoobi (may Allah have Mercy on him). But after the start of the tenth century of the *Hijri* calendar, the European nations – headed by Portugal and driven by their enmity for Islam and its adherents – began to try to reach the Red Sea, collaborating with the Kingdom of Abyssinia (Ethiopia) against the Muslims, for they believed that collaboration between Abyssinia and Portugal would lead to the destruction of Makkah, which was their most important objective.[1]

For this reason, numerous communications were exchanged between the Abyssinians and the Portuguese for the purposes of organisation and cooperation against the Muslims. The Mamlooks – and after them, the Ottomans, who succeeded them as leaders of the Islamic world – keenly followed intelligence reports of these exchanges, realising full well the danger posed by this Christian Portuguese/Abyssinian collaboration in East Africa, which also presented a threat to the region of Al-Hijaz. For this reason, the Ottomans took great care to support the Muslim states in East Africa, which were in a constant state of conflict with Abyssinia. This caused the Abyssinians to feel endangered and they blamed the Ottomans for that.[2] The Ottomans increased their naval patrols in the region, using their Egyptian fleet.

The first Portuguese campaigns in the Red Sea were commanded by Alfonso de Albuquerque, who attacked 'Adan (Aden) in the year 919 A. H. (1513 C. E.). This took place before the presence of the Ottomans in the region and immediately after it, they began planning further attacks in the Red Sea. Thereafter, reinforcements for this purpose from Europe reached him, which alarmed the people of Al-Hijaz, who had been expecting him to arrive in the Jeddah area at any time. This forced the Shareef of Makkah, Barakat II (903-931 A. H.) to adopt defensive measures in Jeddah, in imminent expectation of an attack by the Portuguese. But they did not arrive at the planned time in the

1) Dr. 'Abdul 'Azeez Ash-Shinawi, '*Ad-Dawlah Al-'Uthmaniyah Dawlah Islamiyah Muftara 'Alaiha*' (vol. 2/698 and 862).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 331).


Ottoman Empire
Safvid Empire
Baltic Sea
Russia
Poland
Austria
Hungary
Khanate of Crimea
Azov
Kazakhstan
Turkmenistan
Caspian Sea
Iasi
Moldavia
Crimea
Theodiosia (Kaffah)
Belgrade
Bucharest
Bosnia
Smederevo
Varna
Black Sea
Caucasus
Sarajevo
Nis
Mostar
Philippopolis (Filibe)
Ottoman
Trabzon
Georgia
Edirne
Empire
Dubrovnik
Shkoder
Istanbul
Uskudar
Sivas
Armenia
Azrebaijan
Adriatic Sea
Bitola (Manastir)
Salonica
Bursa
Ankara
Bitlis
Dhulqadr State
Safvid Empire (Iran)
Kutahya
Konya
Kayseri
Italy
Aegean Sea
Izmir
Maras
Aleppo
Mosul
Arbil
Athens
Raqqah
Greece
Cyprus
Latakia
Kirkuk
Hama
Abu Kamal
Tarābulus (Tripoli)
Homs
Syria
Baghdad
Tigris River
Crete
Rodhos
Beirut
Damascus
Euphrates River
Mediterranean Sea
Akka
Jerusalem
Iraq
Gaza
Jordon
Persian Gulf
Alexandria
Sinai
Benghazi
Cairo
Surt
Empire
Arabian Peninsula
Egypt
Madinah Munawwarah
Najd
Libya
Ottoman
Hijaz
Jeddah
Red
Makkah Mukarramah
Nile River
Sea
Sahara Desert
Sudan
Yemen
San'ā
Africa
Atbara River
Khurtum
Eriteria
Lake Tana
Blue Nile
Abyssinia (Ethiopia)
White Nile
Mediterranean Sea
State of Barbarosa
Kingdom of Tunis
Kingdom of Fez (Morocco)

year 921 A. H. due to unknown reasons. It is possible that they were delayed by winds that blew against them or by Albuquerque being preoccupied with other matters in the region of the Arabian Gulf at that time.[1] Before this date, the Mamlooks had played a major role in fortifying Jeddah and preparing it to resist the expected Portuguese attack, once news had spread of their presence in the western side of the Red Sea. But at this time, the region was passing from Mamlook control to Ottoman control.

In the year 923 A. H. (1517 A. H.), the Portuguese launched a new attack in the Red Sea, commanded by Lopo Soares, who passed by 'Adan (Aden), then Al-Hudaidah, after which he turned towards Jeddah, where he encountered opposition from its defenders, who were led by the Ottoman naval commander, Sulaiman (Suleiman) Reis, who succeeded in capturing some of the Portuguese after sinking their ships. He then sent them to the Ottoman Sultan in Istanbul.[2] This attempted invasion led the Ottoman Empire to increase its naval presence in Jeddah, in order to take precautions against any future attacks launched by the Portuguese. And indeed, a new Portuguese attack was launched in the year 927 A. H. (1520 C. E.), commanded by Lopo de Ceguera, however this expedition did not succeed in reaching Jeddah, although they came near to it. But the winds were against them and in addition, their commander sensed that the Ottomans were prepared for him, which led him to change his destination to Massawa, on the western coast of the Red Sea. Thus, the expedition failed to achieve its main objective. However, this led to further Portuguese mobilisations in the region.[3]

After that, the Ottoman Empire concentrated its efforts on fortifying the Red Sea, in attempting to make it an Islamic sea and in preventing Portuguese ships from reaching it. They did this by focussing their energies on controlling the channel known as the Straits of Bab Al-Mandib, in Yemen. Naturally, this led to them being involved in struggle with the regional powers in Yemen, in order to achieve this desired objective. The field of conflict in future operations shifted to the Indian Ocean and to the Arabian Gulf, while as for the Red Sea, the Portuguese did not resume their efforts to penetrate it to the

1) See: Ghassan Ar-Rammal, '*Sira' Al-Muslimeen Ma' Al-Burtughaliyyeen Fil Bahr Al-Ahmar*' (p. 99).

2) Ghassan Ar-Rammal, '*Sira' Al-Muslimeen Ma' Al-Burtughaliyyeen Fil Bahr Al-Ahmar*' (p. 103). For more information regarding the deeds of that Ottoman commander, see: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 324-325).

3) Ghassan Ar-Rammal, '*Sira' Al-Muslimeen Ma' Al-Burtughaliyyeen Fil Bahr Al-Ahmar*' (p. 103).

same extent that they had done previously.[1] The Ottomans were careful to prevent the enemy from entering the Red Sea and they did not engage in any new conflict there except in later times, prior to and during the First World War, in particular with Britain, which had established a presence in the area.[2]

The Struggle in the Arabian Gulf:

The centre of the Ottoman Empire was relatively far from the eastern region of the Arabian Peninsula; however, as the largest Muslim state in the tenth century of the *Hijri* calendar, they possessed fleets of ships which enabled them to carry out their obligations there, along with defences for the Muslim regions sufficient to repel the European attacks. Once the Ottomans had achieved hegemony over Egypt, it possessed an important naval centre which exercised control over the port of Suez, which was an important base in the struggle for domination of the Red Sea and the Arabian Gulf. In addition, the Ottomans' control of Iraq gave them naval influence and power which could be directed against the enemy in the Arabian Gulf via the port of Al-Basrah, which lies to the north of the gulf.

The Ottomans began opposing the Portuguese in the east at an early stage; some of the fleets under their control launched attacks against the Portuguese bases in India from the year 921 A. H. (1515 C. E.).[3] But these attacks did not prevent them from attempting to establish bases in the gulf and in the south of the Arabian Peninsula; in the year 921 A. H. (1515 C. E.), their commander, Albuquerque succeeded in capturing Hormuz after a number of attempts and in making it the main base of Portuguese naval operations.[4] As a result, the threat to the gulf and the peninsula became more immediate.

Among the most famous of the Ottoman sultans who opposed the Portuguese was Sultan Sulaiman (Suleiman) the Lawgiver.[5] He sent several well organised naval expeditions to oppose them in the gulf, the first of

1) Ghassan Ar-Rammal, '*Sira' Al-Muslimeen Ma' Al-Burtughaliyyeen Fil Bahr Al-Ahmar*' (p. 303), Dr. 'Abdul 'Azeez Ash-Shinawi, '*Ad-Dawlah Al-'Uthmaniyah Dawlah Islamiyah Muftara 'Alaiha*' (vol. 2/863).

2) For more information regarding the struggle between the Ottomans and the British in the Red Sea, refer to Dr. 'Abdul Lateef Ibn Muhammad Al-Hameed, '*As-Sira' Bain Ad-Dawlah Al-'Uthmaniyah Wa Bireetaniya Fee Mintaqah Al-Bahr Al-Ahmar Khilal Al-Harb Al-'Alamiyah Al-Oola 1332-1337 A. H. (1914-1918 C. E.)*'.

3) Lorimer, '*Gazetteer of the Persian Gulf, Oman and Central Arabia*' (vol. 1/13), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 325).

4) John Gordon Lorimer, '*Gazetteer of the Persian Gulf, Oman and Central Arabia*' (vol. 1/14).

5) For details of those efforts, see: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 323).



Arabia, Syria, Palestine and Iraq in the reign of Murad III

which was commanded by Sulaiman (Suleiman) Pasha, his governor in Egypt, in the year 930 A. H. (1523 C. E.) and he followed this up with other expeditions, the most important of which took place in the year 945 A. H. (1538 C. E.). On that occasion, he set sail with a fleet of seventy ships from the Suez region; these ships were armed with heavy cannon and carried twenty thousand fighters. This expedition set out and succeeded in conquering Aden and Masqat (Muscat). They also tried to capture the Portuguese fortress at Hormuz, but they were not able to do so.[1]



Among these expeditions was that of Captain Piri Muhyiuddeen Reis,[2] which was sent to the gulf in the year 958 A. H. (1551 C. E.); it consisted of thirty ships and carried around sixteen thousand fighters.[3] He set out from Suez and fought a fierce battle with the Portuguese in 'Adan (Aden), where he succeeded in expelling them, after which he headed for Masqat (Muscat), which he besieged, forcing its Portuguese governor to surrender.[4] From there he set out for Hormuz, where he fought a battle with its Portuguese governor, Alvaro de Noronha. After that, Piri

1) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 241). See also: Yilmaz Oztuna '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 330).

2) See his biography in '*Da'irah Al-Ma'arif Al-Islamiyah*' (vol. 9/10).

3) Nawal As-Saireefi, '*An-Nufooz Al-Burtughali Fil Khaleej Al-'Arabi*' (p. 146), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 333).

4) Nawal As-Saireefi, '*An-Nufooz Al-Burtughali Fil Khaleej Al-'Arabi*' (p. 146). See also: John Gordon Lorimer, '*Gazetteer of the Persian Gulf, Oman and Central Arabia*' (vol. 1/17). The surprising thing is that Lorimer refers to Piri Reis and other Ottoman commanders as "defenders of the Muslim lands and seas".



The Ottoman Empire in the reign of Selim II (1566-1574 CE)

Reis left the region and set out for Al-Basrah.[1] But Portuguese reinforcements arrived in Hormuz, which enabled them to establish power once again in the Arabian Gulf.

During the reign of Sultan Sulaiman (Suleiman) the Lawgiver, Murad Beg, the governor Al-Basrah prepared a fleet which he sent against the Portuguese in many places in the gulf. Among the most important of those

1) *'Da`irah Al-Ma'arif Al-Islamiyah'* (vol. 9/11).



Iran, Hormuz Island, Portuguese mighty fortress, 500 years old ruins.The Castle's main turret faces the sea,controlling the strategic Hormuz Strait, under the Persian Gulf inclement Sun & high humidity

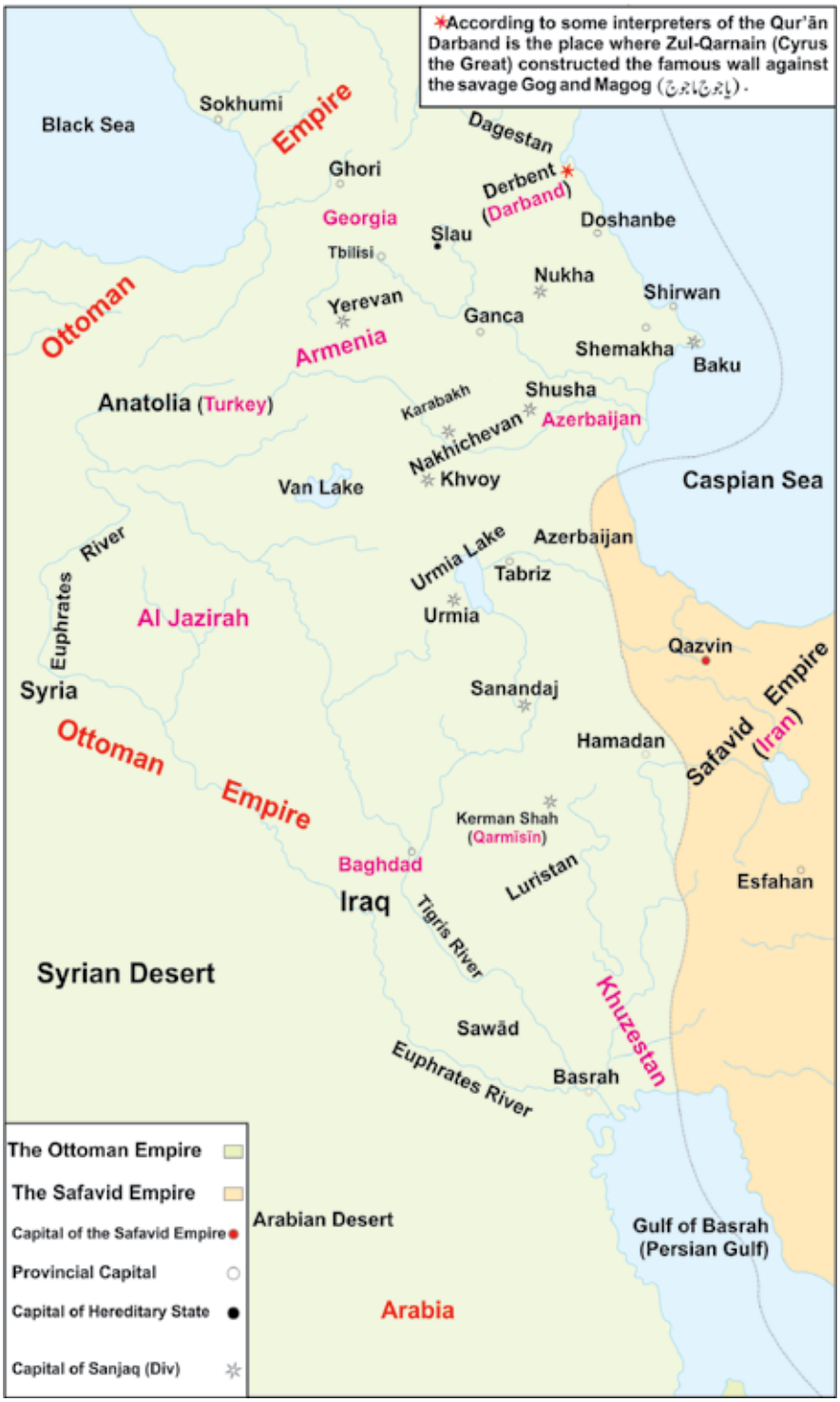
encounters was one that took place near to Al-Qateef (Qatif) in the year 957 A. H. (1550 A.H). He also fought a great naval battle against Diego de Noronha, the Portuguese commander, in the year 961 A. H., but the Ottomans were defeated in the battle, which encouraged the Portuguese to advance more deeply into the region than they had done previously.[1]

But that defeat did not weaken the Ottoman Sultan, Sulaiman (Suleiman) the Lawgiver's resolve and he did not cease opposing the Portuguese; after around a year, he entrusted Sayyid 'Ali Reis, one of the Ottoman naval commanders with the task of opposing them.[2] He prepared a fleet in Al-Basrah and set out with it in the year 962 A. H. for the gulf. The Ottoman commander encountered the Portuguese and a major battle took place between the two sides near to the coast of Oman. He succeeded in defeating them, in spite of their numerical superiority. The result was that the Portuguese were forced

1) Nawal As-Saireefi, '*An-Nufooz Al-Burtughali Fil Khaleej Al-'Arabi*' (p. 149). See also: John Gordon Lorimer, '*Gazetteer of the Persian Gulf, Oman and Central Arabia*' (vol. 1/17).

2) See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (vol. 1/18).

to flee from the place of battle, but they were pursued by the Ottomans. However, the wind played a role in dispersing the ships and in preventing them from achieving their objective, which was to eliminate the Portuguese presence in the region. The Ottomans fought another great battle with the Portuguese and their allies in Bahrain in the year 966 A. H. (1559 C. E.); one thousand, two hundred Ottoman soldiers gathered there and they succeeded in luring the Portuguese into battle, during which they killed seventy of them. This forced the Portuguese to



Provinces of Persia and Caucasia in the reign of Murad III (1575-95)



seek reinforcements from Hormuz and some of their other bases. The result was that pressure was put on the Ottomans and they were forced to withdraw once more from Bahrain.[1]

After that, the gulf went through a period of rivalry between some of the European states, during which the Portuguese influence diminished. The Dutch, the British and the French all strove to achieve supremacy in the region. The end result was that Britain attained dominance in the area; they began to establish bases for themselves and they were careful to protect their position in that region after their conquest of India. They also captured Hormuz, expelling the Portuguese from it in the year 1032 A. H. (1622 C. E.) with the help of the Safavids,[2] who allied themselves with the British and the Portuguese before them, in order to counter the influence of the Ottomans. In this way, the British succeeded in achieving dominance in the Gulf.

After that, the Ottomans' concern with the gulf decreased, due to the fact that they were preoccupied with other matters. They were forced to concentrate their efforts on the struggle with the Safavids at a time when they themselves were going through a phase of weakness, which allowed

1) See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (vol. 1/18).

2) John Gordon Lorimer, '*Gazetteer of the Persian Gulf, Oman and Central Arabia*' (vol. 1/46).

the Europeans to establish themselves in the gulf[1] and indeed, to extend their influence into the Ottoman Empire itself, in the regions of Iraq (which belonged to the Ottomans) and others – all in the name of trade, international agreements and other matters which appeared during that time.[2] During later times, the Ottoman Empire was forced to add Qatar and Al-Ahsa` to its domains and they placed defences in it in the year 1274 A. H. (1891 C. E.), but Britain warned them against interfering in Bahrain or threatening its bases and sea routes.[3] After that, matters eased, due to negotiations between the two sides – until the outbreak of the First World War and following it, the dismantling and sharing out of the Ottoman Empire between the European powers and the occupation of most regions of the Arab world. The result of this was that, following the collapse of the Ottoman Empire, there no longer remained any state that could stand against these European colonising powers.

Conflict in the Mediterranean Seaand North Africa:

After the calamity suffered by the Muslims in Al-Andalus due to the fall of Gharnâtah (Granada), the last bastion of Islam in Spain, the coasts of Al-Maghrib and North Africa were not safe from attempts by the Europeans to extend their dominions into those Muslim territories. They struck at the Muslim emirates scattered throughout those regions of the Muslim world; these emirates were weak and unable to withstand the Europeans' attacks. In spite of the fact that the inhabitants were zealous in their performance of *jihad* against the Europeans and in their attempts to expel them from the lands of Al-Maghrib – and indeed in their attempts to recover the lands lost in Al-Andalus and confront the serious problems facing them in that region – it was necessary for the Ottoman Empire to intervene in these affairs and stand against the assaults of the Spanish and the other Europeans and help the Muslims in the region. [4]

Sultan Saleem (Selim) I used some of the mariners who had formerly cooperated with the Mamlooks (Mamluks) in the Mediterranean Sea,

1) See: Dr. 'Abdul 'Azeez 'Abdul Ghani, '*'Alaqah Sahil 'Uman Bi-Bireetaniya*' (p. 275).

2) John Gordon Lorimer, '*Gazetteer of the Persian Gulf, Oman and Central Arabia*' (vol. 1/360). See other examples in Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyyah*' (p. 670).

3) John Gordom Lorimer, '*Gazetteer of the Persian Gulf, Oman and Central Arabia*' (vol. 1/382). See also: 'Abdul 'Azeez 'Abdul Ghani, '*'Alaqah Sahil 'Uman Bi-Bireetaniya*' (p. 286).

4) See: 'Adil Sa'eed Bashtawi, '*Al-Andalusiyoon Al-Muwarikah*' (p. 117), 'Abdul 'Azeez Ash-Shinawi, '*Ad-Dawlah Al-'Uthmaniyah Dawlah Muslimah Muftara 'Alaiha*' (vol. 2/64).2


North Atlantic Ocean
Norway
Finland
Russia
Swedan
North Sea
Denmark
River
Poland
England
Germany
Volga
Don River
Kazakhstan
Holland
Austria
Hungary
Moldavia
Crimea
France
Budapest
Ottoman Empire
Nice
Italy
Black Sea
Caspian Sea
Barcelona
Marseilles
Istanbul
(Constantinople)
Portugal
Spain
Ottoman Empire
Turkistan
Syria
Tunis
Sicily
Safvid Empire
Malta
Mediterranean Sea
Damascus
Tangier
Algiers
Tripoli
(Tarabulus)
Benghazi
Alexandria
Baghdad
Fez
Tlemcen
Cairo
Marrakesh
Tarabulus
(Libya)
Algeria
Egypt
Persian Gulf
Morocco
Hijaz
Najd
SAHARA DESERT
Aswan
Red Sea
Arabia
Negro Sanghoi State
(Tributary to Fez)
Ottoman Empire
Nile River
Sawakin
Empire
Hausa State
Ottoman
San'ā
Timbuktu
(Tombouctou)
Bornu
Massawa
Yemen
Blue Nile
Bagirmi Kingdom
of Zanj (Chad)
Sudan
Gulf of Aden
Niger River
Guinea
Abyssinia
(Ethiopia)
White Nile
Addis Ababa
Somalia
Dark Region of
Central Africa
Gulf of Guinea
Congo River
Uganda
Mombasa
Lake Victoria
Indian Ocean
Congo
Comoros
Angola
Zambia
Mozambique
Zambezi
River
South Atlantic Ocean
Unknown Territory
Madagascar
Orange River
South Africa
Indian Ocean
Cape of Good Hope
Ottoman Empire
Africa (1566 CE)
Ottoman Empire
Safavid Empire
The Portugese navigator Vosco da Gama Sailed
by the southernmost African cape in1497 CE and in good
hope of reaching India he named it the Cape of Good Hope

including Khairuddeen Barbaroos (Barbarosa) [1] and his brother, 'Urooj. He granted them ships and men and ordered them to continue their attacks against the Spanish on the Muslim coasts, opposite what are today Tunisian and Algerian waters, and to retrieve the places occupid by the Spanish on Algerian coast. They succeeded in pressing the European ships in the Mediterranean sea, in addition to which, they undertook the task of clearing some islands in Algerian waters. 'Urooj was martyred in the year 922 A. H. (1516 C. E.) in one of the battles that they fought against the Spanish in Algeria, [2] but Khairuddeen continued to strike the Christians' ships and indeed, during the rule of Sulaiman (Suleiman) the Lawgiver, he succeeded in landing some of his forces on the coasts of Italy, France and Spain and he struck some of the military bases there. From these bases attacks had been launched against North Africa. News of these assaults reverberated throughout the Muslim world and throughout Europe itself. [3]

In addition, Khairuddeen nursed the idea, with the direct support of Istanbul, of attempting to deliver the Muslims of Al-Andalus from the cruelty of the Spanish, who had expelled the Muslims [4] and on many occasions, he succeeded in rescuing thousands of the Muslims of Al-Andalus, including men, women and children, and in transporting them in his ships, after fighting battles with the Spanish. In this way, he saved them from being burnt alive at the hands of the Spanish, who carried out such atrocities without mercy. [5] These missions were carried out in the name of the Ottoman Sultan, Sulaiman (Suleiman) the Lawgiver, who issued an order for Khairuddeen to be appointed commander-in-chief of the Ottoman naval forces and summoned him to Istanbul to accept this appointment. So Khairuddeen departed from the coast of Al-Maghrib and set out for Istanbul, in compliance with that order, having left his son to take charge in his absence. [6] On his way to Istanbul, he passed by the Spanish occupied coast and

1) See: Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 150), Dar An-Nafa`is, Beirut 1403 A. H.

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 252). See also: Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 230), Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 150).

3) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 231). Yilmaz Oztuna '*Tareekh Ad-Dawlah Al-'Aliyah*' (p.302), Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 150).

4) See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 253). For more details regarding the subject, refer to Dr. 'Abdul Lateef Muhammad Al-Hameed, '*Mawqif Ad-Dawlah Al-'Uthmaniyah Tijah Ma`sah Al-Muslimeen Fil-Andalus*' (first edition, Riyadh, 1414 A. H.).

5) See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 257), Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 126).

6) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 258), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 231), Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 127).



launched a major naval attack against the Spanish, capturing a large number of their ships. [1] This great *Mujahid*'s absence from the theatre of war was not prolonged and he soon returned to take part in the *jihad* against the European attackers in North Africa. He took part in a number of great battles against the Spanish in the region of Tunis, in the year 941 A. H. (1535 C. E.), though some of the inhabitants of the region collaborated with the Spanish, which forced him to withdraw; during the course of these battles, the Spanish committed incomparable crimes, killing more than thirty thousand men, capturing more than ten thousand women and burning numerous libraries and mosques.[2]

Then in the year 945 A. H. (1538 C. E.), the Vatican prepared a Crusader

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 290), Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 131).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 393), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 233).

fleet to counter Khairuddeen and after the expedition was ready, the Pope issued a proclamation to all of the countries of Europe, in which he declared that "this expedition is a Crusade and it is incumbent upon every person who believes in the Messiah and is a sincere Christian to join up with it and take part in the fight against the unbelievers."[1]

In a short time, Khairuddeen succeeded in inflicting this Papal fleet, which consisted of ships from Spain, Italy and from the Vatican's own fleet; he fought a great sea battle with them, which resulted in a decisive victory for the Ottoman fleet, after which celebrations in his honour were held throughout the Ottoman Empire.[2] As a result of this battle, control of the Mediterranean Sea belonged indisputably to the Ottoman fleets.[3] Another result of the battle was that the European forces tried to attack the Ottoman fleet in Algeria, but the Ottoman naval commanders ambushed them and routed them once again. Not content with this, they attacked some Christian positions in the region of Tarâbulus-al-Gharab (Tripoli) and they succeeded in liberating it from European control, [4] while the Ottomans also succeeded in freeing some of the islands in the Mediterranean Sea.Khairuddeen and his men continued to drain the enemy's powers and to oppose their ships and inflict the maximum amount of damage on them. The Europeans considered them to be pirates, but in reality, it was the Europeans who kindled the flames of piracy by their actions along the coasts of Algeria and their adjoining regions. It was the European raiders, who captured those regions and sought to defeat Islam therein and they were the true pirates. In addition to Khairuddeen's *jihad* against the Christians in North Africa, he also managed to establish the Ottomans' presence in those areas. [5] But the inhabitants of North Africa continued to view Khairuddeen and his brothers and their forces with pride and respect and held them to be a fine example of *Mujahidoon*, who struggled against the Christians after the fall of Al-Andalus into the hands of the Spanish.

1) Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 150).
2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 296), Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 149).
3) Muhammad Harb, '*Al-'Uthmaniyyoon Fit-Tareekh Wal-Hadharah*' (p. 99).
4) Muhammad Harb, '*Al-'Uthmaniyyoon Fit-Tareekh Wal-Hadharah*' (p. 99).
5) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 303), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 230), Bassam Al-'Asali, '*Khairuddeen Barbaroos*' (p. 118).

d)The Ottoman Jihad Against the Russians:

In the tenth century of the *Hijri* calendar, the Ottoman Empire undertook jihad in a number of places in Europe and Sultan Sulaiman (Suleiman) the Lawgiver threatened central and western Europe by repeatedly besieging Vienna. [1] This stirred up the Christians of Europe, both east and west, against the Ottoman Empire. Tsarist Russia – from that time and after it – had been attempting to confront the Ottoman Empire, either directly, or by supporting the Ottomans' enemies in the Balkans and other places, in later days in particular, when the Ottomans had become weak.

In the twelfth century of the *Hijri* calendar – corresponding to the

1) For more details of this, see: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 272), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 218).



Map of Balkans - States of Balkan Peninsula



Lala Mustafa Pasha Mosque and Famagusta town. Famagusta, Cyprus.

eighteenth century of the Gregorian calendar – Tsarist Russia, under the leadership of Peter the Great, began to expand into the territories that bordered it, calling upon Christians to expel the Ottomans from Europe. He undertook a tour of Europe to this end [1] and he prepared Russia for this task during his reign, interfering in the Balkans, the Caucasus and the Crimea in order to help foment rebellion against the Ottoman Empire.

Peter the Great attempted to capture the Ottoman port of Azov, on the Black Sea, besieging it for a long period, before he succeeded in capturing it in the year 1107 A. H. (1695 C. E.). And a new war between the Ottomans and the Russians broke out in the year 1123 A. H. (1711 C. E.) regarding the Cossacks; the Ottoman forces were led by As-Sadr Al-A'zam, Baltaji Muhammad Pasha, who succeeded in giving a blow to the Russian forces and the defences they had established. The Ottomans launched strong attacks which ended in victory for them and the killing of thousands of Russian troops.[2] Another war broke out between the two empires in the year 1125 A. H. (1713 C. E.) and it resulted in the Russians capturing a great deal of Ottoman lands on the Black Sea coast; this was based upon

1) 'Ali Hassoon, '*Al-'Uthmaniyyoon War-Roos*' (p. 71).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 597), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (313), 'Ali Hassoon, '*Al-'Uthmaniyyoon War-Roos*' (p. 76). (Peter and his army were trapped by the Ottomans and the Czar was unable to escape, being his arrest imminent, but Czarina Catherine saved her husband by beseeching the Ottoman commander, and the Truce of Perth was signed. (Dr. M.'Uzair,' Daulat Uttmaniyyah') (Note: Mohsin Farani)



Aerial view of the Zindan gate, Zindan Kapija and Despot's Gate along with the Castellan Tower in Belgrade Castle in Serbia former Yugoslavia

agreement signed by both sides.[1]

The war between the Ottomans and the Russians were profoundly effected by the wars between the Ottomans and their other enemies in Europe. It put pressure on the Russians and forced them to give up territories they had captured from the Ottomans and vice versa. The result of this was that in the year 1152 A. H. (1739 C. E.), the Russians surrendered and they returned many regions on the Black Sea coast to the Ottomans that they had previously captured. The Ottomans then set about demolishing the fortifications the Russians had built, in accordance with an agreement known as the Treaty of Belgrade.[2]

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 597), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 314).

2) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 611), 'Ali Hassoon, '*Al-'Uthmaniyoon War-Roos*' (p. 79).

Other wars broke out in the year 1184 A. H. (1770 C. E.) between the Ottomans on one side and the Russians and their European allies on the other. The war was over some islands near to Greece, which had changed hands between the two sides on a number of occasions. The Russians also tried to capture Trabzon and other places, but the Ottomans succeeded in repelling them, even though they were also threatening Istanbul itself by way of the sea. [1] Numerous attempts were made at this time for a peace treaty to be made between the Ottoman Empire and Katrina, the Empress of Russia, but Katrina's arrogance and the punitive conditions she tried to impose prevented that from happening. So the war resumed between the Russians and the Ottomans and a number of intense battles took place between the two sides in the region of the Danube; in these battles the Ottomans won dazzling victories, killing more than eight thousand Russian soldiers in one of those battles. The Russians were forced to retreat after their defeat and as they did so, they murdered a huge number of old Muslim men, women and children in the territories through which they passed. The Ottoman commander in those battles was 'Uthman Pasha, who attained the title *Al-Ghazi* (the Warrior) as a result of the victories he achieved.[2]

In the year 1187 A. H. (1773 C. E.), Russian forces advanced into Ottoman lands and they crossed the River Danube, where they encountered Ottoman forces led by Reis Effendi 'Abdur-Raziq; the Russians succeeded in defeating the Ottoman forces, at which point negotiations took place between the two sides. These talks ended in a new agreement, which was known as the Treaty of Kaynarca.[3] This treaty gave the Russians numerous rights in Ottoman lands and seas, including the right to navigate and traverse Ottoman ports and the right to build churches and defend them in some regions that had been under Ottoman suzerainty.[4]

In spite of this treaty, the Russians continued to look for opportunities to swallow up neighbouring Muslim territories, along with their various peoples. They also went to great lengths to sow discord in the land of the

1) Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 625), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyyah*' (p. 236).

2) 'Ali Hassoon, '*Al-'Uthmaniyyoon War-Roos*' (p. 82), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyyah*' (p. 337), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Aliyah*' (p. 627).

3) Kaynarca: Present day Kaynardzha, Bulgaria.

4) To see the conditions of the treaty known as the Treaty of Kaynarca, in Yilmaz Oztuna's work: '*Ad-Dawlah Al-'Aliyah*' (p. 628), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 342), 'Ali Hassoon, '*Al-'Uthmaniyoon War-Roos*' (82).

Crimea, in order to provide an excuse for their intervention in this peninsula[1] and they succeeded in entering it and capturing it, in spite of the Ottomans' continuous attempts to recover it from Russian control. Due to pressure from other European nations – both military and political – they (the Ottomans) were forced to accept the prevailing reality i.e. Russian occupation on Crimea.

Conflict continued between the Ottomans and the Russians, as the latter took up the cause of defeating the Ottoman Empire and re-establishing the Byzantine Empire. At the start of the thirteenth century of the *Hijri* calendar, the Ottoman Empire was passing through difficult circumstances with regard to the succession of the Sultan and political differences, while at the same time, the struggle against the Russians continued, in addition to numerous problems between the Ottomans and the remainder of the European countries, which were greedy for Ottoman lands. And not only in Europe, but also in the Muslim regions of Al-Maghrib, in North Africa and in Egypt, particularly after the European mobilisation that followed the revolution in France. This was followed by Russian, French and British attempts to colonise Muslim states. In addition, the Ottoman Empire was suffering from many other internal difficulties; all of this was in spite of earnest efforts by the Sultans and the Ottoman leaders to overcome those problems. During this difficult period, the Ottoman Empire was becoming weaker, while simultaneously, the Russian Empire was growing stronger, especially after its wars with Napoleon. As a result, the Russians were at bay to attack the Ottomans, who were preoccupied with other wars against Iran, which had continued for many years.[2]

In the year 1226 A. H. (1811 C. E.) war broke out between the Russians and the Ottomans in the region of the Romanian border, where the Russians attempted to capture some Ottoman cities. At first they were successful, but then the Ottomans succeeded in recapturing them and forcing the Russians to abandon them after a number of battles.[3]

A Greek revolt took place against the Ottomans in the year 1243 A. H. (1827 C. E.), but the Ottoman commander, Ibraheem Pasha succeeded in suppressing it, so Russia, along with Britain, France and Prussia (Germany

1) 'Ali Hassoon, '*Al-'Ulyah' War-Roos*' (p. 85), Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 636).

2) See: Yilmaz Oztuna, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 623-648). For more information regarding this matter, refer to Dr. Muhammad 'Abdul Lateef Hareedi, '*Al-Huroob Al-'Uthmaniyah Al-Farisiyah Wa Atharuha 'Alal-Madd Al-Islami Fee Urubba*' (Dar Al-Qahirah 1408 A. H.)

3) 'Ali Hassoon, '*Al-'Uthmaniyyoon War-Roos*' (p. 98), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmaniyah*' (p. 401).



Beautiful landscape with Aggstein castle ruin and Danube river at sunset in Wachau, Austria

and Austria)[1] formed an alliance against the Ottomans, with the goal of expelling them from Greece. To this end, the (European) fleets gathered to attack the Ottoman ships in Greece and in a short time, they succeeded in destroying all of them, since it was a surprise attack. Russia was the principle beneficiary of the destruction of the Ottoman fleet,[2] for it was fully prepared to take advantage of this opportunity and immediately advanced into Ottoman lands, capturing Bucharest, the capital of Wallachia (Romania), Varna, Iasi and other Ottoman cities which lie in present day Romania and Bulgaria. The fighting around those regions continued until the year 1245 A. H. (1829 C. E.) and the final victory went to the Russians. But in spite of this, the Ottomans inflicted heavy losses on them and those battles ended with both sides signing a peace treaty known as the Treaty of Edirne (Adrianople). The treaty gave the Russians numerous concessions and defined the borders

1) Translator's note: Prussia was a powerful German state at this time, but Germany as a political entity did not exist until 1871 C. E. It never included Austria, which was part of the Austro-Hungarian Empire. Austria was itself an empire and it was not a part of Prussia.

2) 'Ali Hassoon,'*Al-'Uthmaniyoon War-Roos*' (p. 102), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Ulyah*' (p. 416).



Sighisoara fortress, Transylvania, Romania

between the two sides.[1]

In spite of this treaty, the Russians and the Ottomans remained in a state of readiness (for war) and a number of battles took place between them as Russia attempted to take advantage of the opportunity to strike the Ottomans and capture the lands belonging to them in eastern Europe. This caused other European countries to fear the growing power of the Russians and led France and Britain to view them with hostility, for these two nations themselves harboured a desire to capture some of the Ottomans' lands, especially since the Ottoman Empire was passing through a phase of weakness which led them to seriously contemplate the idea of dividing up its territories among themselves. For this reason, Britain and France hastened to feign sympathy for the Ottomans and displayed a desire to help them in protecting their territories and standing against the Russians. Those two nations fought on

1) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 431). See also the conditions of the treaty in the work of 'Ali Hassoon, '*Al-'Uthmaniyoon War-Roos*' (p. 102-104).

the Ottomans' side against Russia in the Crimean War (1853-56 C. E.). This alliance had a negative effect on the Ottomans in the region in the long term, for the Ottoman forces, under the command of 'Umar Pasha, fought bravely in a number of battles. He succeeded in defeating the Russians around the city of Varna, prompting the Russians – led by their commander – to flee. The Ottomans caught up with them in order to kill them, but they were prevented from doing so by their European allies, headed by the Austrians. And not content with preventing the Ottomans from completing their deserved victory over the Russians, the Austrians themselves captured Bogdan and Wallachia. In this way the Austrians ended the Russian occupation of some regions, replacing it with their own. The Ottomans accepted this, due to their desire to continue the alliance and their fear of entering into another war.

The area of conflict between the Ottomans and their European allies on the one side and the Russians on the other shifted to the northern coasts of Russia. Naval battles occurred near the city of St. Petersburg in the year 1270 A. H. (1853 C. E.) and the allies also succeeded in capturing some Russian ports on the Baltic Sea. They also advanced on other fronts, until they almost captured Kiev itself. The result was that the Russians deemed it wise to hold peace talks to bring an end to the war.[1] The peace talks continued between the Ottomans and their allies on the one side and the Russians on the other, and finally an agreement was reached by all of the parties in the Treaty of Paris in the same year.[2] In this way the Ottomans' war with Russia ended for the time being, though the Russians and the Europeans continued to covet Ottoman territories. As a result, those countries remained united in their attempts to take advantage of the various problems besetting the Ottoman Empire.[3] They did this by supporting insurrections and tribal or religious minorities and establishing secret organisations which worked against the Ottoman Empire and supplied them with weapons and money. Their object was to try and weaken the Ottoman Empire and destroy its institutions. As a result, the number of rebellions and insurrections against the Ottomans increased in all corners of their European territories.[4]

In the final days of the Ottoman Empire, specifically during the reign of the

1) See: 'Ali Hassoon, '*Al-'Uthmaniyyoon War-Roos*' (p. 115), Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 499).

2) See: 'Ali Hassoon, '*Al-'Uthmaniyoon War-Roos*' (p. 117) and see also: Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 513).

3) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 610). See also: Muhammad Harb, '*Al-'Uthmaniyyoon Fit-Tareekh Wal-Hadharah*' (p. 203).

4) See: Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 605).



An old frigate in the evening, Neva river, St. Petersburg, Russia

Ottoman Sultan, 'Abdul Hameed II (1293-1397 A. H., corresponding to 1876-1909 C. E.), there were numerous revolts in the Balkans, Greece and other Ottoman territories in Europe. These were supported by Russia and other European states, but the Ottoman governors and commanders succeeded in suppressing most of them, which turned the general opinion in Europe against the Ottomans.

In the year 1293 A. H. (1876 C. E.), the Ottomans struck a powerful blow against the Serbs, who had gathered a large force to expel the Ottomans from the Balkans. This led Russia to declare war once more on the Ottomans and to gather its forces in preparation for war against the Ottomans.[1] These states strove through various tricks and stratagems to compel the Ottomans to relinquish some of its European territories, which was to the advantage of the Christians there. To this end, France, Britain and Austria all collaborated together, sending representatives to a conference in Istanbul which was held in the year 1294 A. H. (1877 C. E.). However, the conference broke up without having reached any agreement,[2] because the Ottomans insisted on holding on to their territories, while guaranteeing the equality of the citizens – both

1) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 616). See: 'Ali Hassoon, '*Al-'Uthmaniyyoon War-Roos*' (p. 134).

2) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 619). See: 'Ali Hassoon, '*Al-'Uthmaniyyoon War-Roos*' (p. 134).

Muslim and non-Muslim. But the Europeans demanded that the Ottomans withdraw unconditionally from those regions. This would naturally lead to the weakening of the state and pose a threat to the safety of the Muslims living on those territories, who would be subject to killing and oppression. This led the Ottomans to adopt a position of strong opposition to the Europeans' proposal.

Threatening (diplomatic) messages were sent to the Ottomans in order to apply pressure on them, but they refused to retreat from their position, which was to keep control of their territories in eastern Europe. As a consequence, the Russians, after completing their military preparations, declared war on the Ottomans. Their forces advanced like scorpions on the eastern borders of the Ottoman Empire, after having formed an alliance with Romania, which had formerly been under Ottoman control. These troops joined with the Russians to make war on the Ottomans, and its Muslim citizens were caught in a snare between the Russians and the Romanian Christians. The Ottoman troops advanced to fight the Russians and the Islamic scholars in Istabul issued a religious edict (*fatwa*) declaring the obligation for all those able to fight and the Sultan, 'Abdul Hameed, proclaiming a state of war throughout the Ottoman Empire and in order to emphasise this, 'Abdul Hameed added the epithet *Al-Ghazi* (the Warrior) to his titles.



This had the effect of stressing the fact that he was living in a state of war and it was also a tradition that had been implemented by (former) fighting Sultans.[1] The Russian troops crossed the River Danube and captured some cities that had been under Ottoman control, including Turnovo and Nikopol, which are located in modern-day Bulgaria. The Russians also captured some sensitive sites and crossing points that gave access to the Balkans. Sultan

1) See: Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 628) and see also: 'Ali Hassoon, '*Al-'Uthmaniyyoon War-Roos*' (p. 134).

'Abdul Hameed implemented major changes in the command of the Ottoman forces in order to counter the Russian offensive. The Russians attempted to capture Pleven, which today lies in Bulgaria and is one of the major crossing points giving access to the Balkans, but the Ottoman commander and courageous warrior, 'Uthman Pasha turned them back on their heels, routing them. They (the Russians) then returned with a larger force and attacked once again, but in spite of this, the Ottoman commander succeeded in repelling the Russians once again, as a result of which the Ottoman Sultan issued a special decree praising that commander.[1]

In the face of this resistance, the Russians attempted to change their tactics in order to capture the city, electing instead to besiege it. They tried to prevent reinforcements reaching the defending Ottoman forces, while simultaneously increasing the strength of their own forces. The Russian Tsar arrived, accompanied by his most illustrious forces, in order to personally supervise the coming battle. His presence had a great effect in raising Russian morale, in addition to which, one of the Romanian emirs, who was supposed to have been with the Ottomans – or at the very least, remained neutral – betrayed them, adding his force of a hundred thousand fighters to those of the Russians. This tipped the military balance in favour of the Russians, bringing the total number of their forces to a hundred and fifty thousand fighters. They launched a siege consisting of three battle lines against the Ottoman forces, but still the Ottoman forces, under the command of 'Uthman Pasha put of a heroic resistance, in spite of the fact that they numbered around fifty thousand fighters. And indeed, they were not content with defending the city, but formulated a brilliant plan to counterattack the enemy forces besieging them, seeking thereby either victory and the breaking of the siege, or martyrdom.

'Uthman Pasha led his forces, who were declaring: '*La Ilaha Illallah* (None has the right to be worshipped except Allah)' and: '*Allahu Akbar* (Allah is Greater).' A great number of them were martyred at the hands of the Russian forces, but in spite of that, they succeeded in penetrating the first and second lines of the besieging Russian forces, capturing Russian artillery as they did so. The Ottoman commander, 'Uthman Pasha received a number of injuries as they reached the third line and news spread among his men that he had been martyred. This undermined their morale and they attempted to withdraw to

1) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 631), Orkhan Muhammad 'Ali, '*As-Sultan 'Abdul Hameed Ath-Thani – Hayatuhu Wa Ahdath 'Ahdihi*' (p. 133).



the city. But some of the Russian forces had entered it, which meant that the Ottoman forces were now caught in open country between the enemy fire on two sides. They were therefore forced to surrender to the Russian forces; this occurred in the year 1294 A. H. (the end of 1877 C. E.). The Ottoman commander, heavily injured, surrendered himself to the Russians, who were



The White Mosque, the Bulgar cultural heritage of the Volga Bulgar, Russia

impressed by him and bore witness to his courage and his leadership.[1]

These Russian victories encouraged the Serbs in the Balkans to mobilise against the Ottomans and their forces began attacking Ottoman positions there. This preoccupied them and prevented them from dealing with the Russians, who were simultaneously striving to capture new territories and in fact, they succeeded in capturing Sofia, (the present-day capital of Bulgaria). And not content with this, the Russians headed south, towards the Ottoman capital of Istanbul and they managed to capture Edirne (Adrianopolis), the former Ottoman capital. Indeed, they reached positions no more than fifty kilometres from Istanbul and the position of the Ottoman government became extremely difficult.

At the same time, numerous battles were taking place between the Ottomans and the Russians on the Asian side of the Ottoman Empire, during the course of which the Russians reached Anatolia. However, the Ottomans succeeded in routing in them and pushing them back into Russian territory. The Ottomans, commanded by Ahmad Mukhtar Pasha were victorious over the Russians in more than six battles, as a result of which Sultan 'Abdul

1) Muhammad Fareed Beg, '*Tareekh Ad-Dawlah Al-'Uthmâniyyah*' (p. 634). See also: 'Ali Hassoon, '*Al-'Uthmaniyoon War-Roos*' (p. 136), Orkhan Muhammad 'Ali, '*As-Sultan 'Abdul Hameed*' (p. 133).

Hameed issued a proclamation praising Ahmad. The Russians renewed their attack in those regions and in the year 1295 A. H. (1878 C. E.) they succeeded in defeating the Ottomans in Europe and in Asia, which forced the Ottoman Empire to enter into peace talks with the Russians and to accept their terms, resulting in the Treaty of San Stefano, which forced the Ottomans to relinquish most of their territories in Europe, including the Balkan lands of Romania and Bulgaria. In addition, the Ottomans were forced to pay reparations to the Russians for the losses they had incurred during the war. This treaty was an unprecedented humiliation for the Ottomans and it is worth mentioning that just prior to this treaty, the Ottoman Empire had undergone a momentous change, which was that they had declared equality between Muslims and non-Muslims, meaning that all of the inhabitants of the Ottoman Empire were citizens without distinction. As a result, some of the Christians entered the army and their presence was a major factor in the defeats that the Ottomans suffered, although there remained among the ranks of the Ottoman troops those who staunchly defended Islam, for they realised that when Russia entered the war with the Ottomans, their principal goal was to spread Christianity. They also realised that the Europeans' struggle with the Ottomans was, in general terms, a religious one, in spite of their claims that it was a struggle for freedom, modernity, freedom and other such fashionable slogans.

As a result of this treaty, the Muslims in the regions that the Russians took, were subjected to massive slaughter at the hands of the Christians, with the full knowledge of the Europeans. Millions of the Muslims migrated to locations within the Ottoman Empire. These refugees created a great deal of pressure on the government in Istanbul and their migration resulted in a reduction in numbers of the Muslim population and an increase in the Christians' hold on those territories. The other European countries were keen to increase the Russians' role in the region and at the same time bring about the final defeat of the Ottoman Empire. The First World War gave them the opportunity to achieve this after Turkish nationalism had sapped the strength of the Ottoman Empire and this was aided by Arab nationalists and others.

After the Ottomans had lost their Islamic identity, they themselves were lost and Turkey and its people fell into decay, after having been without argument, the most powerful Muslim nation in Asia and the most powerful nation in Europe in the tenth century of the *Hijri* calendar. So we see that when they lost their Islam, they became lost, though Islam remained and Allah will bring forth a people who will support it.

Conclusion

During our perusal of the Islamic *jihad* movement and its progress throughout the various ages, it has become clear that from the era of the Messenger of Allah ﷺ until Allah inherits the earth and all that is upon it, *jihad* has had specific objectives, the main ones being the conquest of territories for the purpose of propagating Islam and protecting previously conquered places; and *jihad* activities alternated between these two objectives throughout the ages.

The beginnings of the *jihad* took place during the era of the Messenger of Allah ﷺ and they were not directed against a specific people; rather, they were directed against all of those who opposed Islam, first and foremost of whom were Quraish, the Messenger of Allah's own tribe ﷺ. He ﷺ directed a large portion of his *jihad* against them, while simultaneously directing another portion against the Jews, both for the purpose of being free to propagate Islam and without distinguishing between one and the other.

It may also be noted that *jihad* activities did not cease during any of the various Islamic eras. If one people abandoned it, another would take it up, as happened towards the end of the 'Abbasid Caliphate, when the Ghaznavids, the Zangids and the Ayyoobids raised the banner of *jihad*, when the 'Abbasids had abrogated their responsibility to perform it. Likewise, the Ottoman Turks bore it when the Arabs had failed to undertake it and faded in the darkness. As a result, the Islamic *jihad* was not dependent on one people or on a specific society.

Throughout this study, it has also become clear that protecting Muslim territories from attacks by enemies was often more difficult than the initial conquest of those territories. For this reason, we find that many regions were conquered or reconquered a number of times by the Muslims.

It is also clear that the success of *jihad* activities was dependent on adherence to teaching of the Islamic *Sharee'ah*, the most important of which was the preparation of the Muslim forces and their readiness to fight at all times against the enemy with weapons and men. For this reason, the commanders who paid heed to this were the most successful in their *jihad* against the enemies of Islam.

It has also become clear during this study that the volunteers – who were non-regular troops, motivated only by religious intentions – were the most

zealous of people in the performance of *jihad*.

These sincere *Mujahidoon* still hold a high rank in the minds of the Muslim *Ummah* and they will continue to do so; no matter how much time passes, their like will not be forgotten: Khalid Ibn Al-Waleed, Al-Muthanna Ibn Harithah, Abu 'Ubaidah Ibn Al-Jarrah and the likes of 'Uqbah Ibn Nafi', Muhammad Ibn Al-Qasim, Qutaibah Ibn Muslim, Tariq Ibn Ziyad, Mahmood Al-Ghaznawi, Alp Arsalan, 'Imaduddeen Zangi, Nooruddeen Mahmood, Salahuddeen Al-Ayyoobi, Saifuddeen Qutuz, Muhammad Al-Fatih and others to whose goodness and *jihad* the *Ummah* have borne witness (may Allah have Mercy on them all). For this reason, the Islamic historical sources recorded their deeds and spoke in laudatory terms about them.

It is also clear from this study that the enemies of Islam are unceasing in their enmity towards the Muslims and they never leave off attacking them, even when the Muslims forbear from attacking them. The greatest example of this was in the Crusades, when the Franks (i.e. the Christians) attempted to reach the Hijaz and the centre of the Arabian Peninsula.

And there is no doubt that there is a link between the situation of the *Ummah* today and its previous history; the Muslims' struggle against the western Christian world, the Jews and the various forces of disbelief is no more than a continuation of the former struggle that has been going on from the days of the Messenger of Allah ﷺ to the end of the Ottoman era – and indeed, until the present day. And the Muslims will not be victorious against their enemies without implementing the means by which the Muslims achieved victory in the past, which may be summarised as applying Islam in its totality, without any deficiency, because *jihad* and its various principles are among the most important things stipulated by Islam in order to attain might and power, for today we live in a world where only powerful is respected who asserts himself in reality; and power does not mean aggression, rather it means the ability to defend oneself – and among the most important means of defending oneself in many instances is to attack. This was understood by many of the early *Mujahidoon* and it is also understood by some of the forces inimical to Islam today.

The *jihad* activities are numerous and it would be difficult to mention them in all in this summary, but I have tried to set forth examples from every age, in order that we might see some of the *jihad* movements of our age. Likewise, the *Ummah* has had unknown troops whose stories have not been

told by the historical sources, but their reward with Allah is greater and their deeds are recorded in a Book. Allah, Most High says:

﴿هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا﴾

(It) leaves neither a small thing nor a big thing, but has recorded it.[Soorah Al-Kahf 18:49].

I have striven to authenticate the events and to provide firm foundations from the standpoints of Islam and knowledge for the events that gave rise to *jihad* in Allah's Cause and I have researched the works of both previous and current scholars in the fields of *tafseer* and history and I have striven to derive lessons from them. May Allah have Mercy on the Mujahidoon of this Ummah and those who helped and supported them, and may He strengthen Islam and its forces and make us among those whom He has made mighty through Islam and through whom He has made Islam strong.