

Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 18

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Class 18: The prophet’s (صلى الله عليه وسلم) marriage to Sawdah and ‘Ā’ishah (رضى الله عنها), Al-Isrā’ wa Al-Mi‘rāj and the first and second ‘Aqabah Pledge.

Shaykh ‘Alī Al-Ḥudhayfī (حفظه الله) started by mentioning the death of Abū Ṭālib and the marriage of the prophet (صلى الله عليه وسلم) after Khadījah (رضى الله عنها) passed away to Sawdah (رضى الله عنها), the mother of the believers. We also mentioned who Sawdah was and her status amongst the believers (رضى الله عنها) and why the prophet (صلى الله عليه وسلم) married her. The prophet (صلى الله عليه وسلم) married Sawdah out of sympathy for her situation since she became a widow and also out of honoring her husband who passed away from amongst the ṣaḥābah (رضى الله عنهم).

The prophet’s (صلى الله عليه وسلم) marriage to ‘Ā’ishah (رضى الله عنها).

A month after the prophet (صلى الله عليه وسلم) married Sawdah (رضى الله عنها), the prophet (صلى الله عليه وسلم) married ‘Ā’ishah (رضى الله عنها). ‘Ā’ishah was the only virgin that the prophet (صلى الله عليه وسلم) ever married amongst the mothers of the believers. The prophet (صلى الله عليه وسلم) consummated the marriage with ‘Ā’ishah in Madīnah after ‘Ā’ishah turned nine years old, as mentioned in many aḥādīth, including those in ṣaḥīḥ Bukhārī.

Clarifying doubts regarding the marriage of the prophet (صلى الله عليه وسلم) to ‘Ā’ishah (رضى الله عنها).

Shaykh ‘Alī Al-Ḥudhayfī (حفظه الله) mentioned here as a side note, that those that try to raise doubts regarding the marriage of the prophet of Allāh (صلى الله عليه وسلم) to ‘Ā’ishah, as mentioned by the scholars of the sunnah, are not from the people of ḥadīth. It was said that the reason the prophet (صلى الله عليه وسلم) married ‘Ā’ishah (رضى الله عنها) was to strengthen the connection between him and his companion Abū Bakr (رضى الله عنه). The prophet (صلى الله عليه وسلم) wanted to honor Abū Bakr (رضى الله عنه) with a relationship through marriage as he did with the rest of the mothers of the believers.

The prophet (صلى الله عليه وسلم) married his wives to honor them and their families.

This is why when the prophet (صلى الله عليه وسلم) asked for the hand of ‘Ā’ishah (رضى الله عنها) from Abū Bakr, Abū Bakr said to the prophet (صلى الله عليه وسلم), ‘I am your brother. I am your brother.’ He meant ‘brother’ in Islām, not by blood. The prophet (صلى الله عليه وسلم) answered him, ‘yes, you are my brother.’ Afterwards, the prophet (صلى الله عليه وسلم) married ‘Ā’ishah as an honor for Abū Bakr (رضى الله عنه) being his closest companion.

The prophet (صلى الله عليه وسلم) married ‘Ā’ishah (رضى الله عنها) so his in-laws would get the honor of being connected to him by marriage and ‘Ā’ishah (رضى الله عنها) was a virgin so how about the rest of the mothers of the believers that were not virgins. Look how they were honored by the prophet (صلى الله عليه وسلم).

The story of Al-Isrā’ wa Al-Mi’rāj – the ascension to the heavens.

Al-Isrā’ wa Al-Mi’rāj is the story of the ascension of the prophet (صلى الله عليه وسلم) to the heavens and the trip on the back of the beast from Makkah to Bayt al-Maqdis in Jerusalem.

The linguistic meaning of Al-Isrā’

Al-Isrā’ means to be helped or assisted in any way to walk in the night. Al-Isrā’ comes from the root word is Al-Sarā’ and Al-Sarā’ means movement in the night or walking at night. Al-Sarā’ means walking at night and that is the origin of the word Al-Isrā’. Al-Isrā’

refers to the fact that Allāh (سبحانه و تعالى) took the prophet (صلى الله عليه وسلم) to Bayt Al-Maqdis in Jerusalem from Makkah in the night.

The difference between the words Sarā' and Asrā'.

There is a difference here as you may be able to tell between Sarā' and Asrā'. Sarā' refers to the movement itself and it is when the person is doing the walking himself. But the word Asrā' refers to the person being helped or assisted. In this case, Allāh (سبحانه و تعالى) made the prophet (صلى الله عليه وسلم) take that journey. Allāh (سبحانه و تعالى) is the one that made the prophet (صلى الله عليه وسلم) take that journey.

Allāh (سبحانه و تعالى) says in the Qur'ān,

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

“Glorified (and Exalted) be He (Allāh) Who took His slave (Muḥammad (صلى الله عليه وسلم)) for a journey by night from Al-Masjid-al-Ḥarām (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muḥammad (صلى الله عليه وسلم)) of Our āyāt (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.” [Sūrah Al-Isrā' 17-1]

Shaykh 'Alī Al-Ḥudhayfī (حفظه الله) said that we have proof that Allāh (سبحانه و تعالى) is the one that made the prophet (صلى الله عليه وسلم) take that journey in person, soul and body, physically. While the prophet (صلى الله عليه وسلم) was fully awake and he took that journey from Makkah all the way to Bayt Al-Maqdis physically, in soul meaning in spirit as well as in body.

Different opinions regarding how the prophet (صلى الله عليه وسلم) ascended to the heavens.

Shaykh 'Alī Al-Ḥudhayfī (حفظه الله) said some people who are upon deviance, say

1. The prophet (صلى الله عليه وسلم) took this journey **only in his sleep**. That, of course, is against what Allāh mentions in the āyah.

2. Some say that the prophet (صلى الله عليه وسلم) did that **only with his soul**, not with his the body. And that, again, is against the sunnah of Muḥammad (صلى الله عليه وسلم) and the religion of Allāh.

The statement of Allāh says, (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ) and the fact that Allāh (سبحانه و تعالی) started the āyah with a tasbīḥ by saying subḥāna, indicates that this refers to a great affair that Allāh (سبحانه و تعالی) wants to bring our attention to.

Isrā' or movement with the soul or spirit is normal during sleep.

This is known to all people, whether these people are Muslims or disbelievers or Kuffār. All people naturally believe that it is easy for a person to move from one location to another location that is far away in his sleep. Everybody knows that the soul can do so. The soul of a human being can travel long distances in his sleep and so on.

However, in the case of Al-Isrā' wa Al-Mi' rāj, we stress that the prophet (صلى الله عليه وسلم) traveled in spirit as well as physically with his body while he was awake. From the area around Al-Masjid Al-Ḥarām, not the Ka'bah itself, remember that. When the prophet (صلى الله عليه وسلم) embarked on the journey upon the commands of Allāh, he was actually in the area of Banī Hāshim. He was in the shu'ab of Banī Hāshim.

The meaning of Al-Mi' rāj.

Al-Mi' rāj refers to a ladder or steps that a human being can ascend to the heavens with. Al-Buraq or the beast that the prophet (صلى الله عليه وسلم) rode in that journey, that Buraq or that beast only carried him from the area of Makkah to Al-Aqṣá. As for ascending to the heavens, the prophet (صلى الله عليه وسلم) did not use that Buraq and the ḥadīth regarding this are many and authentic in ṣaḥīḥ Muslim as well as ṣaḥīḥ Al-Bukhārī amongst many other books of ḥadīth regarding this. These ḥadīth are mutawātir, meaning they are narrated from several or many companions. That means that we have to firmly believe in the journey of Al-Isrā' wa Al-Mi' rāj and we have to believe in that beyond any doubt because whoever refuses to believe in that journey the way it was narrated, will fall into disbelief.

All of the scholars of the sunnah have agreed upon the opinion that that trip was true in reality, and that it was a physical trip. Again, **whoever negates the trip of Al-Isrā' wa Al-Mi' rāj is a kafir, a disbeliever**. And whoever denies any aspect or details of the trip is misguided. Al-Isrā' wa Al-Mi' rāj only happened once.

When did Al-Isrā' wa Al-Mi' rāj take place?

The only difference of opinion regarding this trip amongst the scholars was regarding the timing of Al-Isrā' wa Al-Mi' rāj. What is correct in regards to the timing of Al-Isrā' wa Al-Mi' rāj is the fact that it happened after the death of the uncle of the prophet (صلى الله عليه وسلم) Abū Ṭālib, as mentioned in Al-Bukhārī by a group of the people of knowledge.

The scholar Ibn Ishāq had a different opinion. He believed that Al-Isrā' wa Al-Mi' rāj happened before the death of Abī Ṭālib. But the correct opinion is that the Al-Isrā' wa Al-Mi' rāj happened after the death of Abū Ṭālib.

Al-Isrā' wa Al-Mi' rāj was a great sign from Allāh (سبحانه و تعالی).

Al-Isrā' wa Al-Mi' rāj was a miracle in and of itself and it also shows us the highness of Allāh (سبحانه و تعالی). Shaykh Abū 'Ammār (حفظه الله) said our Shaykh, Shaykh Muqbil (رحمه الله) was upon the opinion that Al-Isrā' wa Al-Mi' rāj is the best evidence that shows us proof for the Highness of Allāh (سبحانه و تعالی) when the prophet (صلى الله عليه وسلم) ascended up to the seventh heaven. Shaykh Muqbil (رحمه الله) also believed that it is the best proof that a person can use to convince the layman of the Highness of Allāh Al-Isrā' wa Al-Mi' rāj (سبحانه و تعالی). It is definitely a great miracle of Allāh (سبحانه و تعالی) that he bestowed upon his prophet (صلى الله عليه وسلم).

Al-Isrā' wa Al-Mi' rāj also indicates the prophethood of Muhammad (صلى الله عليه وسلم) and the status if the ṣalāh.

Al-Isra and Al-Mi' rāj also shows us the status of the ṣalāh in Islām and how it was so honored as an action of worship. It shows us that the ṣalāh was legislated in the heavens, due to its great status. All of the actions of worship that Allāh legislated for the Muslims or made compulsory upon the Muslims were legislated while the prophet (صلى

(الله عليه وسلم) was physically upon the earth. Except for ṣalāh. Allāh legislated that up in the seventh heaven on the night of Al-Mi' rāj .

Al-Isrā' wa Al-Mi' rāj was a way to console the prophet (صلى الله عليه وسلم) after the death of Abī Tālib and Khadījah (رضى الله عنها).

Al-Isrā' wa Al-Mi' rāj was a consolation to the prophet (صلى الله عليه وسلم) from Allāh (سبحانه و) (تعالى), especially after the death of Abū Tālib and Khadījah (رضى الله عنها). As for the exact date of Al-Isrā' wa Al-Mi' rāj , nothing in the Sunnah is solid regarding the exact date that it happened. Many of the scholars are upon that opinion, including Shaykh al-Islām ibn Taymiyyah (رحمه الله) and his student Ibn al-Qayyim (رحمه الله) who mentioned that in his book Zād al-Ma'ād, 'The Provisions Of The Traveler.' Ibn Kathīr (رحمه الله) also stated this opinion in his book Al-Bidāyah wa Al-Nihāyah, 'The beginning And The End.'

Some of the modern scholars like Shaykh Ibn Bāz, Shaykh Ibn 'Uthaymīn, and Shaykh Muqbil (رحمهم الله) did not confirm a particular date for Al-Isrā' wa Al-Mi' rāj. However, the most important affair that we learned from Al-Isrā' wa Al-Mi' rāj is that the ṣalāh, was legislated and made compulsory upon the Muslims after the prophet (صلى الله عليه وسلم) went through Al-Mi' rāj after he ascended up to the heavens.

The angel Jibrīl (عليه السلام) taught the prophet (صلى الله عليه وسلم) the physical parts of the salāh the day after Al-Isrā' wa Al-Mi' rāj.

On the morning following Al-Isrā' wa Al-Mi' rāj , after the prophet (صلى الله عليه وسلم) came down to earth, Jibrīl (عليه السلام) came to teach the prophet (صلى الله عليه وسلم) the details of the ṣalāh. He taught him how to pray and how to perform ṣalāh physically. He also told the prophet (صلى الله عليه وسلم) the times for the ṣalāh, when it comes in and when it ends. Jibrīl, the archangel (عليه السلام), taught the prophet (صلى الله عليه وسلم) how to perform rukū' as well as sujūd. After all of this, the ṣalāh was completed one affair after another.

The pledge of Al-'Aqabah.

After Al-Isrā' wa Al-Mi' rāj, Bay'at Al-'Aqabah happened. This was a contract of allegiance between a group of companions from the Anṣār of Madīnah and the prophet

(صلى الله عليه وسلم). After Al-Isrā' wa Al-Mi'rāj, the prophet (صلى الله عليه وسلم) prayed in Makkah for three years until Allāh (سبحانه و تعالى) gave the prophet of Allāh (صلى الله عليه وسلم) permission to migrate from Makkah and move to Madīnah.

The first meeting with the Ansār.

Before the migration from Makkah to Madīnah, during the prophet's (صلى الله عليه وسلم) last days while he was still in Makkah, he met Al-Anṣār. The prophet (صلى الله عليه وسلم) met some of the members of the tribes from Madīnah. We loosely refer to the tribes of Madīnah as a whole as Al-Anṣār. This is because when the prophet (صلى الله عليه وسلم) was in Makkah, he was always offering himself to the people and so many of the tribes that came to Makkah and talking to them about Islām, inviting them to become Muslim. This was so that they would believe in Allāh (سبحانه و تعالى) and believe his message as a prophet and a messenger and follow him and protect him so that he would be able to convey and teach the people the religion of Allāh.

During the seasons of Ḥajj when the prophet (صلى الله عليه وسلم) was still in Makkah before he migrated to Madīnah, that is when the prophet (صلى الله عليه وسلم) came across some members of the tribe of Al-Khazraj from Madīnah. They believed in his (صلى الله عليه وسلم) message and this was one of the strongest reasons that Allāh gave success to Muḥammad (صلى الله عليه وسلم).

The belief of the tribe of Al-Khazraj in the message of Muḥammad (صلى الله عليه وسلم) while he was still in Makkah, was only due to a success that Allāh specified those men with. Allāh selected and chose those men from Al-Khazraj to become believers in Islām and in the message of Muḥammad (صلى الله عليه وسلم).

Al-Khazraj wanted to enter Islām before the Jews of Madīnah.

The second benefit was that the members of Al-Khazraj that believed in Muḥammad (صلى الله عليه وسلم) while he was still in Makkah, wanted to become believers in Islām before the Jews would consider Islām as a religion. The men from Al-Khazraj used to talk and remind one another saying that what the Jews of Madīnah used to promise would happen was actually happening. Meaning the prophethood that they knew was

coming was happening upon the hands of Muḥammad (صلى الله عليه وسلم). So believe in Muḥammad and support Muḥammad, (صلى الله عليه وسلم).

The leaders of the disbelievers in Madīnah died in the war of Bu‘ath.

The third benefit from Bay‘at Al-‘Aqabah, the Allegiance or Contract of Al-‘Aqabah, was that Allāh (سبحانه و تعالى) made all leaders of the people of shirk get injured or die during the wars that took place before the prophet (صلى الله عليه وسلم) moved to Madīnah. This happened while the prophet (صلى الله عليه وسلم) was still in Makkah. This was due to a wisdom that Allāh (سبحانه و تعالى) had and it happened during a war amongst the disbelievers that was called the war of Bu‘āth as ‘Ā’ishah (رضى الله عنها) mentioned in some authentic narrations in the books of ḥadīth. She (رضى الله عنها) said the day of Bu‘āth was a day that Allāh offered the prophet (صلى الله عليه وسلم) a gift from Allāh (سبحانه و تعالى) to his messenger (صلى الله عليه وسلم). This was because during the war, the strength of the disbelievers was broken up and so many of them were injured. **If the leaders of the disbelievers were still strong in Madīnah after the war, they would have prevented the call of Islām to reach the people of Madīnah.** They would have gotten in the way of Muḥammad (صلى الله عليه وسلم) conveying the message of Islām to the people of Madīnah and the Anṣār.

Al-‘Aws and Al-Khazraj made reconciliation.

The fourth benefit of Bay‘at Al-‘Aqabah was that the two tribes Al-‘Aws and Al-Khazraj needed someone to come between them who was capable of rectifying the affairs between them. This happened at the hands of the messenger of Allāh (صلى الله عليه وسلم). By the permission of Allāh, the prophet (صلى الله عليه وسلم) was able to finish all the calamities and disagreements that had taken place between them for generations. Al-‘Aws and Al-Khazraj pledged their allegiance to the prophet (صلى الله عليه وسلم) and his message and become Muslims, and they gave their pledge to leave all the enmity between them. This was because al-Anṣār collectively wanted to believe in Allāh (سبحانه و تعالى) and follow the prophet (صلى الله عليه وسلم) and aid him and support him as well as obey the prophet (صلى الله عليه وسلم) in unifying the ranks between them and the other tribe.

The Ansār promised the prophet (صلى الله عليه وسلم) in The First Bay‘at Al-‘Aqabah that they would come back during the next season of Hajj.

Keep in mind that the first time there were only 12 men that came to Makkah from Madīnah. 10 were from Al-Khazraj and 2 were from the tribe of Al-‘Aws.

From Al-Khazraj, there was:

1. As‘ad ibn Zuhra,
2. ‘Awf ibn Ḥārith
3. Mu‘ādh ibn Ḥārith, 2 brothers, both sons of Ḥārith,.
4. Rāf‘ ibn Mālik,
5. Dhaqwān ibn Qays
6. ‘Ubādah Ibn Al-Ṣāmit
7. Yazīd Ibn Tha‘labah
8. Al-‘Abbās Ibn ‘Ubādah
9. ‘Uqbah Ibn ‘Āmir
10. And his brother Qutbah Ibn ‘Āmir

The two men that came from Al-‘Aws were

1. Abū Haytham ibn Al-Tayyahān
2. ‘Uwaym bin Sa‘ādah.

Bay‘at Al-‘Aqabah Al-‘Ūlā, The First Aqabah Pledge.

During the first Bay‘at Al-‘Aqabah, the Anṣār gathered by the area of Mina in Makkah and pledged allegiance to the prophet (صلى الله عليه وسلم) to hear and obey him during times of difficulty and during times of ease. They also pledged allegiance to the prophet (صلى الله عليه وسلم) to command what is good and forbid what is evil according to the religion of Islām and to say whatever Allāh (سبحانه و تعالی) wants them to say without fearing any blame from anybody. And to aid the prophet (صلى الله عليه وسلم) and to support and help him in any shape or form once he comes to them. They pledged to aid him so much so that they would put themselves, their wives and their children ahead of him. Meaning even if they had to

sacrifice themselves, their wives and their children and as a recompense or reward, they would be rewarded with Jannah - Paradise by Allāh (سبحانه و تعالى). In brief, that is what the Anṣār pledged in Bay‘at Al-‘Aqabah.as al-Bayhaqī (رحمه الله) narrated. And that was again Bay‘at Al-‘Aqabah Al-‘Ūlā.

The Anṣār returned to Madīnah to call the people to Islām.

After the first Bay‘at Al-‘Aqabah, Al-Anṣār returned back to the people in Madīnah, and called them to Islām. They requested that the prophet (صلى الله عليه وسلم) send them a man to teach them the religion of Allāh (سبحانه و تعالى). So the prophet (صلى الله عليه وسلم) sent them two men from the ṣaḥābah. He sent him Mūsá ibn Umayr and ‘Abdullāh ibn Maktūm (رضى الله عنهما) to teach them the religion of Allāh. Again, that was the first Bay‘at Al-‘Aqabah.

Bay‘at Al-‘Aqabah Al-Thānī.

The second Bay‘at Al-‘Aqabah happened a year later when the prophet (صلى الله عليه وسلم) was 52 years old. 70 men came to the prophet (صلى الله عليه وسلم) from the two tribes, Al-‘Aws and Al-Khajraj.

Remember in the first Bay‘ah there were only 12 men. In the second Bay‘ah there were 70. They gathered and had a meeting with the prophet (صلى الله عليه وسلم) during the season of Ḥajj.

Allāh sent the Anṣār to aid the prophet (صلى الله عليه وسلم) after 13 years in Makkah.

The prophet (صلى الله عليه وسلم), stayed in Makkah for 12 years, asking the people to follow him. During the seasons of Ḥajj, rather throughout his stay in Makkah, he would go around asking the people saying, ‘who will believe in my message, who will aid and support me in calling to Allāh (سبحانه و تعالى) and in return he will be promised paradise.’ The prophet (صلى الله عليه وسلم) stayed upon that for 12 years until Allāh (سبحانه و تعالى) sent those Anṣār from Yathrib, which is present day Madīnah, in the 13th year. The Anṣār believed in him and aided and supported him, and he would teach them the Qur’ān after they became believers. Then the individual who had learnt the Qur’ān from the prophet

(صلى الله عليه وسلم) would return to his people and call them to Islām based upon the fact that he himself had become a Muslim.

Then it was said that so many people in Madīnah had become Muslim that there was not a single household amongst the Anṣār of Madīnah except that was a group of Muslims amongst them showing and practicing their Islām. Then the Anṣār themselves gathered in Madīnah and said, how can we just leave the prophet (صلى الله عليه وسلم) all by himself in Makkah and only meet him during the seasons of Ḥajj?

So they went for the second Bay‘at Al-‘Aqabah during the seasons of Ḥajj and met the prophet (صلى الله عليه وسلم) in the area of Al-‘Aqabah and that is the reason it was called Bay‘at Al-‘Aqabah.

The conditions of Bay‘at Al-‘Aqabah Al-Thānī.

They said, ‘O Messenger of Allāh, O Messenger of Allāh! We came to pledge allegiance to you and become believers in the message that Allāh sent you with. What are we to pledge allegiance to?’

Then the prophet (صلى الله عليه وسلم) said, ‘you are to pledge allegiance that

1. you will hear and obey, (meaning hearing the prophet (صلى الله عليه وسلم), and obey him in times of activity as well as during times of idleness, in times of hardship and in times of ease.
2. And that you speak the truth from the religion of Allāh without any fear of anybody whoever they might be.
3. And to say what you learned from me (Muḥammad (صلى الله عليه وسلم) regarding Allāh (سبحانه و تعالی) without fearing anybody or any blame from anybody.

As‘ad (رضى الله عنه) encouraged the Ansār to keep their promise and fulfill their pledge.

After hearing this from the prophet (صلى الله عليه وسلم), the Anṣār said we pledge allegiance upon that. Amongst them was As‘ad ibn Zurā‘ah, (the translator is not sure of the name) who said, ‘Accept me, O prophet of Allāh.’ Then As‘ad said, ‘O the people of Yathrib, (addressing the group that came with him), ‘didn't we go through hardship on

the backs of camels (during the journey to Makkah), for the sole reason that we know that he (Muḥammad (صلى الله عليه وسلم)) is the messenger of Allāh, not fearing the swords of the disbelievers upon us? So people, you have to be patient upon that, (meaning patient upon what Muḥammad (صلى الله عليه وسلم) told you to do, and pledge allegiance to, and if you take that upon you, then your reward is upon Allāh (سبحانه و تعالی).’

Shaykh ‘Alī Al-Ḥudhayfī (حفظه الله) said that in brief what As‘ad was trying to tell the rest of the Anṣār, was that they should take what Muḥammad (صلى الله عليه وسلم) was telling them to do and their reward would be upon Allāh (سبحانه و تعالی). In other words, As‘ad was the youngest amongst them but he told them that this was a mighty and lofty affair. If they truly believed in the message of Muḥammad (صلى الله عليه وسلم), then they must take it as is and act upon it and be patient upon that. If they did not do so, then the rest of the Arabs would seek revenge upon them. The rest of the Arabs would come back and seek revenge from them for following Muḥammad (صلى الله عليه وسلم). So it was upon the Anṣār to take upon the message of Muḥammad (صلى الله عليه وسلم) and speak it like it is, not fearing anybody regarding the speech of Allāh (صلى الله عليه وسلم).

The Anṣār agreed to keep the conditions of Al-‘Aqabah.

Then the Anṣār said, O Sa‘d or O As‘ad, we will not leave this Bay‘ah. We will not leave this Bay‘ah.’ This meant that they would hold on to what the prophet (صلى الله عليه وسلم) told them to do and they all stood up and pledged allegiance to the prophet of Allāh (صلى الله عليه وسلم).

Then the prophet (صلى الله عليه وسلم) told them that they should not prevent anything from him that they would prevent from their own women and children. They should not withhold anything from the prophet of Allāh, that they would normally withhold from their women and children.

The Anṣār had to aid and protect the prophet (صلى الله عليه وسلم), and in return he would aid and protect them against anyone who fought them.

The Anṣār said, ‘Oh messenger of Allāh, there are many issues between us and the Jews.’ Then the prophet (صلى الله عليه وسلم) smiled and said, ‘I and you, (Anṣār), are one body. Meaning, I am from you now that you have become believers. And you are from

me. I will fight whoever you fight and I will sign a peace treaty with whoever you sign a peace treaty with. But you have to select from amongst you, 12 agents that will become leaders amongst their people.'

Shaykh 'Alī Al-Ḥudhayfī (حفظه الله) mentioned the names of these 12 agents, but again we need to go over these names again. From amongst them was As'ad ibn Zorarah 'Abdullāh ibn Rawāḥah and 'Abdullāh ibn Amr and also the son of Jābir also 'Ubādah ibn Al-Ṣāmit, and Sa'd ibn 'Ubādah, and Sa'd ibn Khaythamah (رضى الله عنهم).

These are just some of the 12 agents that the Anṣār chose to represent them and become leaders amongst their and to represent them with the prophet (صلى الله عليه وسلم).

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم