

Fall of Makkah

One of the articles of the Hudaibiyah treaty said that whoever wished to enter into an alliance with the Prophet ﷺ could, and whoever wished to join up with the Quraysh could do it. Accordingly, the Khuzā'ah tribe entered into a league with the Prophet ﷺ. On the other hand, Banu Bakr teamed up with the Quraysh. Everyone remained true to the treaty for seventeen or eighteen months. Then, one night, Banu Bakr attacked Khuza'ah at the Watir waters, a place close to Makkah. Quraysh thought that because of the darkness of the night, the Prophet ﷺ wouldn't know about their role, and helped Bakr in their onslaught on Khuzā'ah with provision and arms. In fact, some of them took part in the fighting. Khuzā'ah applied to the Muslims and sent 'Amr bin Sālim Khuzā'i to Madinah. He recited a piece of poetry before the Prophet ﷺ seeking his help. The Prophet ﷺ said, "You will be helped, O 'Amr bin Sālim." It was not long before a piece of cloud passed over their heads. The Prophet ﷺ told them, "This cloud will make it easy for Banu Ka'b to be helped."¹

¹ Reported by Ibn Ishāq through a *Hasan li Dhātihi* chain; and its narrators are of the *Sahih* except for Ibn Ishāq who was known for not naming his immediate narrator— Truncated (*Mudallas*). See Ibn Kathir in *Al-Bidāyah* (4/309-310) who has two weak supporting reports. One of them is in *Al-Mu'jam As-Saghir* of Tabarāni (2/73), and the other in the *Musnad* of Abu Ya'la (4/400). Bazzār reported through a *Hasan* chain in *Kashful-Astār*, p. 342, through a complete chain, some of the poetical lines that the leader of the Khuzā'ah said before the Prophet ﷺ; *Al-Fath* by Ibn Hajar: (16/108);

Ibn Ishāq² adds that Banu Bakr chased the Khuzā'ah right into the Holy House and killed them there. Some twenty of them lost their lives.³

Musa bin 'Uqbah⁴ has stated that those of the Quraysh who helped Banu Bakr were prominent men such as Safwān bin Umayyah, Shaybah bin 'Uthmān and Suhayl bin 'Amr. They also helped them with arms and foodstuff.

Reports in Ibn Hajar⁵ lead us to believe⁶ that the Prophet ﷺ sent word to the Quraysh to choose between paying blood money, break their treaty with Banu Bakr or accept to fight. The Quraysh chose to fight.

However, in the days that followed, the Quraysh felt sorry for having broken the Hudaibiyah treaty. They sent Abu Sufyān to Madinah to work out a fresh treaty.⁷ But what is popularly reported is that the Quraysh felt sorry immediate to the event and sent Abu Sufyān to Madinah hoping to see the Prophet ﷺ before he got the news of their involvement. In either case, Abu Sufyān did not go directly to the Prophet ﷺ. He first met Abu Bakr, then 'Umar, then

Ibn Abu Shaybah, *Mursal*; Ibn Hajar: *Al-Fath* (16/108), and 'Abdur-Razzāq in his *Al-Musannaf* (5/374) with minor variations, but through trustworthy narrators. It does not have the above-mentioned poetical verses.

² *Ibn Hishām* (4/64), *Suspended (Mu'allaq)*.

³ *Al-Wāqidi* (2/784) via a very weak line, for it is *Mursal* and in its chain falls 'Abdullah bin 'Āmir Aslami who was weak, and, finally, Wāqidi had been abandoned.

⁴ Reported by Musa bin 'Uqbah without a chain as in *Al-Bidāyah* (4/313) by Ibn Kathir and Ibn Hajar in *Al-Fath* (16/108). And the report is not attributed to anyone.

⁵ Ibn Hajar (4/243-244). The verifier Habibur-Rahmān A'zami said: "This tradition is *Mursal* of authentic chain."

⁶ *Al-Fath* (4/114/commentary on H. 4280) being a narration by Muhammad bin 'Ā'idh of Dimashq quoting the *Hadith* of 'Abdullah bin 'Umar. Wāqidi reported it through a very weak chain when they attribute it to Ibn 'Umar ﷺ. This is because of the weakness in Wāqidi and the brokenness of his chain (*Al-Maghāzi*, 2/786). And, Wāqidi and Ibn 'Ā'idh said that the name of the man sent to Quraysh was Damrah.

⁷ A narrative of Ibn 'Ā'idh: Ibn Hajar in *Al-Fath* (16/114) and *Al-Wāqidi* (2/6786-6787).

Fātimah and finally 'Ali. But they all refused to intervene. In fact, 'Umar treated him very harshly. So Abu Sufyān returned to Makkah unsuccessful.⁸

When Abu Sufyān reached Madinah, he first went to his daughter Umm Habibah, a wife of the Prophet ﷺ. When he tried to sit on the Prophet's bed, she pulled it off and folded it away. He said, "My daughter. I don't know if you don't think this bed worthy of me, or me unworthy of it." She replied, "It is the Prophet's bed and you are a polytheist, an unclean person." He said, "By God. Evil has touched you after you left me." Then he left her and went up to speak to the Prophet ﷺ. But he did not say anything in reply.⁹

The Prophet ﷺ ordered his wives to prepare for his journey without spelling out the direction of his journey. However, later he told them that he intended Makkah. He told them to prepare themselves well and prayed, "O Allāh, seize the spies and withhold the news from the Quraysh until You have destroyed them in their own habitation." So the people began to prepare. Hassān said some poetical pieces, encouraging the people and mentioning the Khuzā'ah loss.¹⁰

⁸ One of the *Mursal* reports of 'Ikrimah in the record of Ibn Abu Shaybah as mentioned by Ibn Hajar: *Al-Fath* (16/144), and reported by Ibn Ishāq: once *Mu'allaq—Ibn Hishām* (4/55-56) and another time *Munqati'*—Ibn Kathir in *Al-Bidāyah* (4/313-314). It appears to us that it is a part of a longer report by Hasan describing how Makkah was subdued being in the original a narrative of Miswar bin Makhramah and Marwān bin Hakam.

Musa bin 'Uqbah also reported it through a chain stopping at him—Ibn Kathir in *Al-Bidāyah* (4/313-314); Bayhaqi in *Dalā'il* (5/9-11) and in *Sunan Al-Kubra* (9/120); *Al-Wāqidi* (2/794) through a very weak chain for he truncated and in it falls Ibn Abu Habibah, who was weak, and Wāqidi himself abandoned; Ibn 'Ā'idh, *Mu'allaq* as in Ibn Hajar in *Al-Fath* (16/114); 'Urwah through a *Mursal* report which stops at him, and it has Ibn Lahiy'ah; Bayhaqi: *Sunan Al-Kubra* (9/120); 'Abdur-Razzāq in his *Al-Musannaf* (5/375) through a reliable chain, reporting in connection with another *Hadith* dealing in detail with the fall of Makkah.

In short, the report is authentic through 'Abdur-Razzāq and Ibn Ishāq, and because of the various narrations mentioned at this point.

⁹ Being a long narrative of Ibn Ishāq through a *Hasan* chain describing the fall of Makkah—*Ibn Hishām* (4/55) and *Al-Wāqidi* (2/792-793).

¹⁰ Ibn Ishāq through a *Hasan* chain on the authority of Muhammad bin Ja'far

The Prophet ﷺ also ordered the tribes around Madinah to accompany him, such as, Sulaym, Ashja', Muzaynah, Aslam and Ghifār. Some of them joined him when he was in Madinah, others caught up with him on the way, until their number swelled to 10,000.¹¹ None of the *Muhājir* and the *Ansār* stayed back.

Muzaynah sent a thousand men while the Sulaym tribe seven hundred.¹²

While the Prophet ﷺ was preparing himself, Hātib bin Abu Balta'ah sent a letter by the hand of a woman to the Makkan pagans warning them of the Prophet's imminent action. The Prophet ﷺ sent 'Ali, Zubayr and Miqdād in her pursuit. He told them, "Go up to Khākh orchard. You will find an old woman there. She has a letter, seize it." When they reached the place they found her there and asked her to hand over the letter to them. She denied having any such letter. They threatened her, "Either you hand it over, or we will undress you." So she brought out the letter. The Prophet ﷺ asked Hātib to appear and when he came in he asked, "What is this, Hātib?" He replied, "O Messenger of Allāh, don't be hasty with me. I was allied to the Quraysh, although not one of them. The other immigrants here have some relative or other, up there in Makkah, to prevent any harm to their families and property. I thought that in absence of my relationship with them, I should do something that'll soften them towards my kin. I have not done this as an apostate, nor do I have anything to do with disbelief after Islam." The Prophet ﷺ remarked, "He has spoken the truth." 'Umar ؓ however said, "O Messenger of Allāh. Allow me to behead this hypocrite." The Prophet ﷺ replied, "He participated in the Badr battle. And how do you know that maybe Allāh knows about those who participated at

through 'Urwah and 'Āishah ؓ—Ibn Kathir: *Al-Bidāyah wan-Nihāyah* 94/3150 through a *Hasan* chain too being a narrative of Zuhri, through 'Urwah, through Miswar and Marwan, as it appears to us—*Ibn Hishām* (4/56-57).

¹¹ A tradition documented by *Al-Bukhārī/Al-Fath* (16/111/H. 4276) and Ibn Ishāq with a chain described as *Hasan li Dhātīhi*—*Ibn Hishām* (4/60); *Al-Wāqidi* (2/801) and *Ibn Sa'd* (2/135).

¹² Ibn Ishāq, through a *Hasan li Dhātīhi* chain—*Ibn Hishām* (4/60).

Badr. He said about them, 'Do as you wish. I have forgiven you.'" Then Allāh (ﷻ) revealed the Verses,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ﴾ إِلَى قَوْلِهِ ﴿فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

'O believers. Do not take My enemy and your enemy as friends, demonstrating love towards them while they disbelieve in the truth that has come to you..' until the words, "surely, he lost the path."^{13, 14}

According to one report, 'Umar's eyes flowed with tears. He said, "Allāh and His Messenger know best."¹⁵ The woman's name was Umm Sārah, Kanud Muzaniyyah.¹⁶

The Prophet ﷺ left Makkah in Ramadān of the 8th year AH. They were fasting. They remained in that state until Kudayd.¹⁷ There the Prophet ﷺ broke his fast and so did the others.¹⁸

Most biographers are of the opinion that he left on the tenth of Ramādān, entering into Makkah nineteen days of the month

¹³ *Surat Al-Mumtahanah*: 1.

¹⁴ *Al-Bukhārī/Al-Fath* (16/109-110/H. 4274), *Muslim* (4/1941-1942/H. 2494).

¹⁵ *Al-Bukhārī/Al-Fath* (15/172/H. 3983).

¹⁶ Ibn Ishāq mentioned that his Shaykh thought that the woman was from Muzaynah while a few other than him thought that her name was Sārah—*Ibn Hishām* (4/85) through a chain *Hasan li Dhātīhi*. Wāqidi's report says her name was Sārah of Muzaynah while in a second report she was Kanud—*Maghāzi* (2/798-799). It is also said that her name was Umm Sārah. This was reported by Ibn Kathir in *Al-Bidāyah* (4/333) being originally from Bayhaqi, in whose chain falls Hakam bin 'Abdul-Malik who was weak and did not mention Hātib.

¹⁷ This was a running spring that lay 86 km away from Makkah, and 301 km away from Madinah, between 'Usfān and Qudayd as in *Sahih Al-Bukhārī: Al-Fath* (16/111/H. 4275). This *Hādith* was also reported by Ibn Ishāq through a *Hasan* chain who said that it lies between 'Usfān and Amaj—*Ibn Hishām* (4/600). Ibn Qayyim said in *Zādul-Mā'ad* (3/400): "This is the place that is now referred to as Qudayd."

¹⁸ *Al-Bukhārī/Al-Fath* (6/100-111/H. 4275), *Muslim* (2/784/H. 1113). According to a narration in *Muslim* (2/H. 1114) the breaking of the fast was at Kura' Al-Ghamim, and according to another narration (2/113) it was at 'Usfān, Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/60).

remaining.¹⁹ They disagreed over the day of victory. Their dates vary between 12th, 13th, 16th, 17th, 18th and 19th of Ramadān. However, there is no difference in the opinion that Makkah fell in Ramadān of the 8th year AH. Muslim also has reports confirming this.²⁰

The Prophet ﷺ had appointed Abu Ruhm, Kulthum bin Husayn bin 'Utbah bin Khalaf Ghifāri as his deputy at Madinah.²¹

Before he could enter Makkah, a few of the Makkan chiefs presented themselves to him and embraced Islam, such as, his cousin and foster brother Abu Sufyān bin Hārith bin 'Abdul-Muttalib. He arrived when the Prophet ﷺ was in Abwa'. 'Abdullah bin Abu Umaiyah bin Mughirah also met him and embraced Islam between Suqya and 'Arj. The two were sworn enemies of Islam, especially Abu Sufyān who had opposed Islam tooth and nail for twenty long years, leading the Quraysh in every battle fought. However, when he embraced Islam, it was in right earnest. He displayed his valor in defense of the Prophet ﷺ at Hunayn when the rest fled. He remained by the side of the Prophet ﷺ, unshaken in his resolve.²² We will have more to speak of this later. As for 'Abdullah bin Umaiyah, he was the brother of the Prophet's wife Umm Salamah ؓ from the father's side. He too proved himself true, and attained martyrdom in the battle of Tā'if.²³

Somewhere on the way, the Prophet's uncle 'Abbās bin 'Abdul-Muttalib²⁴ also met him. Ibn Hishām²⁵ says it was at Juhfah that he

¹⁹ Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/60); *Al-Wāqidi* (2/801); *Ibn Sa'd* (2/135). Wāqidi and Ibn Sa'd added that they left on Wednesday. See Ibn Hajar: *Al-Fath* (9/6/explanation of H. 1944).

²⁰ See it in *Sahih Muslim* (2/H. 113, 116), and in a narration by Ibn Sa'd that it was on the tenth of Ramadān.

²¹ Ibn Ishāq through a *Hasan li Dhātihī* chain—*Ibn Hishām* (4/61), and *Ibn Sa'd* (2/135), *Mu'allaq*, to the effect that he left 'Abdullah bin Umm Maktum in charge.

²² Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/61). This *Hadith* was also reported by Tabari in *Tārikh* (3/114-115); *Al-Hākim* (3/43-45) who did declare it trustworthy with Dhahabī's agreement; Bayhaqi in his *Dalā'il* (5/27-28) and Tabarāni as in *Al-Majmā'* (6/164-167).

²³ Ibn 'Abdul-Barr: *Al-Isti'āb* (2/263).

²⁴ Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/60).

²⁵ *Ibn Hishām* (4/61), having taken it from Zuhri, *Mu'allaq*.

met him. He was then in his emigration journey to Madinah accompanied by his family.

Some have said that 'Abbās ؓ embraced Islam at Badr.²⁶ In fact, some others have stated that he had embraced Islam even before the Prophet's migration to Madinah.²⁷

Ibn Hajar²⁸ wrote: "Most reports say that he embraced Islam just before the fall of Makkah. That is, when the Prophet ﷺ was entering it victorious. Some have said that he embraced Islam earlier, and that is possible. Hajjāj bin Ilāt's report strengthens it." Hajjāj's report says that when 'Abbās heard the report of the Prophet's defeat at Khayber, and his imprisonment, he collapsed and could not rise up on his feet out of grief. He took his son Qutham, who resembled the Prophet ﷺ, stretched himself and placing him on his breast said, "My dearest resembles in his nose the Prophet of the Bestower, it making no difference who disapproves of it." Then he sent a slave to Hajjāj seeking confirmation. He in turn confided to him that it was all a hoax. When the slave came back with the good news, 'Abbās jumped to his feet, kissed him on the forehead and freed him. When other Muslims came up to him he gave them the news, and everyone was swept by joy.²⁹

Ibn 'Abdul-Barr³⁰ is very sure 'Abbās ؓ embraced Islam before the fall of Khayber. Of course, he relies on Hajjāj's story.

²⁶ *Ibn Sa'd* (2/10) in whose chain appears Husayn bin 'Abdullah Hāshmi who was weak, and (4/11) in which chain falls Wāqidi and Ibn Abu Sabrah both not accepted.

²⁷ *Ibn Sa'd* (2/31) through a *Munqati'* chain in which is Wāqidi and Ibn Abu Habibah, who was weak.

²⁸ *Al-Fath* (14/223/H. 3710).

²⁹ See this incidence with 'Abdur-Razzāq in his *Al-Musannaf* (5/466-469); Ahmad in his *Musnad* (3/138) or *Al-Fathur-Rabbāni* (21/122) coming through 'Abdur-Razzāq and Ibn Hibbān in *Al-Mawrid*, p. 413; Bazzār in *Kashf* (2/341) and others. Ibn Kathir said in *Al-Bidāyah* (4/242): "This chain meets with the conditions set by the *Shaykhayn* but it was not documented by either Ahmad or the six canonical works except Nasa'i, tracing it through Ishāq bin Ibrāhīm, he through 'Abdur-Razzāq, in similar words."

³⁰ *Al-Isti'āb* (3/95) which is also in the footnotes of Ibn Hajar's *Al-Isābah*.

Ibn Hajar³¹ adds, showing his preference to his Islam before the fall of Makkah, "...As for Abu Rāfi's words in reference to the battle of Badr, viz., 'Islam entered into our homes but nothing indicated that 'Abbās had become a Muslim. He was taken a prisoner at Badr and freed himself as well as his nephew 'Aqil bin Abu Tālib. Nevertheless, since he hadn't migrated before the fall of Makkah, 'Umar did not give him a place among the Consultative Council despite his wide knowledge, and despite the fact that he sought rains using him as the means of access to Allāh (ﷻ).' I am inclined to Ibn 'Abdur-Rahmān's opinion that 'Abbās embraced Islam before the fall of Khayber. He used to conceal his faith following the Prophet's advice: for several advantages including passing on news of the Quraysh.

The various Muslim squadrons merged to become one army by the time they reached Marr Az-Zahrān, a place between Makkah and Madinah. The Quraysh had not received the news. However, they were fearful of something happening after the failure of Abu Sufyān's trip. So they sent Abu Sufyān, Hakim bin Hizām and Budayl bin Warqā' to spy on the Prophet ﷺ. They met 'Abbās who was riding the Prophet's mule. He was wishing to inform the Quraysh to seek a treaty with the Prophet ﷺ before he entered into Makkah. The three were then discussing among themselves the numbers that were with the Prophet ﷺ, impressed by the number of fires they saw. Budayl thought they were the Khuzā'ah tribesmen that had encamped there. Abu Sufyān disagreed and 'Abbās told them that they were Muslims. Abu Sufyān agreed with his assessment and pushed forward on his mule. When 'Umar spotted him, he wanted to kill him instantly, but the Prophet ﷺ intervened. When 'Abbās presented Abu Sufyān to the Prophet, he spent a lot of time with him inviting him to Islam. But Abu Sufyān was wavering. So the Prophet ﷺ instructed 'Abbās to bring him back the next morning.

Next morning, Abu Sufyān embraced Islam after some hesitation. 'Abbās suggested to the Prophet ﷺ a measure that would appease Abu Sufyān's self-conceit. The Prophet ﷺ agreed

³¹ *Al-Fath* (14/223).

and announced, "Whoever entered into Abu Sufyān's quarters will be in peace..."

The Prophet ﷺ asked 'Abbās to make him witness the Muslim forces as they marched through a narrow gorge of a mountain at Marr Az-Zahrān. When the Prophet ﷺ appeared in the company of the *Muhājir* and *Ansār*, Abu Sufyān quipped, "By God! Your nephew's kingdom seems to have grown large." 'Abbās answered, "Woe unto you man. This is prophethood." Abu Sufyān answered, "That be it."

Having witnessed the huge Muslim numbers, he rushed to Makkah to announce to his people that there was no way they could face Muhammad and his army. He also announced the Prophet's words, "Whoever entered into Abu Sufyān's quarters will be in peace. Whoever remained indoors in his own quarters, will be in peace. Whoever entered the Holy House³² will be in peace." So, the people locked themselves in their homes.

As for Budayl and Hakim, it is recorded that they embraced Islam without any hesitation when they met with the Prophet ﷺ.³³

As Abu Sufyān stood watching the Muslim forces, Sa'd bin 'Ubādah, the leader of the *Ansār* group remarked as they passed by, "Today is the day of slaughter. Today Ka'bah is made lawful."³⁴ Abu Sufyān protested over these words. The Prophet ﷺ told him, "Sa'd didn't speak the truth. Indeed, today is the day when Ka'bah's dignity will be restored, the day when Ka'bah will be given a new cloth-covering." Then he commanded that the *Ansār* flag be taken away from Sa'd and handed over to his son Qays. However Sa'd requested that his son may not occupy the position he did among

³² A narrative of Ishāq bin Rāhwayh in Ibn Hajar's *Al-Matālibul-'Āliyah* (4/244-248/H. 4362). He said: "This is an authentic report." Also documented by Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/62-67) whose text is more complete than that of *Al-Bukhāri/Al-Fath* (16/113-117/H. 4280).

³³ *Ibn Sa'd* (2/135), *Mu'allaq*; *Al-Wāqidi* (2/815) through his own chain. See the biography of Budayl in *Al-Isābah* (1/141-142) and the biography of Hakim in *Al-Isābah* (3491). Ibn Hajar said: "He was late to embrace Islam which he did after the fall of Makkah."

³⁴ *Al-Bukhāri/Al-Fath* (16/116-118/H. 4280).

the army-men fearful that he will claim it for himself.³⁵ The Prophet ﷺ agreed and placed his son elsewhere. Some say that the flag was handed over to Zubayr bin 'Awwām so that Zubayr entered Makkah holding two flags.³⁶ Musa bin 'Uqbah expressed this as his firm opinion in his history book.³⁷

Wāqidi³⁸ has plenty of finer details about how the flags were distributed among the people. He also gives the names of the Prophet's emissaries sent to the tribes to raise the army. The details of the tribes that participated, and the number that each tribe brought is also given by him. It is reported that when the Prophet ﷺ reached Marr Az-Zahrān, he rearranged the army structure: appointing the leaders, dividing them as those positioned at the left, right, center, etc. He placed Khālid bin Walid at the right, Zubayr bin 'Awwām at the left, and Abu 'Ubaydah as the leader of the foot soldiers.³⁹ The Prophet's flag was black and the standards white.⁴⁰

The Quraysh recruited tribesmen of the outlying area for a fight against the Muslims. They said to themselves that they would place them in the front, 'if they win, we shall be the winners, but if they are cut down, we shall give what we are asked.' The Prophet ﷺ ordered the onslaught to start. The Muslims advanced until they occupied the Safa mountain. No one resisted them but they killed

³⁵ Ibn Hajar: *Mukhtasar Zawā'idil-Bazzār*, p. 248, where he said, "Authentic." Also in *Al-Fath* (16/177/explanation of H. 4280) where he said that its chain meets the conditions set by Bukhāri.

³⁶ This was mentioned by Ibn Hajar in *Matālibul-'Aliyah* and Haythami in *Al-Majma'* (6/169)—both of whom said that it had a very weak chain, for there appears in it Muhammad bin Hasan bin Zabālah. Further, authentic sources tell us that the Prophet's banner was with Zubayr. See *Al-Bukhāri/Al-Fath* (16/118/H. 4289).

³⁷ Ibn Hajar: *Al-Fath* (16/117/explanation of H. 4280) and Ibn Kathir in *Al-Bidāyah* (4/323, 328).

³⁸ *Al-Maghāzi* (2/799-801).

³⁹ *Sahih Muslim* (3/1406/H. 1780) as a narrative of Ibn Ishāq reporting 'Abdullah bin Abu Najih, through a *Munqati'* chain—*Ibn Hishām* (4/69, 70).

⁴⁰ *Sahih Sunan Ibn Mājah* by Albāni (2/133/no. 2274, 2818) who judged it as *Hasan*. As regards the banner's color that it was white, Abu Dāwud reported it: *Sunan* (3/72/The Book of *Jihād*/H. 2591, 2592) through a *Hasan* chain, and Nasa'i: *Sunan* (5/300/The Book of *Hajj*).

him.⁴¹ The tribes were being commanded by Safwān bin Umaiyyah, 'Ikrimah bin Abu Jahl, and Suhayl bin 'Amr. They chose to fight from the Khandamah hill.⁴²

The Prophet ﷺ entered into Makkah from the upper Kada' side.⁴³ He was in a state of humbleness and gratitude, reciting *Surat Al-Fath* on his camel.⁴⁴ Khālid bin Walid entered from the lower side.⁴⁵ At Khandamah he clashed with some pagans as a result of which two Muslim horsemen were martyred.⁴⁶ Some say three. It is said that the pagans lost twelve or thirteen of their men.⁴⁷ Others say twenty men. Hudhayl lost three or four.⁴⁸ Other reports say the Quraysh lost twenty-four while Hudhayl lost four.⁴⁹ Another report says that altogether seventy men died.⁵⁰ Musa bin 'Uqba's opinion is preferable in this regard, for he is accepted as a reliable narrator

⁴¹ *Sahih Muslim* (3/1405/H. 1780).

⁴² A narrative of Ibn Ishāq, reporting two of his masters, both reliable: 'Abdullah bin Abu Bakr and 'Abdullah bin Abu Najih, *Mursal—Ibn Hishām*.

⁴³ *Al-Bukhāri/Al-Fath* (16/129/H. 4290, 4291).

⁴⁴ *Al-Bukhāri/Al-Fath* (16/123/H. 4281).

⁴⁵ *Al-Fath* (16/128/explanation of H. 4280).

⁴⁶ *Al-Bukhāri/Al-Fath* (16/119/H. 4280), and the two were soldiers of Ibn Ash'ar (and Ash'ar was a nickname of Khālid bin Sa'd bin Munqidh bin Rabi'ah Khuzā'i, a brother of Umm Ma'bad—see Ibn Hajar's explanation. However, Ibn Ishāq has the name as Khunays bin Khālid bin Rabi'ah) and Kurz bin Jābir Fihri.

⁴⁷ A narrative of Ibn Ishāq, reporting two of his masters both reliable, *Mursal—Ibn Hishām* (4/71). The two were Kurz bin Jābir and Salamah bin Mayla' and Khunays bin Khālid bin Rabi'ah bin Asram an ally of Banu Munqidh. It is said that Kurz and Khunays were killed because they lost the way. But what is in *Sahih* works is more trustworthy.

⁴⁸ A *Mursal Hadith* of Musa bin 'Uqbah as quoted by Bayhaqi in *Sunan Al-Kubra* (9/120), but it has some unknown narrators.

⁴⁹ *Al-Wāqidi* (2/827-829), and *Ibn Sa'd* (2/136) but both through *Mu'allaq* chains.

⁵⁰ A report from Tabarāni as mentioned by Ibn Kathir in *Al-Bidāyah* (4/331) through a chain that includes Shu'ayb bin Safwān Thaqafi who is in any case acceptable, but 'Ata' bin Sā'ib who was reliable but prone to errors. Therefore the narrative is not too reliable but gains strength from others as said Dr. Muhsin Ahmad Dum in his Master's unpublished thesis: *Marwiyyāt Ghazwah Fath Makkah*, p. 125.

the army-men fearful that he will claim it for himself.³⁵ The Prophet ﷺ agreed and placed his son elsewhere. Some say that the flag was handed over to Zubayr bin 'Awwām so that Zubayr entered Makkah holding two flags.³⁶ Musa bin 'Uqbah expressed this as his firm opinion in his history book.³⁷

Wāqidi³⁸ has plenty of finer details about how the flags were distributed among the people. He also gives the names of the Prophet's emissaries sent to the tribes to raise the army. The details of the tribes that participated, and the number that each tribe brought is also given by him. It is reported that when the Prophet ﷺ reached Marr Az-Zahrān, he rearranged the army structure: appointing the leaders, dividing them as those positioned at the left, right, center, etc. He placed Khālid bin Walid at the right, Zubayr bin 'Awwām at the left, and Abu 'Ubaydah as the leader of the foot soldiers.³⁹ The Prophet's flag was black and the standards white.⁴⁰

The Quraysh recruited tribesmen of the outlying area for a fight against the Muslims. They said to themselves that they would place them in the front, 'if they win, we shall be the winners, but if they are cut down, we shall give what we are asked.' The Prophet ﷺ ordered the onslaught to start. The Muslims advanced until they occupied the Safa mountain. No one resisted them but they killed

³⁵ Ibn Hajar: *Mukhtasar Zawā'idil-Bazzār*, p. 248, where he said, "Authentic." Also in *Al-Fath* (16/177/explanation of H. 4280) where he said that its chain meets the conditions set by Bukhāri.

³⁶ This was mentioned by Ibn Hajar in *Matālibul-'Aliyah* and Haythami in *Al-Majma'* (6/169)—both of whom said that it had a very weak chain, for there appears in it Muhammad bin Hasan bin Zabālah. Further, authentic sources tell us that the Prophet's banner was with Zubayr. See *Al-Bukhāri/Al-Fath* (16/118/H. 4289).

³⁷ Ibn Hajar: *Al-Fath* (16/117/explanation of H. 4280) and Ibn Kathir in *Al-Bidāyah* (4/323, 328).

³⁸ *Al-Maghāzi* (2/799-801).

³⁹ *Sahih Muslim* (3/1406/H. 1780) as a narrative of Ibn Ishāq reporting 'Abdullah bin Abu Najih, through a *Munqati'* chain—*Ibn Hishām* (4/69, 70).

⁴⁰ *Sahih Sunan Ibn Mājah* by Albāni (2/133/no. 2274, 2818) who judged it as *Hasan*. As regards the banner's color that it was white, Abu Dāwud reported it: *Sunan* (3/72/The Book of *Jihād*/H. 2591, 2592) through a *Hasan* chain, and Nasa'i: *Sunan* (5/300/The Book of *Hajj*).

him.⁴¹ The tribes were being commanded by Safwān bin Umaiyyah, 'Ikrimah bin Abu Jahl, and Suhayl bin 'Amr. They chose to fight from the Khandamah hill.⁴²

The Prophet ﷺ entered into Makkah from the upper Kada' side.⁴³ He was in a state of humbleness and gratitude, reciting *Surat Al-Fath* on his camel.⁴⁴ Khālid bin Walid entered from the lower side.⁴⁵ At Khandamah he clashed with some pagans as a result of which two Muslim horsemen were martyred.⁴⁶ Some say three. It is said that the pagans lost twelve or thirteen of their men.⁴⁷ Others say twenty men. Hudhayl lost three or four.⁴⁸ Other reports say the Quraysh lost twenty-four while Hudhayl lost four.⁴⁹ Another report says that altogether seventy men died.⁵⁰ Musa bin 'Uqba's opinion is preferable in this regard, for he is accepted as a reliable narrator

⁴¹ *Sahih Muslim* (3/1405/H. 1780).

⁴² A narrative of Ibn Ishāq, reporting two of his masters, both reliable: 'Abdullah bin Abu Bakr and 'Abdullah bin Abu Najih, *Mursal—Ibn Hishām*.

⁴³ *Al-Bukhāri/Al-Fath* (16/129/H. 4290, 4291).

⁴⁴ *Al-Bukhāri/Al-Fath* (16/123/H. 4281).

⁴⁵ *Al-Fath* (16/128/explanation of H. 4280).

⁴⁶ *Al-Bukhāri/Al-Fath* (16/119/H. 4280), and the two were soldiers of Ibn Ash'ar (and Ash'ar was a nickname of Khālid bin Sa'd bin Munqidh bin Rabi'ah Khuzā'i, a brother of Umm Ma'bad—see Ibn Hajar's explanation. However, Ibn Ishāq has the name as Khunays bin Khālid bin Rabi'ah) and Kurz bin Jābir Fihri.

⁴⁷ A narrative of Ibn Ishāq, reporting two of his masters both reliable, *Mursal—Ibn Hishām* (4/71). The two were Kurz bin Jābir and Salamah bin Mayla' and Khunays bin Khālid bin Rabi'ah bin Asram an ally of Banu Munqidh. It is said that Kurz and Khunays were killed because they lost the way. But what is in *Sahih* works is more trustworthy.

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⁴⁹ *Al-Wāqidi* (2/827-829), and *Ibn Sa'd* (2/136) but both through *Mu'allaq* chains.

⁵⁰ A report from Tabarāni as mentioned by Ibn Kathir in *Al-Bidāyah* (4/331) through a chain that includes Shu'ayb bin Safwān Thaqaifi who is in any case acceptable, but 'Ata' bin Sā'ib who was reliable but prone to errors. Therefore the narrative is not too reliable but gains strength from others as said Dr. Muhsin Ahmad Dum in his Master's unpublished thesis: *Marwiyāt Ghazwah Fath Makkah*, p. 125.

by most Traditionists and is more reliable than Ibn Ishāq, Ibn Sa'd, or Wāqidi. The report that Musa bin 'Uqbah has is that Abu Sufyān protested to the Prophet ﷺ, "O Messenger of Allāh. If Quraysh's lives are made lawful, there will be no Quraysh after this day."⁵¹

The reports lead us to believe that this small fighting that took place was because the pagans would not accept the peace offer given to them by the Prophet ﷺ.⁵² In fact, some of the *Ansār* thought that the immunity offered to the Makkans, if they did not resist, was because the Prophet ﷺ was related to them. The Revelation informed him of what they were saying. So he addressed them thrice saying, "Never. I am indeed a slave and Allāh's Messenger. I migrated to Allāh and toward you. I will live your life and die your death." They came to him weeping. They said, "By Allāh, we did not say it but in good faith in Allāh and His Messenger." He replied, "Allāh and His Messenger attest to your claim and excuse you." Thereafter, some Makkans took refuge in Abu Sufyān's quarters while others locked themselves within their homes.⁵³

Four men and two women were excluded from the general amnesty. The Prophet ﷺ announced that they were to be killed even if found holding the Ka'bah drapes. The men were: 'Ikrimah bin Abu Jahl,⁵⁴ 'Abdullah bin Khatal,⁵⁵ Miqyas bin

⁵¹ *Muslim* (3/1406/H. 1780).

⁵² See the *Hadith* wherein the Prophet ﷺ is mentioned as having taken the banner from Sa'd when he learnt of him saying, "Today is the day of slaughter. Today Ka'bah is made lawful." The Prophet ﷺ said, "Sa'd didn't speak the truth." See also the narrative which says that the Prophet ﷺ instructed his commanders not to fight unless fought against—*Ibn Hishām* (4/72), *Mu'allaq*. And, the general announcement was: "Whoever entered into the house of Abu Sufyān is in peace. Whoever laid down his arms is in peace. Whoever shut his door is in peace," being a narration of *Muslim* (3/1408/H. 1780). According to another narration of Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/62-67), and Ishāq bin Rāhwayh in *Al-Matālibul-Āliyah* (4/244-248, H. 4362) through an authentic chain, he said, "Whoever entered the Grand Mosque, is in peace."

⁵³ *Muslim* (3/1406/H. 1780).

⁵⁴ See Wāqidi: *Al-Maghāzi* (2/825). The story of his acceptance of Islam leads us to believe that the Prophet ﷺ had declared impunity of his blood.

⁵⁵ He was a Muslim, so the Prophet ﷺ sent him with one of the *Ansār*. The two had Muslim servant working with Ibn Khatal. At one point Ibn

Subābah⁵⁶ and 'Abdullah bin Abu Sarh.⁵⁷ Ibn Khatal was in fact killed while he held the Ka'bah cloth.⁵⁸ Miqyas was killed in the Makkan market. 'Ikrimah and Ibn Sa'd went underground until the Prophet ﷺ promised them peace. They came to him and embraced Islam.⁵⁹ The women were: Fartana and Sārah. Some reports say it was Fartana and two other women who were both the slave-girls of Ibn Khatal.⁶⁰ As for Sārah, she

Khatal attacked his servant and killed him because he had not prepared food for him and reverted from Islam becoming a pagan, Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/74). He also used to satirize the Prophet ﷺ in poetry—*Ibn Hajar* in *Al-Fath* (16/126/explanation of H. 42860).

⁵⁶ One of the *Ansār* killed his brother by mistake. He was paid blood money, but still he attacked the *Ansāri* and killed him, then fled to Makkah as an apostate, Ibn Ishāq in a *Mu'allaq* report—*Ibn Hishām* (4/75); *Bazzār* in *Al-Kashf* (2/343) through a chain which has Suddi, who was weak; *Tabarāni* in *Al-Awsat*, which has Hakam bin 'Abdul-Mālik, who was weak as in *Al-Majma'* (6/167-168); 'Abdur-Razzāq in *Al-Musannaf* (5/377-378) through a chain in which appears 'Uthmān Jazari, who was disputed; Ibn Abu Shaybah in *Al-Musannaf* (14/491) which too has Suddi, and Nasa'i (7/105/*The Book of Hudud*). Thus the narrative can be considered an acceptable report on account of others (*Hasan li Ghayrihi*).

⁵⁷ He embraced Islam, was one of the writers of the Revelation, then he turned apostate: *Ibn Sa'd* (2/141), a *Mursal* report through Sa'eed bin Musaiyab; *Tabarāni* in *Al-Awsat*; 'Abdur-Razzāq in *Al-Musannaf* and Nasa'i. See the previous footnote which has other details. It is also in Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/73), and Abu Dāwud in his *Sunan* (3/133-134/*The Book of Jihād*), but its chain has Suddi and Asbāt who were both weak. Thus, once again the narrative can be considered an acceptable report on account of others (*Hasan li Ghayrihi*). See *Al-Isābah* (2/316).

⁵⁸ *Al-Bukhāri/Al-Fath* (16/126/H. 4286).

⁵⁹ Nasa'i: *Sharh Sunan An-Nasa'i* by Suyuti: *Zahratur-Ruba* (7/105), through a weak chain that has two weak supporting narratives. One is in Bayhaqi's *Dalā'il* (5/60-61) through a chain that has Hakam bin 'Abdul-Malik, who was weak, and the other in *Sunan Al-Kubra* (9/120) which has 'Amr bin 'Uthmān Makhzumi who was acceptable. A third supportive narration is very weak in *Dalā'il* (5/95) through a chain involving Asbāt and Suddi who were both weak. Therefore the report is *Hasan* because of several routes.

⁶⁰ Ibn Ishāq, through a *Mu'allaq* report—*Ibn Hishām* (4/74). He said that they used to sing defamatory songs aimed at the Prophet ﷺ, so he ordered them killed together with Ibn Khatal. The incident of their killing was reported by Hārith bin Abu Usāmah in his *Musnad*, as in *Al-Matālibul-*

was the slave-girl of 'Ikrimah bin Abu Jahl.⁶¹ As for Ibn Khatal's slaves, one was killed while another ran away. She later sought peace and returned. Sārah also fled, sought peace, was granted and lived until the time of 'Umar ؓ when she fell under a rider's horse and was stamped to death.⁶²

Hāfiz states that the Prophet ﷺ had declared lawful the life of nine men and six or eight women; the difference being accounted for by the two singing girls of Ibn Khatal. It is possible that the two were Arnab and Umm Sa'd. Hāfiz named the others as:

(i) Huwayrith bin Nuqaydh. He was the one who had prodded the camel which Fātimah ؓ and Umm Kulthum ؓ were riding the day of their emigration. The two had fallen off the camel. 'Ali ؓ killed him.

(ii) Habbār bin Aswad. He was the one who had prodded the Prophet's daughter Zaynab's camel so that she fell down on a rock and a miscarriage occurred. He fled when Makkah fell. However, later he became a good Muslim.

(iii) Hārith bin Talātil the Khuza'i. 'Ali ؓ killed him.

(iv) Ka'b bin Zuhayr. He appeared as a Muslim and was pardoned.

(v) Wahshi bin Harb. He had killed Hamzah ؓ. He ran away to Tā'if. Later he came back along with the Thaḡif emissary and became a Muslim.

(vi) Hind bin 'Utbah, Abu Sufyān's wife. She too became a Muslim.

'Āliyah (4/243); Abu Dāwud in his *Sunan* (3/134/The Book of Jihād/H. 2685) in brief, which has Suddi and Asbāt, and *An-Nasa'i* (7/105-106) through a weak chain. Thus the report is of *Hasan* status.

⁶¹ Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/76).

⁶² *Al-Fath* (16/120/explanation of H. 4280). He mentioned their names and sources and controversies thereby, the reason why each one of them had his blood considered as which could be shed with impunity, who was killed and why. See also in this regard Ibn Ishāq and a few missing details in *Ibn Hishām*, but through *Mu'allaq* reports—*Ibn Hishām* (4/73-74). Reports are contradictory on this topic. See also the thesis of Dr. Dum, pp. 127-137.

Wāqidi⁶³ mentions that the Prophet ﷺ ordered six men and four women to be excluded from general amnesty: 'Ikrimah, Habbār, Ibn Sa'd, Miqyas, Huwayrith, Ibn Khatal, Hind bint 'Utbah, Sārah—the freed slave-girl of 'Amr bin Hishām, and two singing girls of Ibn Khatal.

There were various reasons for not sparing their lives. They were known for their extreme hatred of Islam and in causing Muslims harm in every way possible for them. They were to become a lesson for the criminals of all times.

The Prophet ﷺ allowed the Khuza'āh to take revenge from the Banu Bakr. The time allowed was from the time he entered into Makkah until the afternoon. By afternoon he ordered the swords back into their sheaths, restoring the Makkan sanctity. And, when one of the Banu Khuza'āh killed a man from Banu Bakr on the next day in Muzdalifah, the Prophet ﷺ became extremely angry. He himself paid the blood money of the Bakari life. He announced that the kin of anyone killed thereafter had the right to either retaliate or accept blood money.⁶⁴

Ibn Ishāq⁶⁵ gives us details of the Bakari's killing. His name was Ibn Ashwa' Hadhali. He was killed by Khirāsh bin Umaiya. He killed him in retaliation of the killing of one of the important men of Khuza'āh, a man called Ahmar.

Otherwise, the Prophet ﷺ announced a general amnesty for the rest of the Makkans. The general amnesty was announced when they were assembled together near the Ka'bah. He asked them, "What do you expect from me?" They replied, "Good. A generous

⁶³ *Al-Maghāzi* (2/825).

⁶⁴ Ahmad: *Al-Fathur-Rabbāni* (21/159) through a chain *Hasan li Dhātihi* originally a narrative of Abu Shurayh Khuza'i discussing sanctity of Makkah—*Ibn Hishām* (4/82-83), and the narration of Ibn Ishāq in the *Musnad: Ar-Rabbāni* (21/162), which has Muslim bin Zayd Sa'di acceptable narrator (*Maqbul*) who has also been followed with similar reports. Thus the *Hadith* rises to *Hasan li Ghayrihi* status. As for the sanctity of Makkah, it was also reported by *Al-Bukhāri/Al-Fath* (16/131/H. 42955), and in places other than this, and *Muslim* (2/987-988/H. 1354) and by others apart from them.

⁶⁵ *Ibn Hishām* (4/81-82) through a *Hasan* chain if it can be demonstrated that the unnamed narrator is a Companion.

brother, son of a generous brother." He said, "There is no blame on you today. May Allāh forgive you."⁶⁶ According to another report he said, "Go. You are free."⁶⁷ From thereon they were known as the 'freed ones'.

In this announcement the Prophet ﷺ was guided by the Verse,

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِّلصَّابِرِينَ﴾

"But if you retaliate, then retaliate in the same measure as you were wronged. But, if you bear it with patience (and forgive) then that is better for the patient."⁶⁸

He remarked, "We shall bear it with patience and shall not retaliate."⁶⁹

The Prophet ﷺ restored Makkah's sanctity and announced that it was not to be violated thereafter.⁷⁰ He also installed the Quraysh into the highest place of honor by announcing that no Qurayshi was to be killed without cause or in captivity from that

⁶⁶ Abu 'Ubaydah: *Kitābul-Amwāl*, p. 143, through a *Hasan* chain but a *Mursal* report; Ibn Ishāq, through a chain which has unknown narrators—*Ibn Hishām* (4/77-78); *Ibn Sa'd* (2/141-142), through a chain that has unknown narrators, being a narrative of Zuhri. If it can be shown that it is a Companion, then the report would be authentic. However there are differences in the two versions of Abu 'Ubayd and Ibn Ishāq. Also found with Ibn Abu Dunya in *Dhammil-Ghadab*, as in *Kanzul-'Ummāl* (10/389) in brief; Ibn Sunni in *'Amalul-Yawm wal-Layalah*, coming from 'Umar, p. 99, in whose chain falls 'Abdullah bin Mu'ammal, who was weak as in *Al-Kāmil* of Ibn 'Adi (4/445-456). Thus the report gathers strength from these various sources.

⁶⁷ A narration of Ibn Ishāq, through a chain that has unknown persons, being originally a tradition of Zuhri—*Ibn Hishām* (4/78).

⁶⁸ *Surat An-Nihal*: 126.

⁶⁹ Ahmad: *Al-Musnad* (5/135), and Albāni: *Sahihut-Tirmidhi* (3/67/The Book of *Tafsir*/H. 3349) who said, "*Hasan-Sahih* of chain." Hākim (2/359) said: "Its chain is authentic, although the two did not document it." Dhahabi agreed with him.

⁷⁰ Ahmad: *Al-Musnad* (4/412), through a *Hasan li Dhātihi* chain; *Sunan At-Tirmidhi* (3/83), who ruled it as *Hasan-Sahih*.

day until the Day of Judgement.⁷¹

The Prophet ﷺ also declared Makkah as an exception to the general rules of war. He declared unlawful the killing of a prisoner, taking of prisoners, and of booty. People's wealth was left in their hands. He did not exact tribute from them. Accordingly, the great majority of scholars believe that the Makkan lands cannot be sold nor its houses given out on rent. Its inhabitants might reside in portions necessary for them while the rest should be for pilgrims, at no cost. However, some have said that its land can be sold and its houses can be rented out. They argue with stronger reports in comparison to the weak reports used by those who prohibit.⁷²

A tent was struck for the Prophet ﷺ in Hajun. That was the place where the Quraysh had gathered together and taken the decision to boycott Banu Hashim and the Muslims. It was the Khayf of Banu Kinanah and known as Muhassab. That place was later taken by 'Aqil bin Abu Tālib. But he could not be inherited from because he was a disbeliever,⁷³ nor could 'Ali or Ja'far inherit it for they were Muslims and their father had died a disbeliever. Finally, 'Aqil and Tālib had in any case sold out the quarters.⁷⁴

The Prophet ﷺ ordered that the Ka'bah be cleared of its idols. He gave a helping hand in their breaking. He was saying,

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ﴾

"Say, 'the truth has come, falsehood will not create anything and will not return.'"⁷⁵

And,

⁷¹ *Muslim* (3/149/H. 1782), and Ahmad: *Al-Musnad* (3/412), through a reliable chain.

⁷² In brief, taken from Ibn Qayyim in *Zād* (3/435-441), who added that the Imams who would not allow were Mujāhid, Ata' in Makkah, Mālik in Madinah, Abu Hanifah in Iraq as also Thawri, Ahmad and Ibn Rāhwayh. Ibn Qayyim was himself on the side of those who allowed.

⁷³ *Al-Bukhāri/Al-Fath* (16/124 H. 4282) & (7/242/H. 1589, 1590), and *Muslim* (2/984/H. 1351).

⁷⁴ *Al-Bukhāri/Al-Fath* (7/241/H. 1588).

⁷⁵ *Surat Saba'*: 49.

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبُطْلُ إِنَّ الْبُطْلَ كَانَ زَهُوقًا﴾

"Truth has come and falsehood has left. Surely, falsehood had to go."^{76, 77}

The idols numbered 360.⁷⁸ There were also a few illustrations: of Ibrāhim, Ismā'il and Ishāq. They were shown divining with the arrows. He ordered the walls rubbed with saffron and did not enter until the operations were complete. He remarked, "May Allāh (ﷻ) destroy those who placed them. Ibrāhim never divined with the arrows."⁷⁹ According to another report, the Ka'bah was also defiled with the illustration of Maryam.⁸⁰ Two wooden pigeons were also discovered and destroyed.⁸¹

When Ka'bah was cleansed, the Prophet (ﷺ) entered and offered two *Rak'ah* prayer therein.⁸² Thereafter he restored the key to 'Uthmān bin Talhah for the pilgrim affairs to remain in the hands of the Banu Shaybah, as it used to be in pagan days.⁸³ Then he touched

⁷⁶ *Surat Al-Isrā'*: 81.

⁷⁷ *Al-Bukhāri/Al-Fath* (16/127/H. 4287), which has only the Verse referring to *Saba'*; and *Muslim* (3/2408/H), which as two Verses, and according to other two versions with him, he mentioned only the Verse pertaining to *Isrā'*; *Ibn Hishām*, but his chain has the ultimate narrator unidentified, otherwise its narrators are reliable (4/84-85), who also mentioned the Verse of *Isrā'*.

⁷⁸ *Al-Bukhāri/Al-Fath* (16/126/H. 4287), *Muslim* (3/1408/H. 1781).

⁷⁹ *Al-Bukhāri/Al-Fath* (16/127/H. 4288); Ahmad in his *Musnad* (1/365), through a trustworthy chain; and Ibn Qānī' in his *Mu'jam*, as in *Shifā'ul-Gharam* (1/230) as verified by Dr. Tadmuri. This one says that first he plastered it with mud and then applied some saffron.

⁸⁰ *Al-Bukhāri/Al-Fath* (13/129/H. 3351).

⁸¹ A narration of Ibn Ishāq through a *Hasan* chain as in Dhahabi's *Maghāzi*, p. 552.

⁸² *Al-Bukhāri/Al-Fath* (16/232/H. 4400) where there are details of how he prayed inside the Ka'bah and where.

⁸³ This has been reported by 'Abdur-Razzāq in his *Al-Musannaf* (5/83-85/H. 9073, 9076). It has it that the Prophet (ﷺ) suggested to 'Uthmān that they should disappear with the key; and Ibn Hajar in *Al-Fath* (16/128-129/explanation of H. 4289). Thus also the narration gathers strength considering the many sources from where it originated.

the Black Stone and circumambulated the House without being in *Ihrām*. He was wearing a helmet the time he entered Makkah. Then he put on a black turban.⁸⁴ While circumambulating, he used to touch the Syrian corner with his driving stick,⁸⁵ so that people may not crowd along the place.

Then he ordered Bilāl (رضي الله عنه) to call out for prayer. Bilāl went up the roof of the Ka'bah and called out from there. Someone of the Banu Sa'eed bin Ās quipped, "God was kind on Sa'eed that he dealt him death before he could see this negro on top of the Ka'bah."⁸⁶ Some of the Quraysh leaders made similar remarks.⁸⁷

After the House was cleansed of idols, the Prophet (ﷺ) sent scouts around to destroy major idols and deities. Khālid bin Walid was sent with thirty men to the quarters of Thaqif in order to destroy the 'Uzza idol. It was the deity of Mudar, Quraysh and Kinānah.⁸⁸

⁸⁴ *Al-Bukhāri* (16/125/H. 4286), he did not mention that the Prophet (ﷺ) had a black turban on; and *Muslim* (2/990/H. 1358).

⁸⁵ *Al-Bukhāri/Al-Fath* (7/266-267/H. 1602); and *Muslim* (2/926/H. 1272); *Sunan Abu Dāwūd* (2/441-442/The Book of *Hajj*/H. 1877, 1878), through a *Hasan li Dhātihi* chain; and Tabarāni through his own chain whose transmitters are those of the *Sahih* works as Haythami mentioned in *Al-Majma'* (3/244).

⁸⁶ Dhahabi: *Al-Maghāzi*, p. 555, through a *Hasan* chain if it can be demonstrated that the one who narrated to Yasār was a Companion. It was 'Urwah who related the *Mursal* story of Bilāl's *Adhān* as in Dhahabi's *Al-Maghāzi*, p. 555, and by Bayhaqi in his *Dalā'il* (5/78) through a reliable chain. Ahmād also documented it along with Ibn Sa'd in *At-Tabaqāt* (3/234-235), *Mursal*. But its narrators are trustworthy. It tells us that the ones who commented on the incident were Hārith bin Hishām and Safwān bin Umaiyah. One of them said to the other, "Look at this negro!" The other remarked, "Surely, if Allāh disapproved of him, He would replace him." Bayhaqi recorded this through a chain other than that of 'Abdur-Razzāq, *Mursal* (5/79). Thus the tradition gathers strength. Wāqidi also reported it (2/846) through his own chains.

⁸⁷ See their opinions with Wāqidi in his *Al-Maghāzi* (2/864) through his own chain. Ibn Hishām has it through a *Munqati'* chain: *Sirat* (4/80).

⁸⁸ Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/112). It says that its service and feeding of the pilgrims was in the hands of the Banu Shibān and Banu Sulaym, who were the allies of Banu Hāshim. Also, *Ibn Sa'd* (2/873), *Mu'allaq*; Wāqidi (2/873); Mizzi in *Tuhfatul-Ashrāf* (4/235/H. 5054) quoting from

That was fifteen days before Ramadān. He sent Sa'd bin Zayd Ashhali with twenty horsemen to destroy the Manāt idol in Mushallal in the direction of Qudayd, which is now known as Qudaydiyyah. That was a very important deity among the Arabs, especially for the Aws and Khazraj. That destruction was six days before the end of Ramadān. 'Amr bin 'Ās was sent to destroy Suwa' which was the idol with the Hudhayl.⁸⁹ The Qur'ānic revelations had spoken of these idols earlier.

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّلَاثَةَ الْآخَرَ﴾

"Have you considered the Lāt and 'Uzza, and the third, the Manāt⁹⁰

Thereafter, the people began to come in to pledge their hands to the Prophet ﷺ. When he was finished with men, women's turn came. One of those of the Quraysh that had come was Hind bint 'Utbah, Abu Sufyān's wife. She had veiled herself because of what she had done to Hamzah ﷺ on the Day of Uhud. When they came near to pledge their loyalty, he said, "Pledge yourself that you will not associate aught with Allāh." Hind said, "By God. You ask us something that you didn't ask men. In any case, we shall grant it to you." He said, "...And that you shall not steal." She said, "By God, I used to take away from Abu Sufyān's pocket bits and pieces of money. I don't know if that was lawful." Abu Sufyān was present. He said, "I declare lawful unto you whatever you took in the past." The Prophet ﷺ asked, "Are you Hind, the daughter of 'Utbah?" She replied, "I am Hind bint 'Utbah. Forgive what happened in the past, and Allāh will forgive you." He continued, "And that you will not commit adultery." She asked, "Does a free woman commit adultery?" He said, "And you will not kill your offspring." She interjected again, "We reared them when they were young, but you killed them at Badr when adult. You and they know better between

Sunan Al-Kubra of Nasa'i, in whose chain falls Walid bin Jumay' a truthful man but given to doubts.

⁸⁹ Ibn Sa'd (2/145-147), in a *Mu'allaq* report, and *Al-Wāqidi* (2/874). It is said that the one who demolished it was 'Ali ﷺ. See Kalbi: *Al-Asnām*, p. 15.

⁹⁰ *Surat An-Najm*: 19, 20.

yourselves." 'Umar ﷺ laughed at her words. The Prophet ﷺ said, "And you bring not slander which you would have invented." She said, "By God! Slander is a dirty thing but it is better to ignore it." The Prophet ﷺ ended by saying, "You will not disobey me in virtuous matters," and asked 'Umar to complete the formalities of the allegiance. Thereafter he prayed for their forgiveness. 'Umar completed the allegiance because the Prophet ﷺ never touched a woman's hand unless she was lawful to him.⁹¹

Trustworthy reports tell us that the Prophet ﷺ took women's allegiance through words alone,

﴿لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾

"(that) they should not associate aught with Allāh,"⁹²

and no woman's hand that was not lawful to him ever touched him.⁹³

One of the most significant effects of the fall of Makkah was that tribes after tribes began entering into Islam. They were waiting for the outcome of the struggle between the Muslims and the Quraysh. Bukhāri⁹⁴ reports through 'Amr bin Salamah Jarmi's words, "The Bedouins had conditioned their acceptance of Islam to the fall of Makkah. They used to say, 'Let us wait. If he overcomes them, then he is truthful and a Prophet.' So, when Makkah fell, everyone rushed forward to embrace Islam." That was because the Quraysh held a very important position in the pre-Islamic times. They were the custodians of the Ka'bah, sons of Ismā'il, but were violently opposing the Prophet ﷺ. With the fall of Makkah and Quraysh's submission to the Prophet ﷺ, other Arabs realized that they would not be able to resist the power of Islam or afford to bear enmity towards the Prophet ﷺ. So they entered into Islam in droves. Allāh (ﷻ) said describing the situation,

⁹¹ Reported by Tabari in *Tārikh* (3/61-62) a complete chain.

⁹² *Surat Al-Mumtahanah*: 12.

⁹³ *Al-Bukhāri/Al-Fath* (20/98-99/H. 2588), and *Muslim* (3/1489/H. 1866).

⁹⁴ *Al-Bukhāri/Al-Fath* (16/133-134/H. 4302).

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴾

"When Allāh's help and victory comes, and you see the people entering into Allāh's religion in droves, then glorify your Lord's praise and seek His forgiveness. Surely, He is very forgiving."⁹⁵

The Prophet ﷺ delivered several sermons during his stay there, expounding a number of rules and their implications. The first sermon was delivered at the door of the Ka'bah. He spoke about blood money involving pre-meditated as well as dubious murders. He also abolished any revenge-killing originating from the pre-Islamic times. He retained only two offices of the Ka'bah: the watering of the pilgrims and custodianship of the House, as before.⁹⁶

In the second sermon he announced, "Lo. There is no rival alliance within Islam. Islam confirms the alliances, retains the promises of the previous days and strengthens them. Believers are one body against the others. The most humble of them can promise security (to an enemy). A believer may not be killed in retaliation of a disbeliever. The blood money for a disbeliever is half of that for the believer... And their *Zakāt* will not be collected but from their habitations."⁹⁷

The third sermon was used as occasion to reconfirm the sanctity of Makkah, the prohibition of hunting within it, uprooting of its trees, of picking things lost within its precincts, of bloodletting within its boundaries. He also said that Allāh (ﷻ) had made fighting

⁹⁵ *Surat An-Nasr*. See Ibn Ishāq, *Mu'allaq – Ibn Hishām* (4/73), and the explanation of Ibn 'Abbās of this *Surah* being a narration of *Al-Bukhāri/Al-Fath* (16/130/H. 4294).

⁹⁶ Ahmad: *The Musnad* (3/410) through a *Hasan li Dhātihi* chain, and Abu Dāwud: *Sunan* (2/492) through a trustworthy chain.

⁹⁷ The first was reported by *Muslim* (4/1961/H. 2530) up to "...and strengthens them." Also Ahmad, in bits and pieces in various parts of *Musnad* as well as in complete form. See: *Al-Fathur-Rabbāni* (21/160-161). Sā'āti said, "It is an authentic report which Tirmidhi and others declared authentic. It has various supporting evidences too."

lawful within its boundaries only for a couple of hours on the day of its fall.⁹⁸ He added, "*Hijrah* stands cancelled after the fall of Makkah. However, *Jihād* and intention remain." Accordingly, thereafter, new Muslims pledged their fealty to him only on Islam, faith and *Jihād*. He did not mention *Hijrah*.⁹⁹

In the fourth sermon he explained that when someone was killed, his dependents had one of the two choices: blood money or retaliation.¹⁰⁰

Lessons and Rules

1. The legality for a traveler not observing the *Ramadān* fasts without incurring a sin. The Prophet ﷺ broke his own fast when he reached Kadid.
2. The Prophet ﷺ offered eight cycles of prayer as *Duha* prayers.¹⁰¹ He was brief with them. Some scholars have therefore argued that it is a compulsory *Sunnah* act (*Sunnat Mu'akkadah*).¹⁰²
3. The most deserving of leadership in prayers is the one who has memorized the *Qur'ān* most. This can be deduced from the report concerning 'Amr bin Salamah.¹⁰³
4. Shortening of the four-cycle prayers to two cycles as did the Prophet ﷺ during his nine-day stay at Makkah.¹⁰⁴
5. Women's promise of peace and sanctuary being legal. The Prophet ﷺ acknowledged the safety provided by Umm Hāni to ten men from her family.¹⁰⁵

⁹⁸ *Al-Bukhāri/Al-Fath* (16/131/H. 4295), and *Muslim* (2/987/H. 354).

⁹⁹ *Al-Bukhāri/Al-Fath* (16/137-138/H. 4035-4312) and *Muslim* (3/1487-1488/H. 1864).

¹⁰⁰ *Al-Bukhāri/Al-Fath* (26/27-28/H. 6880), *Muslim* (2/988/H. 1355).

¹⁰¹ *Al-Bukhāri/Al-Fath* (16/130/H. 4292), and *Muslim* (1/497/H. 336).

¹⁰² *Al-Bukhāri/Al-Fath* (16/134/H. 4302). It has a part of the report.

¹⁰³ *Al-Bukhāri/Al-Fath* (16/132/H. 4298, 4299).

¹⁰⁴ *Al-Bukhāri/Al-Fath* (12/162/H. 3171), *Muslim* (1/498/H. 336).

¹⁰⁵ *Al-Bukhāri/Al-Fath* (12/262/H. 3171), *Muslim* (1/498/H. 366).

one's wealth as proven by Sa'd bin Abu Waqqās' sickness in Makkah. He consulted the Prophet ﷺ over his desire to leave more than one-third his wealth in charity but was disallowed.¹¹¹

10. It is allowed for a woman to take suitable amounts of money from her husband's wealth for supporting his children without his knowledge, if he does not spend it himself as proven by the story of Hind bint 'Utbah.¹¹²
11. Illegality of trading in wine, carcass, and idols.¹¹³
12. The legality of dying the hair of the old with saffron or henna and its illegality with black color, as was said by the Prophet ﷺ when Abu Quhāfah, Abu Bakr's father was brought to him.¹¹⁴ The reason for it is simply to be different from the Jews and Christians.
13. The prohibition to intercede in cases of crime once the case has been brought to the notice of the state authorities, as it happened with a Makhzumi woman. She committed theft but Usāmah bin Zayd tried to free her through his intercession. The Prophet ﷺ said on that occasion, "Communities before you were destroyed because when a noble man committed theft they let him off but when a weak one did it they punished him. By Him in Whose Hand is my life, if Fātimah, Muhammad's

¹¹¹ *Al-Bukhāri/Al-Fath* (11/207-208/H. 2743, 2744). See the discussion of Ibn Hajar around this topic and various opinions of the scholars, see his own opinion, p. 206, and Tirmidhi in his *Sunan* (3/291) where he said, "This tradition is *Hasan-Sahih*."

¹¹² *Al-Bukhāri/Al-Fath* (14/296-297/H. 3825), *Muslim* (3/1338/H. 1714).

¹¹³ *Al-Bukhāri/Al-Fath* (9/297/H. 2236).

¹¹⁴ *Muslim* (3/1663/H. 2102), Ibn Ishāq via a *Hasan* chain—*Ibn Hishām* (4/67-68). Several others have recorded this *Hadith* through Ibn Ishāq, e.g., Ahmad: *Ar-Rabbāni* (21/151-152) whereat Sā'āti said, "Its chain is alright and the narrators reliable."

Dr. Abu Bakr Miqa has expressed the allowableness of dying the hair black.

6. Illegality of temporary marriage (*Mut'ah*) for all times after it remained legal for first three days¹⁰⁶ in Makkah. Nawawi¹⁰⁷ states that its prohibition and legality were declared twice. It was lawful before Khayber expedition and made illegal on the day of its fall. Then it was re-allowed at the time of Makkah expedition and then prohibited forever. Ibn Qayyim¹⁰⁸ however believes that it was not prohibited on the day of Khayber. Rather, it was prohibited only once during the Makkan expedition. He has a long article over this issue. Nevertheless, everyone agrees that after the fall of Makkah it was made unlawful for all times.
7. The Prophet ﷺ declared that the child from sin belonged to the bed and that the adulterer should be stoned to death. This we know through the tradition concerning Ibn Walidah Zam'ah bin Zam'ah. Sa'd bin Abu Waqqās and 'Abd bin Zam'ah disputed over him. The Prophet ﷺ decided in favor of 'Abd bin Zam'ah for he was born on his bed.¹⁰⁹
8. The marriage contract between a pagan male and Muslim woman will remain in force, if the man embraces Islam before the end of the woman's waiting period. This came to fore when the wives of Safwān bin Umayyah and 'Ikrimah bin Abu Jahl embraced Islam before they themselves did and, subsequently, their husbands embraced Islam before the end of the waiting period.¹¹⁰
9. The illegality of giving away by will more than one-third of

¹⁰⁶ *Muslim* (2/123/H. 1405-1406).

¹⁰⁷ Nawawi: *Sharh Sahih Muslim* (9/181).

¹⁰⁸ *Zādul-Ma'ād* (3/343-345 and 459-464).

¹⁰⁹ *Al-Bukhāri/Al-Fath* (16/135/H. 4303).

¹¹⁰ Mālik: *Al-Muwatta'/Sharh Zurqāni*: (3613-3638/The Book of *Nikāh*) *Mursal* being a narrative of Zuhri. Zurqāni noted, "Ibn 'Abdul-Barr said, 'I do not know it narrated with a complete chain with this text. Nevertheless, the tradition is well-known among the war chroniclers. Ibn Shihāb is the father of this discipline whose narrative is stronger than its chain.'" See also Ibn 'Asākir in *Tārikh Dimashq*, verified by Sakinah Shihābi, p. 502, and Ibn Ishāq reporting a tradition of Zuhri—*Ibn Hishām* (4/87).

daughter committed theft, I would sever her hand."¹¹⁵

14. The Prophet ﷺ disallowed the killing of a woman so long as she did not participate in a war. When he passed by a woman's dead body on the day of the fall of Makkah he remarked, "This woman wasn't fighting..."¹¹⁶ He also prohibited the killing of children if they do not participate in a battle.¹¹⁷
15. The Prophet ﷺ began to show regards, pay respect and give preference to Abu Bakr ؓ over others. When he brought his old blind father to him he said, "You could have spared the old man and taken me to him." Abu Bakr remarked, "O Messenger of Allāh, it was more becoming that he should come to you rather than that you should go to him." The Prophet ﷺ made him sit before him, then he passed his hand over his breast and said, "Accept Islam."¹¹⁸ He did so. It is reported that the Prophet ﷺ congratulated Abu Bakr over his father's Islam.¹¹⁹
16. The legality to enter into Makkah without the *Ihrām* clothing for someone not wishing to perform *Hajj* or '*Umrah*, for the Prophet

¹¹⁵ *Al-Bukhāri/Al-Fath* (16/136/H. 4300-4304), and *Muslim* (3/1315-1316/H. 1688-1689).

¹¹⁶ A report in Ahmad in his *Musnad* (2/115), through a weak chain, for there falls in it Sharik bin 'Abdullah Nakha'i the Kufi, who was trustworthy but poor of memory. Nevertheless, it gathers strength from others such as that in Tabarāni's *Al-Awsat* with the same text and chain, being a report of Ibn 'Umar as mentioned by Ibn Hajar in *Al-Fath* (12/114/explanation of H. 3102). See Ibn Hajar's discussion over the lawfulness of killing a woman who takes part in a murder (12/115/explanation of H. 3013).

¹¹⁷ *Al-Bukhāri/Al-Fath* (12/115/H. 3014, 3015), *Muslim* (3/1364/H. 1744) and others. And the reports of *Al-Bukhāri* and *Muslim* regarding the woman that was killed in one of *Maghāzi* are explained by the two narrations found in *Ahmad* and *Tabarāni*, as in the last footnote. They demonstrate that this happened during the fall of Makkah.

¹¹⁸ Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/67-69). A few others have also recorded it by his route.

¹¹⁹ Reported by Dhahabi in *Al-Maghāzi* as a *Mursal* report, p. 559.

ﷺ entered into it on the day of its fall with ordinary clothes and the turban on.¹²⁰

17. When parties of a peace treaty attack either some or all of those who are the responsibility of the Muslims, then that will be considered as declaration of war on them. The treaty would be considered broken. It is allowed for the Muslims to attack them by day or night. They do not need to notify them. Notification is served only when it is feared that the other party is making preparations to break the treaty. But, if they actually go against its clauses, then the treaty is cancelled.
18. Killing of a secret agent is the discretion of the leader of the Muslims. If he thinks killing is advantageous to the Muslims, he could order his killing. If he thinks otherwise, or there exists a good reason, then he might spare him, as in the case of Hātib.
19. The legality of undressing a woman if there is a good reason for it, as in the case of the woman who was carrying Hātib's letter, as was the stand taken by 'Ali and Miqdād.
20. If a Muslim blames another of hypocrisy, not following his own whims, but in the cause of Allāh, His Messenger, or His religion, then, he in turn cannot be called a disbeliever. Nor will he earn any sin. In fact, he might be rewarded for his good intentions.¹²¹
21. Legality of killing an apostate, if he is resolved on his apostasy, without first seeking his repentance, as it happened in the case of 'Abdullah bin Abu Sarh.
22. As for the rules pertaining to *Hijrah*, we have already stated them when dealing with the Prophet's journey to Madinah and that of the Companions to Abyssinia.

¹²⁰ *Al-Bukhāri/Al-Fath* (16/125/H. 4286), and *Muslim* (2/990/H. 1358).

¹²¹ Ibn Qaiyim: *Zādul-Ma'ād* (3/420-423).

Expeditions and Delegations during Makkan Stay

Khālid bin Walid to Banu Jadhimah¹²² of the Kinanah

The Prophet ﷺ sent Khālid bin Walid to Banu Jadhimah in Shawwāl of the 8th year after *Hijrah*. That was after his return from the expedition to demolish the 'Uzza idol.¹²³ He went out with 350 men of the *Muhājir*, the *Ansār* and Banu Sulaym. He was to invite them to Islam.¹²⁴

However, when he invited them to Islam they did not know how to respond. Intending to say, "We have believed," they uttered, "Saba'na" meaning, "we entered into another religion." So Khālid attacked, killed and captured them. He distributed the prisoners among the Muslims. After some time he ordered them to kill them off. A group of Muslims differed with him. 'Abdullah bin 'Umar ؓ said, "By Allāh, we shall not kill our prisoners and none of my companions will do it either." When they went back to the Prophet ﷺ, he raised his hands and prayed, "O Allāh! I am quit of what Khālid has done." He said that twice.¹²⁵

Ibn Sa'd¹²⁶ has said that it were Banu Sulaym who had killed their prisoners. The *Ansār* and *Muhājir* refused. In fact, they freed them all.

A heated exchange took place between Khālid bin Walid and

¹²² They were at the lower side of Makkah at the distance of a day, on the road to Yalamlam. See *Ibn Sa'd* (2/147). It has been said that Yalamlam is a mountain in Tā'if about two to three night's travel from Makkah. Some say it is a valley—*Mu'jamul-Buldān* (8/514) some eighty km south of Makkah.

¹²³ See *Ibn Sa'd* (2/147), *Mu'allaq*.

¹²⁴ See *Ibn Sa'd* (2/147), *Mu'allaq*. Ibn Ishāq through a weak chain for there appears in it Hakam bin Hakim around whom there has been some controversy—*Ibn Hishām* (4/100). However, the primary story of the reasons why the delegation was sent and what happened during it has been recorded by *Al-Bukhārī* as in *Al-Fath* (16/H. 4339).

¹²⁵ *Al-Bukhārī/Al-Fath* (16/174/H. 4339) and Ahmad: *Al-Fathur-Rabbāni* (21/166-167) in the words and transmission chain of Bukhārī.

¹²⁶ *At-Tabaqāt* (2/148), *Mu'allaq* and therefore weak.

'Abdur-Rahmān bin 'Awf. It came to such a pass that 'Abdur-Rahmān began to suspect that Khālid's strong measure towards them could have been because of the killing of Khālid's uncle Fākih bin Mughirah by some Jadhimah men in the pre-Islamic times.¹²⁷ It is possible that the following *Hadith* recorded in *Muslim*¹²⁸ and others was referring to this incident. It says, "Something happened between 'Abdur-Rahmān bin 'Awf and Khālid. Khālid spoke somewhat roughly. The Prophet ﷺ said, 'Don't show disrespect to my Companions. If one of you spent gold equal to Mount Uhud, he will not attain their status, not even half way to it.'"

The Prophet ﷺ then sent 'Ali ؓ to the Banu Jadhimah. He paid them blood money for every man killed, and, in addition, added gifts to win their hearts.¹²⁹

However, it appears that Khālid's killing was based on an honest approach, for the Prophet ﷺ did not punish him.¹³⁰

Ibn Ishāq¹³¹ has reported the story of a young Jadhimah

¹²⁷ Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/104, 105) in whom one might look for details.

¹²⁸ *Sahih Muslim* (4/1967-1968/H. 2541).

¹²⁹ Ibn Ishāq, through a weak *Mursal* chain for it stops at Abu Ja'far Muhammad bin 'Ali. Further in its chain falls Hakam bin Hakim who was controversial—*Ibn Hishām* (4/102-103) and *Ibn Sa'd* (2/147-148), *Mu'allaq*.

¹³⁰ See Ibn Hajar: *Al-Fath* (16/174/explanation of H. 3439).

¹³¹ Through a *Hasan* chain—*Ibn Hishām* (4/107-109) up to the point of the young man's killing. As for the youth's death, he reported it through a *Munqati'* chain because of the unknowableness of his masters. If their companionship is proved, the report would turn trustworthy—*Ibn Hishām* (4/109). The correctness of this part of the report is confirmed by what Bayhaqi recorded in his *Dalā'il* (5/116-118), it being a report of Ibn 'Uyaynah through two routes reaching up to the father of Ibn 'Isām Muzani, as well a report in *Nasa'i* which traces it to Ibn 'Abbās: both being reliable chains as judged by Ibn Hajar in *Al-Fath* (16/175/H. 4339); Ibn Hibbān in his *Sahih; Mawāriduz-Zamān*, p. 160, *Hadith* No. 6697, whose report is through 'Isām Muzani. He attributed it to Tabarāni in his *Kabir* and to Bazzār. The verifier declared its chain *Hasan* as in *Majma'uz-Zawā'id* (16/210). There are variances in the two reports of Bayhaqi and Ibn Hibbān on the one side and Ibn Ishāq on the other. Bayhaqi's reports do not mention the incident took place when Khālid was sent to Jadhimah. The narrative of Ibn 'Uyaynah also differs with that of *Nasa'i*. However,

imprisoned man. He asked Abu Hadrād to take him, although bound in ropes, to the women of his tribe (held separately), so that he could speak to them. Afterwards he could bring him back and do with him what he wished. Abu Hadrād did that. He went up to where the women were and addressed them in words, "Give up, O Hubaysh, for life is at its end." Then he recited some warm poetry addressing one of the women there with whom he was in love. She answered, "May your life be prolonged to seven and ten continuous years and eight thereafter." Thereafter Abu Hadrād took him back and he was beheaded. His beloved broke out from the women's rank, bent herself over his body and kept kissing him until she too fell dead by his side. When the Prophet ﷺ was told of the story he remarked, "Wasn't there a single kind man among you?"¹³²

Other Expeditions

Of the other sorties that the Prophet ﷺ arranged during his stay at Makkah to attack the pagans was that of Hishām bin 'Ās. He was sent to the Yalamlam side at the head of 200 men. He also sent Khālid bin Sa'eed bin 'Ās to 'Uranah along with 300 men.¹³³

all the reports have similarity in the young man's attitude towards the girl and the girl's towards the young man.

¹³² This *Hadith* has arrived through Nasa'i through an authentic chain as mentioned by Ibn Hajar in *Al-Fath* (16/175). It was also reported by Bayhaqi in *Ad-Dalā'il* (5/118) and Ibn Hibbān in his *Sahih*, *Mawāriduz-Zamān*, p. 159, *Hadith* No. 6696, where he attributed it to Tabarāni in *Kabir* and *Awsat*; and the verifier Muhammad 'Abdur-Razzāq Hamzah said, "Its chain is *Hasan*, as said in *Majma'uz-Zawā'id* (6/210).

¹³³ *Al-Wāqidi* (2/873) and he was abandoned and hence narrations are very weak.

Hunayn and Tā'if Expeditions

Hunayn

The Prophet ﷺ stayed in Makkah for ten days¹ until the Hawāzin and Thaqif tribes arrived. They ascended into the Hunayn valley intending to fight him. In fact, they had assembled an army much earlier when they heard that he had left Madinah, expecting him to attack them. When they learnt that he was in Makkah, they began to recruit fighters and work on the logistics.² They came down to Hunayn hoping to attack him before he did. Also, they

¹ This is part of a report in *Al-Bukhāri/Al-Fath* (16/132/H. 4298, 4299). As for the narrative of Tabari as mentioned in the report, it said that the time of stay was half a month, which he did not cross. However, what is in the *Sahih* works is more reliable.

² Up to this point it is a narration of Tabari in his *Tārikh* (3/70) through a *Mursal* and incomplete chain stopping at 'Urwah. It has a supporting narrative with Ibn Ishāq, through a *Hasan* chain as stated by Dhahabi in his *Al-Maghāzi*, p. 571. It says that Hunayn is a valley on the side of Dhul-Majāz. Hāfiz added that Hunayn is close to Tā'if and that between it and Makkah the distance is that of a few over ten miles from the side of 'Arafāt (*Al-Fath*, 16/139).

Nawawi further added that it is a valley between Makkah and Tā'if behind 'Arafāt (*Sharh Muslim* 12/113/*The Book of Jihād*). Hamad Jāsir said that it is twenty km from Makkah in the eastern direction known today as Sharā'i'. (See his notes on *Al-Manāsik* by Harbi and Fuwād Hamzah, *Qalb Jaziratul-'Arab*, p. 471).

wished a conclusive fight. So they brought their women and children along so that none of them should flee. Mālik bin 'Awf the Nasri was leading them. They also sought the help of Ghatafān and a few other tribes.³ Banu Nasr, Banu Jusham, Banu Sa'd bin Bakr were the main participants. There were smaller contingents from Banu Hilāl, Banu 'Amr bin 'Āmir and 'Awf bin 'Āmir. Thaqif were wholly present, and so were Banu Mālik.⁴ However, Ka'b and Kilāb of the Hawāzin stayed away.

Banu Jusham were led by Durayd bin Simmah. He was an old man who was only there because his opinion was much respected. He had a long experience in war. He did not approve of Mālik's suggestion that women, children and cattle be taken into the battle-field. If they lost, they would lose all. But Mālik wouldn't listen to him. Durayd also said about Ka'b and Kilāb, "K'ab and Kilāb have stayed away. If it was a promising day, they wouldn't be away. I wish you'd do what Ka'b and Kilāb have done." Other remarks were also heard of him suggesting that he feared defeat. But it was Mālik who was obeyed, although he was just thirty years old and did not have much experience in war. He in fact passed remarks about Durayd suggesting that he had gotten senile. He also swore before the Hawāzin men that either they listen to him or he will commit suicide. So they obeyed him. He ordered them to break the sheaths of their swords and attack the Muslims as one body.⁵

He arranged the fighters quite impressively. First came⁶ the cavalry, then the foot soldiers, then women, then children and

³ *Al-Bukhāri/Al-Fath* (16/272/H. 4337), *Muslim* (2/735/H. 1059).

⁴ A narration of Ibn Ishāq through Yunus bin Bukayr, and a *Hadith* of Jābir ؓ through a *Hasan* chain. Dhahabi mentioned this in his *Al-Maghāzi*, p. 571; *Al-Hākim* (3/48) who judged it reliable, with Dhahabi's concurrence. *Sirat Ibn Hishām* has another report (4/114). These two narratives cover the narrations of Tabari, Bukhāri and Muslim, which actually have greater details.

⁵ Being a narration of Ibn Ishāq, *Mu'allaq*—as in *Sirat Ibn Hishām* (4/114) as also a tradition of Jābir, through a *Hasan* chain as taken from him by Dhahabi for his *Al-Maghāzi*, p. 573.

⁶ *Muslim* (2/736/H. 1059).

finally the cattle. He had 20,000 men⁷ in his command on that day.

When the Prophet ﷺ heard of him he sent 'Abdullah bin Abu Hadrad Aslami to infiltrate their ranks, assess their strength and bring back the news.⁸

When the news was brought back in detail, the Prophet ﷺ smiled in Abu Hadrad's face and said, "These will be in Muslim possession tomorrow, Allāh willing."⁹

After collecting important military information, the Prophet ﷺ began to make his own preparations. He borrowed thirty camels and thirty coats of mail from Ya'la bin Umaiya. (He had embraced Islam on the day Makkah fell. Also, he participated in the Hunayn, Tā'if and Tabuk expeditions).¹⁰ Similarly, he borrowed a hundred coats of mail from Safwān bin Umaiya. (He was one of those who

⁷ *Al-Wāqidi* (2/893).

⁸ A transmission of Ibn Ishāq on the authority of Yunus bin Bukayr and a narration of Jābir, through a *Hasan* report. See *Al-Maghāzi* of Dhahabi, pp. 571-572, and *Al-Hākim* (3/48) who treated it as reliable and Dhahabi agreed to it. He states that the man sent was 'Abdur-Rahmān bin Abu Hadrad.

⁹ A narration of Abu Dāwud through a *Hasan* chain, as mentioned by Ibn Hajar in *Al-Fath* (16/139/explanation of the chapter). He has it that the person sent was 'Abdullah bin Abu Hadrad's in the report of Ibn Ishāq. See Abu Dāwud in his *Sunan* (3/20-21/The Book of *Jihād*/H. 2501). It is a report with a reliable chain.

¹⁰ See his biography in *Al-Isti'āb* (3/661-665) and *Al-Isabāh* (3/668). The report about the borrowing has been reported by Abu Dāwud: *Sunan* (2/146/The Book of Sales). Zayla'i has mentioned in *Nasbur-Rāyah* that of those others who have recorded it are: Nasa'i, Ibn Hibbān in his *Sahih* (4/11) then added that 'Abdul-Haq as said in *Ahkām* that the report of Ya'la bin Umaiya is more trustworthy than that of Safwan bin Umaiya. He was referring to Safwān's report of the borrowing. The writer of *Al-Jawharun-Naqi* said in *Sharh Sunan Al-Kubra* of Bayhaqi (6/90) about this report: Ibn Hazm has said that this is a *Hasan* report and of all those narrated in this regard, there is no other report which is more reliable than this one. As for others, there is no point wasting time with them..." He was also referring to the report of Safwān bin Umaiya with regard to the borrowing. See Ibn Hazm: *Al-Muhalla* (9/173). See it traced in *Irwa'* (5/348-349). However, Albāni declared its chain reliable as traced by Abu Dāwud who brought it through Hammām from Qatādah from 'Ata' bin Abu Rabāh from Safwān bin Ya'la from his father.

had been gifted wealth at the fall of Makkah to win their hearts). He returned them to him after the battle with thanks.¹¹ It is reported that he also borrowed 40,000 dirham¹² from Huwaytib bin 'Abdul-'Uzza. Nawfal bin Hārith bin 'Abdul-Muttalib helped him with 3000 spears.¹³

After his stay at Makkah for 19 days,¹⁴ the Prophet ﷺ left for Hunayn on the sixth of Shawwāl. Some reports say two days were left of Ramadān. Some scholars have reconciled the two reports by saying that he started out in Ramadān, left on the sixth of Shawwāl, and reached Hunayn on the tenth of Shawwāl.¹⁵ He had appointed 'Attāb bin Asid bin Abul-'Eis as the governor of Makkah.¹⁶

¹¹ One of the narratives of Ibn Ishāq through a *Hasan* chain. Dhahabi reported it in *Al-Maghāzi*, pp. 571-572, and *Al-Hākim* (3/48) who thought it reliable and Dhahabi agreed with him. The tradition has come through other sources too, but weak. However, some lend strength to others taking it to the level of *Sahih*. See it also in *Sunan Al-Bayhaqi* (6/89-90) where he reported through weak sources. Ibn Ishāq recorded it through a *Hasan* chain, as also in *Irwā'ul-Ghalil* (5/344-346).

¹² *Al-Isti'āb* (1/385) *Mu'allaq*, which happens to be a weak kind.

¹³ *Ibid* (1/537).

¹⁴ *Al-Bukhāri/Al-Fath* (16/132/H. 4298, 4299).

¹⁵ See Ibn Hajar: *Al-Fath* (16/139); Bayhaqi: *Sunan Al-Kubra* (3/151), and Nasa'i: *Sunan* (3/100).

¹⁶ Traced by Ibn Hajar in *Al-Isabāh* (2/451), originally a narration of Tayālisi, and Bukhāri in his *At-Tārikhul-Kabir* (7/54). The chain has Ayyub bin 'Abdullah bin Yasār about whom Bukhāri remained silent in *At-Tārikh Al-Kabir* (1/419) and Ibn Abu Hātim: *Al-Jarhu wat-Ta'dil* (2/251). Ibn Hajar said: "Its chain is of *Hasan* class." Ibn Khayyāt used it in his *Tārikh*, p. 88, through two routes. One of them is a *Mursal* of Zuhri while the other complete but weak because of the weakness of 'Abdullah bin Ya'la. On the whole, reports about 'Attāb's appointment as governor of Makkah are not too strong, but as a whole some lend strength to others. Hence Ibn Hajar declared it *Hasan*. In the like manner, Albāni declared it *Hasan* as in his notes on *Fiqhus-Sirah* by Ghazālī, p. 433.

See the study of Dr. Quraybi in his doctoral thesis *Marwiyyāt Ghazwah Hunayn*, pp. 160-165. Also see Ibn Ishāq who recorded it through a *Munqati'* chain—*Ibn Hishām* (4/117-118); *Al-Hākim* (3/595); Tabari in *Tārikh* (3/77). These are reports on the strength of which one can argue his case, especially, when the matter is historical and not of the type dealing with the concepts of Islam. See Quraybi, 'Umari: *Al-Mujtama' Al-Madni: Al-Jihād*, p. 197.

Bukhāri¹⁷ and Muslim tell us that those who were pardoned on the day Makkah fell, had also accompanied the Prophet ﷺ to Hunayn, although their numbers are not known. Biographers have stated that they numbered two thousand, while the Companions were ten thousand. Thus, they were 12,000,¹⁸ the largest Muslim army ever. Accordingly, some of them expressed the feeling that they would not lose the battle, at least not for numbers.¹⁹ The Prophet ﷺ did not approve of it when he heard one of them say so. The Qur'ān also censured them for relying on numbers instead of on Allāh alone. It said,

¹⁷ *Al-Bukhāri/Al-Fath* (16/170/H. 4333); *Muslim* (2/735-736/H. 1059) and see Ahmad: *Al-Musnad* (3/175, 190).

¹⁸ Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/118); and Ibn Ishāq, *Mursal* through Zuhri, asserting having heard it personally, as in *Al-Maghāzi* of Dhahabi, p. 572; Ibn Khayāt in his *Tārikh; Al-Hākim* (2/121) declaring it authentic with Dhahabi agreeing to it, but Haythami thought it defective because of the presence of 'Abdullah bin 'Iyād in the chain whom no one ever declared reliable; Bukhāri in his *At-Tārikh Al-Kabir* (4/19) in which also occurs 'Abdullah bin 'Iyād; Tabari in his *Tārikh* (3/73) picking it from Ibn 'Ishāq, *Mursal*, at times using terms 'so-and-so,' further, it has Ibn Humayd who was not too reliable; *Al-Wāqidi* (3/889) through his own sources ending with his masters, some of whom were trustworthy, others weak, but he did not differentiate between them in narration, and Ibn Sa'd (2/154-155).

On the whole, the reports in this connection sound weak as traditions as discussed by Dr. Quraybi (166-176), but dependence upon them seems to be possible from historical point of view, as was the conclusion of Dr. Quraybi, p. 176 and his master Dr. Umari: *Al-Mujtama' Al-Madni: Al-Jihād*, p. 197

¹⁹ It is said that the one who said this was Salamah bin Salāmah bin Waqsh. 'Abbās, Abu Bakr, the Prophet ﷺ and a young man from the *Ansār* have also been named as the one who said this. See Wāqidi: *Al-Maghāzi* (3/890); Haythami in *Kashful-Astār* (2/346-347); Ibn Ishāq—*Ibn Hishām* (4/124) and *Dalā'il An-Nubuwwah* of Bayhaqi (5/123) ... to the end. But all are weak reports as ruled by the experts, agreeing upon one point which is that one of the abovementioned made the above remark. They strengthen each other and are in turn strengthened by Allāh's Words in the Qur'ān: "...and the day of Hunayn..." See Ibn Jawzi's *Zādul-Masir* (3/414); *Tafsir Tabari* (10/100); *Muhammad Rasulullah* by Shaykh Muhammad Sadiq 'Urjun (4/367-370) and Dr. Quraybi, *Marwiyyāt Ghazwah Hunayn*, pp. 210-219.

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتُمْ كَثْرَتَكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَافَتْ
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ﴾

“And (remember) the day of Hunayn when your numbers pleased you. But, it was of no avail to you whatsoever. The earth became narrow for you, despite its vastness, and then you fled backwards.”^{20, 21}

The Prophet ﷺ also told them the story of a Prophet whose people felt proud of their numbers, so Allāh (ﷻ) sent death upon them.²²

When the Prophet ﷺ neared Hunayn, and the time of ‘Isha’ prayers came, he ordered one of his Companions to stand guard over a mountain top that looked down on the Hunayn valley. He gave the Prophet ﷺ the news and informed him that the enemy had come out with women, children and cattle. The Prophet ﷺ smiled and said, “They shall be Muslim booty tomorrow – Allāh willing.” When evening fell, Anas bin Abu Marthad the Ghanawi volunteered to guard over them until dawn. The Prophet ﷺ appreciated his offer and promised him Paradise.²³

On the way, some of those who were pardoned on the day of the fall of Makkah saw a tree - known as *Dhāt Anwāt* - by which pagans used to hang their arms, seeking blessings. They suggested, “Declare for us a *Dhāt Anwāt* just as the pagans had a *Dhāt Anwāt*.” He replied, “Glory to Allāh. This is similar to Musa’s followers saying,

﴿أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمُ آلِهَةٌ﴾

‘Make for us an idol just as they have idols.’²⁴

²⁰ Surat At-Tawbah: 25.

²¹ Reported by Bayhaqi in his *Dalā’il* (5/123) through a weak route. Others have reported him also through weak chains, but it is strengthened by the Verse, its explanations and the implied content of it pertaining to its time and place.

²² *Sunan Ad-Dārimi* (5/135) and Ahmad in his *Musnad* (4/333) & (6/16).

²³ Abu Dāwud: *Sunan* (1/210) & (2/9) as a tradition Sahl bin Hanzaliyyah, through a reliable chain, as stated earlier, and as ruled by Ibn Hajar.

²⁴ Surat Al-A’raf: 138.

By Him in Whose Hand is my life, you will follow the ways of those who went before you.”²⁵ This incident tells us that these people were still very weak in Islam. Faith had not entered into their hearts yet because of their newness to Islam. In fact, it is reported that there were at least 80 of them who had in fact not yet declared their faith in Islam.²⁶ No wonder then that Kaladah bin Hanbal, Safwān bin Umaiya’s brother from the mother’s side, who was also one of those pardoned on the day of fall of Makkah, should say when in the first round the Muslims fled, “The magic is off today.” His brother, who was still a pagan said, “Shut up man. May Allāh shut your mouth. To me, it is better to be ruled by a Qurayshi than one of these Hawāzin people.”²⁷ The former leaders of the Quraysh stood behind the army, waiting for the outcome of the battle. They were: Abu Sufyān, Safwān bin Umaiya and Hākim bin Hizām.²⁸ Safwān was right behind everyone and ordered his slave to run up and down to bring in the latest news.²⁹

Abu Sufyān was observing the battle when the Muslims faltered in the first round of the battle. He was holding a few arrows. He quipped, “This fleeing will not stop but by the sea.”³⁰

²⁵ Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/120-121). Tirmidhi also reported by his route: *Sunan* (6/343/H. 2281/The Book of *Fitan*), whose words have been used here and about which he ruled: “A *Hasan-Sahih* report.” Albāni agreed with him in his *Sahih Sunan Tirmidhi* (2/235). The *Hadith* was also reported by Ahmad in his *Musnad* (5/218) through a chain other than Ibn Ishāq; Bayhaqi in his *Dalā’il* (5/125) similar to the narration of Ahmad and Ibn Hibbān in his *Sahih*, p. 454, *Mawāriduz-Zamān* p. 454.

²⁶ Qastalāni: *Al-Mawāhibul-Ladunniyyah* (1/162) and Zurqāni in his commentary on it (3/5), but through a weak line.

²⁷ Haythami: *Al-Majma’* (6/179-180) who remarked: “Reported by Ahmad and Abu Ya’la. Ahmad’s narrators are men of the *Sahih* works. Ibn Ishāq specifically mention his own hearing, as in the report of Abu Ya’la; and Ibn Hibbān in his *Sahih*, as in *Al-Mawārid*, p. 417, and Tabari in *Tārikh* (3/128) both of them through the same route as of Ibn Ishāq through a *Hasan* chain.

²⁸ A transmission of Musa bin ‘Uqbah in *Al-Maghāzi* through Zuhri, *Mursal*, and a narration of Ibn Lahiy’ah, as in *Al-Bidāyah wan-Nihāyah* (4/368).

²⁹ One of the narrations of ‘Urwah.

³⁰ A narration of Ibn Ishāq, *Mu’allaq*—*Ibn Hishām* (4/122) and *Al-Wāqidi* (3/910).

The Hawāzin had arrived at Hunayn first. They left a portion of their forces in the valley and the rest they concealed behind hills, gorges, and narrow passes. The troops in the valley were ordered to rain down arrows on the Muslims as they entered into it, and then, before they could respond, attack them as one man.³¹ He convinced them that the Muslims had never encountered their kind before in terms of numbers, courage, and fighting experience.³²

The Prophet ﷺ prepared his army by morning and distributed the flags and standards. He arranged them in rows³³ and entered into the Hunayn valley in the darkness of the morning.³⁴ As they ascended into it, Khālid was leading the cavalry, which had Banu Sulaym in the forefront, since the time they had left Makkah.³⁵

Upon entering the valley, the Muslims attacked the enemy and in the first volley, they fled. The Muslims began to gather booty. While they were thus engaged, the Hawāzin regathered and rained on them arrows that did not miss any.³⁶

The Muslims had not expected this. The place became narrow for them and they fled: no one paying attention to anyone.³⁷ The Prophet ﷺ turned to his right and said, "Where are the people? Come back to me. I am the Messenger of Allāh. I am the Messenger of Allāh. I am Muhammad, 'Abdullah's son." How much the Muslims were prepared for this turn of events can be gauged from the fact that some of them had belittled the battle before it began and had come out poorly armed.³⁸

The first to flee were the horsemen. They were followed by the foot soldiers. Those who were pardoned on the day of Makkan fall,

³¹ A narration of Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/121).

³² *Al-Wāqidi* (3/893).

³³ *Al-Wāqidi* (3/895-897), who stands alone in giving the number of banners and the names of those who carried them from among the Arab tribes.

³⁴ A narration of Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/121).

³⁵ *Al-Wāqidi: Al-Maghāzi* (3/896-897).

³⁶ *Al-Bukhāri/Al-Fath* (16/144/H. 4317), *Muslim* (3/1400-1401/H. 1776).

³⁷ *Al-Bukhāri/Al-Fath* (16/140/H. 4315), *Muslim* (3/1398/H. 1775-1776); Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/121-122).

³⁸ *Al-Bukhāri/Al-Fath* (12/64/H. 2930), *Muslim* (3/1400-1401/H. 1776).

also fled, as also some of the Bedouins that had come along. It is said that no one remained with the Prophet ﷺ but Abu Sufyān bin Hārith ؓ,³⁹ and a small group of Muslims.⁴⁰

Also, those that were freed at Makkah's fall played a major role

³⁹ *Al-Bukhāri/Al-Fath* (12/64/H. 2930) & (16/140/H. 4315); *Muslim* (2/737/H. 1059); *Sahih Sunan At-Tirmidhi*, summarized by Albāni (2/137) who called it trustworthy. It is understood from the narrations of *At-Tirmidhi*, *Al-Bukhāri* and *Muslim* that nobody remained in the battlefield except the Prophet ﷺ and Sufyān bin Hārith holding the white mule of the Prophet ﷺ by the head. But the biographers and war chroniclers, reported many opinions about the numbers that remained with the Prophet ﷺ when the Muslims were initially made to run. Ibn Hajar: *Al-Fath* (16/141) said, "It is possible to reconcile the reports of the *Sahih* works with those of the biographers and war chroniclers to say that the Prophet ﷺ alone remained at the front, moving forward in the face of the enemy. As for those who remained with him, they were behind him. Or, he was single in combating the enemy directly, with Abu Sufyān bin Hārith and others were helping him on with the mule."

I might add that the confusion made it difficult for the fighters to reach the position at which the Prophet ﷺ was. It took them some time before they could reach him, man after man until the numbers reached a hundred, the rest were also stimulated by the Prophet's call through 'Abbās ؓ and so came up hastening from every side who organized their lines and reattacked the enemy.

⁴⁰ This is what some of the *Hadith* scholars and biographers have said. An example of what Ibn Ishāq reported is as follows: "...Except that only a few of the *Ansār*, the *Muhājir* and his family members remained with the Prophet ﷺ. Of those who remained of the *Muhājir* were Abu Bakr and 'Umar, and of his family: 'Ali, 'Abbās, Abu Sufyān bin Hārith, his son, Fadl son of 'Abbās, Rabi'ah bin Hārith, Usamah, and Ayman bin Umm Ayman bin 'Ubayd: Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/122). Ibn Hajar said in *Al-Fath* (16/141-142): "Ibn Abu Shaybah maintained through a *Mursal* report coming down from Hakam bin 'Utaybah that none but four remained with the Prophet ﷺ three from the Banu Hāshim and one outsider: 'Ali, 'Abbās in front of him, Abu Sufyān who was holding the mule's bridle and Ibn Mas'ūd by his side." However, Ahmad and Hākim maintained that no less than eighty of the *Ansār* and *Muhājir* remained with him ... and of those who mentioned that there remained with him others were Zubayr bin Bakkār and others. They named: Ja'far bin Abu Sufyān bin Hārith, Qutham bin 'Abbās, 'Utbah and Mua'ttib the two sons of Abu Lahab, 'Abdullah bin Zubayr, Nawfal bin Hārith bin 'Abdul-Muttalib, 'Aqil bin Abu Tālib, Shaybah bin 'Uthmān Hajji." Tirmidhi reported through a *Hasan* chain coming from Ibn 'Umar ؓ: "I

in the first round defeat. Umm Sulaym bint Milhān suggested to the Prophet ﷺ that he behead them all. She felt that they were the cause of the initial setback. But the Prophet ﷺ told her, "O Umm Sulaym. Allāh proved Himself sufficient, and was good to us."⁴¹

In the battlefield, the Prophet ﷺ was on his white mule called Duldul. He was prodding it forward. But Abu Sufyān held its stirrups while 'Abbās bin 'Abdul-Muttalib held its reins preventing its forward movement. He showed exemplary courage in the face of his companions fleeing away from him.⁴² He was on a mule, known for its slow movements. If he had to turn in a hurry, he could not have. Instead, he kept moving forward, and, on top of it, was pronouncing his identity which exposed him to greater danger. But, obviously, his reliance on Allāh was great. He was sure he would be helped and that his religion would prevail over all others of the world.⁴³

He ordered his uncle 'Abbās, a man of loud voice, to call back the people, and told him to especially mention those that had been present at the Ridwān Pledge. When they heard being called, they ran back to him like a mother runs to her children. Then he called

saw myself on the day of Hunayn when the people fled that there were no more than a hundred people with the Prophet ﷺ." See Ibn Hajar's *Al-Fath* (16/141) and *Sahih Sunan Tirmidhi*, in brief, by Albāni (2/137) who said, "Trustworthy." Abu Nu'aym's *Dalā'il* (that I did not come across) has the details of the hundred who remained: thirty and some of the *Muhājir* and the rest of the *Ansār*. Also there remained of the women: Umm Sulaym and Umm Harithah (Ibn Hajar: *Al-Fath* 16/141). See also Ahmad in his *Musnad* (1/454) who presents the report of Ibn Mas'ud ؓ that there remained eighty. Haythami also mentioned this in *Al-Majma'* (6/180) and remarked: "Ahmad, Bazzār and Tabarāni documented it and Ahmad's narrators are the narrators of the *Sahih* works, except for Hārith bin Hasirah who was in any case reliable."

⁴¹ *Sahih Muslim* (3/1442/H. 1089). Reports say that Umm Sulaym was carrying a dagger during the battle. When her husband Abu Talhah saw it and told the Prophet ﷺ about it, the Prophet ﷺ asked her the reason for carrying the dagger. She replied: "If any of the polytheists dare come close to me, I will thrust this in his stomach." The Prophet ﷺ smiled.

⁴² *Sahih Muslim* (3/1398/H. 1775). And Ibn Hārith is Abu Sufyān bin Hārith, the Prophet's cousin.

⁴³ See Ibn Kathir: *Tafsir* (4/70).

the *Ansār* and then the Banu Hārith bin Khazraj. In response, they rushed toward him saying, "Here we are, here we are." Another round of battle started.⁴⁴ The Prophet ﷺ came down from his mule and began to pray for Allāh's help.⁴⁵ He said, "I am a Prophet. This is no lie. I am the son of 'Abdul-Muttalib."⁴⁶ He began to fight and, following him, the Companions also renewed their fighting. In fact, during the fight they sought shelter behind him.⁴⁷ When those who had fled saw him fighting, and heard 'Abbās' voice calling them back, they too began to return. Some of them responded so fast that when one of them found his camel slow in response, he abandoned it and came running on foot back to the Prophet ﷺ. When the fighting intensified, the Prophet ﷺ said, "Now the oven is hot."⁴⁸ Then he took a handful of pebbles and tossed them on the pagans' faces saying, "Faces be darkened." None was left in the enemy line but who did not have dust in his eyes. They began to flee. The Prophet ﷺ was saying, "Be defeated, by the Lord of Muhammad." According to another tradition he said, "Be defeated, by the Lord of the Ka'bah," saying that twice.⁴⁹

It is in the light of the early defeat, and the miraculous turning of scales in favor of the Muslims, that one may understand the following Verse. It said,

﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا﴾

⁴⁴ *Sahih Muslim* (3/1398/H. 1775); Ibn Ishāq using a *Hasan* chain—*Ibn Hishām* (4/125), and 'Abdur-Razzāq in *Al-Musannaf* (5/380-381) with a reliable chain.

⁴⁵ Another of his supplication those moments was: "If You wished, You will not be worshipped after this day." Reported by Ahmad in *Al-Musnad* (3/121) about which Ibn Kathir said in *Al-Bidāyah* (4/366): "Its chain has mere three narrators and meet the conditions of the *Shaykhayn* although none of the six documented it by this route."

⁴⁶ See *Al-Bukhāri/Al-Fath* (16/142/H. 4315), *Muslim* (3/1400/H. 1776).

⁴⁷ *Muslim* (3/1398-1399/H. 1775), Ibn Ishāq—*Ibn Hishām* (4/125).

⁴⁸ *Muslim* (3/1399/H. 1775), Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/125).

⁴⁹ *Muslim* (3/1399/H. 1775, 1777).

"Then Allāh sent down peace on His Messenger and on the believers. He sent down forces that you did not see, and punished the disbelievers."^{50, 51}

One of the Hawāzin men admitted that when they wished to attack the Prophet ﷺ, a group of very handsome men came in between. They said, "Faces be darkened, return." With that they were defeated.⁵²

Shaybah bin 'Uthmān narrated that when he thought of his father and uncle who were killed at Badr, it passed into his heart that he should use the opportunity to kill the Prophet ﷺ then and there. When he neared, he saw flames between himself and the Prophet ﷺ, resembling streaks of lightning. He feared for his life, and blinding his eyes with his hands, traced his steps backward. The Prophet ﷺ turned towards him and asked him to get near. When he went closer, he said, "O Allāh, drive away Satan from him." Allāh (ﷻ) instilled faith in his heart. The Prophet ﷺ asked him to go forward and fight the disbelievers.⁵³ According to another report Shaybah said, "O Messenger of Allāh. I see a beautiful horse." The Prophet ﷺ replied, "O Shaybah. No one but a disbeliever sees it." Then he placed his hand on his breast and said, three times, "O Allāh, guide Shaybah." With that his hatred for the Prophet ﷺ changed to love.⁵⁴

⁵⁰ Surat At-Tawbah: 26.

⁵¹ See *Tafsir At-Tabari* (14/186-189) and *Tafsir Ibn Kathir* (4/70-72).

⁵² Reported by Dhahabi in *Al-Maghāzi*, p. 583, being a narration of Ja'far bin Sulaymān. He declared it as trustworthy. Wāqidi also reported (3/906-907) through another chain.

⁵³ Recorded by Dhahabi in *Al-Maghāzi*, p. 583, as a narration of Walid bin Muslim. He remarked that it was a very Unfamiliar (*Gharib*) report. One of the narrators is Abu Bakr Hadhali who was weak; Ibn 'Asākir: *Tārikh Dimashq* (6/350); Bayhaqi in his *Dalā'il* (5/145); Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/124), and *Al-Wāqidi* (3/909-910) all of which point to the fact that the report has a basis. Reports in the *Sahih* works in reference to the tossing of the pebbles in the face of the enemies and their fleeing, also strengthen it. As for the report of Ja'far bin Sulaymān, it is fairly Perfect (*Jaiyid*).

⁵⁴ Recorded by Dhahabi in his *Al-Maghāzi*, p. 584, and Bayhaqi in his *Dalā'il* (5/145-146) through Abu Bakr Hadhali who had been abandoned, and

Ibn Ishāq⁵⁵ has reported through Jubayr bin Mu'tim what he saw before the defeat of his people. While they were fighting fiercely, a black shroud descended from the heavens. It landed in the valley and in a moment the valley was filled with black ants. He was sure they were angels, and felt sure his people will be defeated.

The pagans did not last long in the second round. By the end of the day they were fleeing, leaving behind plenty of dead and all their belongings.⁵⁶ The Prophet ﷺ ordered that they be chased and destroyed⁵⁷ so that they would not regroup and stage another attack. In addition, after the battle was over, he sent Abu 'Amir—'Ubayd bin Sulaym bin Haddār the Aslami—to Awtās⁵⁸ to fight those that had grouped under a man called Durayd bin Simmah. 'Amir fought them until he was martyred. Abu Musa Ash'ari took over as the commander. Before dying, 'Amir asked Abu Musa to convey his *Salām* to the Prophet ﷺ and request him to pray for him. Abu Musa continued with the battle until he had won and then returned to the Prophet ﷺ to deliver 'Amir's message.⁵⁹ The Prophet ﷺ prayed for him.

According to one report, when the enemy was defeated, Durayd bin Simmah withdrew with six hundred men behind some hills. They were then confronted by the force under the command of Zubayr bin 'Awwām who killed three hundred of them including Durayd bin Simmah.⁶⁰

therefore, the chain is very weak.

⁵⁵ Reported by *Ibn Hisham* (4/131) through an Interrupted (*Munqati'*) chain which means it is weak.

⁵⁶ See for instance: Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/183-184).

⁵⁷ It is a narration of Bazzār in *Kashful-Astār* (2/349). Haythami said in *Al-Majma'* (6/181): "Bazzār recorded it, and its narrators are reliable."

⁵⁸ Awtās was a valley in the neighborhood of Hawāzin as in *Mu'jamul-Buldān* (1/281).

⁵⁹ *Al-Bukhāri/Al-Fath* (16/156/H. 4323), *Muslim* (4/1943/H. 2498).

⁶⁰ *Kashful-Astār* (2/346-347). Haythami said in *Al-Majma'* (6/178): "Recorded by Bazzār. In his chain falls 'Ali bin 'Asim who was termed weak because of his persistent errors and long indulgence in them. However, some have treated him reliable. The rest of the narrators are trustworthy." Ibn Hajar declared it *Hasan* in *Al-Fath* (16/156).

What we believe is that Zubayr bin 'Awwām actually belonged to the battalion headed by Abu 'Āmir and killed Ibn Simmah. Bukhārī's report says nothing about who killed the man. However, another opinion is that he was killed by Rabi'āh bin Rufay'. A fourth opinion is that it was 'Abdullah bin Qunay' who finished him.⁶¹

In any case, the Hunayn battle ended in clear victory for the believers. It left the place filled with a great number of dead from the Hawāzin and Thaqif tribes. It is reported that Banu Mālik of the Thaqif itself lost seventy men.⁶² However, none were killed from the Banu Ahlāf except two men, one of them from Banu Ghiyarah and the other from Banu Kubbah.⁶³ At Awtās, Banu Mālik lost three hundred men. Banu Nasr bin Mu'āwiyah also lost plenty of men. Next in losses were Banu Rī'āb. They numbered so many that 'Abdullah bin Qays, who was a Muslim, cried out, "O Messenger of Allāh, Banu Rī'āb are destroyed." The Prophet ﷺ prayed, "O Allāh, restore their losses."⁶⁴

When the pagans took refuge in Awtās and the Muslims went after them, Abu 'Āmir alone killed nine of their men before he himself was martyred. Abu Musa Ash'ari killed two men of Jusham bin Mu'awiyah.⁶⁵ Abu Talhah alone killed twenty men at Hunayn and seized their arms, for the Prophet ﷺ had allowed

⁶¹ Ibn Ishāq, through a *Mu'allaq* chain—*Ibn Hishām* (4/136, 138) who stressed the point.

⁶² Bayhaqi documented it in his *Dalā'il* (5/142) and attributed it to Bukhārī in *Tārikh Al-Kabir*, coming from Abu 'Āsim. It says that of the Tā'ifians, the numbers killed on the day of Hunayn were as many as those killed at Badr.

I might point out that by the Tā'ifians the allusion is to the Thaqif. As for the number of pagans killed at Badr, we know that it was seventy: See Ibn Ishāq, *Mu'allaq*—*Ibn Hishām* (4/132). The *Hadith* was also reported by Tabari in his *Tārikh* (3/78) through a Faulty (*Mu'dal*) chain, for Ya'qub bin 'Utbah was one of the minors among the Followers.

⁶³ Ibn Ishāq, *Mu'allaq*—*Ibn Hishām* (4/133).

⁶⁴ Ibn Ishāq, *Mu'allaq*—*Ibn Hishām* (4/139); *Ibn Sa'd* (2/152), *Mu'allaq*, and *Al-Wāqidi* (3/916). Wāqidi and Ibn Sa'd have it as 'Banu Rabāb', instead of 'Banu Rī'āb,' as it is in Ibn Ishāq.

⁶⁵ See *Ibn Hishām* through an Interrupted (*Munqati'*) chain (4/142).

the Muslims to seize and own the belongings of those they killed.⁶⁶

That day the Prophet ﷺ once again instructed his men not to kill women, children, hired servants and everyone who did not carry arms. That instruction he gave when he came across a dead woman's body killed by Khālid bin Walid,⁶⁷ surrounded by curious onlookers. He said, "Surely, this was not a fighter!"⁶⁸

As regards the prisoners and the booty, it is said that the prisoners reached the figure of six thousand, mostly women and children,⁶⁹ and that the wealth the pagans left behind amounted to four thousand *Uqiyyah* of silver, twenty-four thousand camels and forty thousand goats.⁷⁰

The Prophet ﷺ ordered the prisoners and the booty to be held at Jī'rānah in order to attend to them after his Tā'if expedition.

⁶⁶ Abu Dāwud: *Sunan* (3/162/The Book of *Jihād*/H. 2718), who remarked, "This *Hadith* is of *Hasan* status." Hākim (2/130) also documented with the remark: "Trustworthy, judged by the conditions set by Muslim, although the two did not record it." Dhahabi had no comments to offer. As for the permission for the slayer to take what is on pagan's body he killed in a battle, this is in *Al-Bukhārī/Al-Fath* (16/150/H. 4312).

⁶⁷ Ibn Ishāq through a *Munqati'* chain—*Ibn Hishām* (4/143-144).

⁶⁸ A narration of Hākim in *Al-Mustadrak* (2/122) where he declared it trustworthy with Dhahabi agreeing to it; Ahmad in the *Musnad: Ar-Rabbāni* (14/64); Abu Dāwud in *Sunan* (13/121-122/The Book of *Jihād*/H. 2269); Busiri in *Al-Misbāh* (2/418) where he said: "This is an authentic chain. Muraqqi' bin Sayfi is one of those Ibn Hibbān listed among the reliable ones and I have not come across anyone questioning his status." Thus, the *Hadith* can be treated as *Hasan*, because of Muraqqi'. As such, *Hadith* literature prohibits killing of these classes. Said Da'ās the verifier of Abu Dāwud's *Sunan* that Ibn Mājah also documented this tradition (2882) and Mundhiri has attributed it to Nasa'i also.

⁶⁹ 'Abdur-Razzāq in *Al-Musannaf* (5/381); *Ibn Sa'd* (2/155), as a narration of Zuhri from Ibn Musaiyab, Disconnected (*Mursal*); Dhahabi: *Al-Maghāzi*, p. 606, also as a narration of Zuhri from Ibn Musaiyab, (*Mursal*); Tabari: *Tārikh* (43/82) as a narration of Ibn Hishām and 'Urwah from his father, *Mursal*, and Ibn Ishāq, Suspended (*Mu'allaq*)—*Ibn Hishām* (4/183).

⁷⁰ *Ibn Sa'd* (2/152) as a Suspended (*Mu'allaq*) report. Ibn Ishāq said about camels and sheep that their numbers were unknown—*Ibn Hishām* (4/183).

It is reported that of those captured, Shayma' bint Hārith was one. She claimed that she was the Prophet's foster sister. The Prophet ﷺ asked for proof. "A mark of your bite on my back when I was carrying you," she said. The Prophet ﷺ recognized it and sent her back to her family.⁷¹

It is also reported that his foster mother - Halimah Sa'diyyah-went to see him. He received her with great respect, laying down his cloak for her to sit on.⁷²

Amazingly, Muslim losses were few. In all they lost four men: Abu 'Āmir Aslami, Ayman bin 'Ubayd, Yazid bin Zam'ah bin Aswad and Surāqah bin Hārith.⁷³ A few others were injured: Abu Bakr, 'Umar, 'Ali,⁷⁴ 'Abdullah bin Awfa⁷⁵ and Khālid bin Walid.⁷⁶

The Hawāzin, Thaqif and other tribesmen dispersed into the mountains. As for Thaqif, they took refuge in their forts at Tā'if, still under the command of Mālik bin 'Awf. Others spread into the Awtās valley. Banu Ghiyarah sought refuge in Nakhlah. Muslims chased them there. But no one went after those who went into Thanāya.⁷⁷

⁷¹ Ibn Ishāq through an Interrupted (*Munqati'*) chain—*Ibn Hisham* (4/144); Dhahabi: *Al-Maghāzi*, p. 610, as a Disconnected (*Mursal*) report of Qatadah. The transmission chain has Hakam bin 'Abdul-Malik whom Ibn Ma'in declared weak. Ref. *Tārikh* (2/152/H. 1322) where he said, "He is worthless."

⁷² Tabari: *Tafsir* (10/101), as a *Mursal* report of Qatādah through a *Hasan* chain; Ibn 'Abdul-Barr: *Al-Isti'āb* (4/270), as a *Mursal* report of 'Ata' bin Yasār; Bukhāri: *Al-Adabul-Mufrad* (440); Abu Dāwud: *Sunan* (5/353-354/ The Book of *Al-Adab*; Dhahabi: *Al-Maghāzi*, p. 610, as a narrative of Abu Tufayl. However, the chain has some unknown narrators; Hākim in *Al-Mustadrak* (3/618) where he declared it *Sahih*; Abu Dāwud: *Al-Marāsil*, through a Faulty (*Mu'dal*) chain as in Ibn Kathir's *Al-Bidāyah wan-Nihāyah* (4/408) where he noted: "Hadith literature reports that his foster parents met him. Allāh knows best the correctness of the report."

⁷³ Ibn Ishāq, Suspended (*Mu'allaq*)—*Ibn Hishām* (4/145).

⁷⁴ Bazzār: *Kashful-Astār* by Haythami (2/346). Ibn Hajar declared its chain as *Hasan* in *Al-Fath* (16/156/explanation of H. 4323). He described its text as containing some Denounced (*Munkar*) material. See his work: *Mukhtasar Zawā'idil-Bazzār*, pp. 49-50, *Hadith* No. 816.

⁷⁵ *Al-Bukhāri/Al-Fath* (16/139-140/H. 4314).

⁷⁶ Humaydi: *Al-Musnad* (2/398) through a reliable chain.

⁷⁷ Ibn Ishāq a Suspended (*Mu'allaq*) report—*Ibn Hishām* (4/136).

Tā'if Expedition

After having chased away the defeated men of Hawāzin, Awtās and Nakhlah, the Muslims next turned their attention to Thaqif who had fled from Hunayn and Awtās and taken refuge in Tā'if forts. These were well-built and well defended forts. They gathered enough food to last them for a year and locked themselves in. They dispatched 'Urwah bin Mas'ūd and Ghaylān bin Salamah to Jurash to learn how to manufacture wooden armored carriers, catapults and other simple tools of defense. That was the reason why 'Urwah and others were not with their people⁷⁸ when the Muslims attacked their people.

The Muslims reached Tā'if forts after about a week of Shawwāl had passed, as it works out from various reports.⁷⁹ First they camped at the foot of the forts. Subsequently they shifted backwards to be out of range of the arrows. But, before they could do that, the enemy rained down arrows on them, which resulted in the martyrdom of twelve men while quite a few were injured.⁸⁰ In their new location they built a mosque, that lasts to this day, called as 'Masjid 'Abdullah bin 'Abbās'. Tā'if was in the south-western side of the mosque.⁸¹

While the battle of arrows was going on, the Muslims tried to reach the foot of the forts in order to make a hole in its wall. They used simple wooden carriers, inside which the soldiers hid themselves to escape being hit by arrows. When the Thaqif men saw that, they threw flames on the vehicles setting them on fire, and,

⁷⁸ Ibn Ishāq, *Mu'allaq*—*Ibn Hishām* (4/170-171), *Ibn Sa'd* (2/158), *Mu'allaq*. And *Mu'allaq* chains are weak.

⁷⁹ It has been mentioned earlier that they reached Hunayn on the tenth of Shawwāl; the battle took place on the eleventh; they kept chasing the defeated army for almost a week; then they marched to Tā'if through following a long route. So they must have reached it by the end of the third week.

⁸⁰ Ibn Ishāq using a Disconnected (*Mursal*) report of 'Amr bin Shu'ayb—*Ibn Hishām* (4/175-176), *Ibn Sa'd* (2/158), *Mu'allaq*. The latter mentioned the numbers that were killed while the former did not.

⁸¹ Bilādi: *Mu'jamul-Ma'alimil-Jughrāfiyah fis-Sirah*, pp. 213-214, 316.

as the Muslims emerged from them, they sent volleys of arrows on them killing a number of them.⁸²

The Muslims also used simple catapults, to be the first to use them in Islam.⁸³ They were encouraged by the Prophet ﷺ who said, "Whoever hit the target will have Paradise."⁸⁴

Reports, although weak, give us the details of those who made these apparatuses and who operated them. Khālid bin Sa'eed has been named. Other reports say it was Salman Fārisi. Yet other reports name Tufayl bin 'Amr.⁸⁵

In order to weaken the Thaqif people, the Muslims began to burn down their date-palm trees and grape orchards. The Thaqif pleaded that they be spared as an act of mercy. The Muslims obliged.⁸⁶

The Prophet's caller announced that whosoever of the slaves abandoned the fort and came down, would be set free. Accordingly, twenty-three slaves left the fort. One of them was Abu Bakrah—

⁸² Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/176-177).

⁸³ See *Ibn Hishām*—through a *Munqati'* chain (4/176), and Abu Dāwud: *Al-Marāsīl*, p. 37, through a trustworthy chain reaching Makhul, and through another route reaching 'Ikrimah the freed-slave of Ibn 'Abbās ؓ. Shāfi'i used this incident for juridical purposes in his *Al-Umm* (4/161).

⁸⁴ Ahmad: *Al-Musnad* (4/113, 384) using an authentic line of narration wherein Qatādah specifically mentions having heard the *Hadith*; Bayhaqi: *Sunan Al-Kubra* (9/161); Tirmidhi: *Sunan* (5/354/The Book of *Jihād*/H. 1637-1638), where he said, "This is a *Hasan-Sahih* (Good & Sound) narrative," and Nasa'i: *Sunan* (6/27/The Book of *Jihād*).

⁸⁵ Wāqidi mentioned at one point (3/923, 927) that it was Salmān Fārisi who constructed the catapult, but at another point that it was Tufayl bin 'Amr who brought the wooden carriers and catapults when he returned from his special mission to destroy the idol that belonged to 'Amr bin Hamamah the one known as Dhul-Kaffayn. Then he recounted other opinions using terms of uncertainty such as to say, "It is alleged that it was Yazid bin Zam'ah who had brought the catapults and the two armored wooden vehicles. It is also said it was Tufayl bin 'Amr or Khālid bin Sa'eed coming from Jurash."

⁸⁶ Bayhaqi: *Sunan* (9/84) through a chain that disconnects at Musa bin 'Uqbah and 'Urwah in which there are quite a few unknown narrators; Ibn Ishāq recorded a *Mursal* report of 'Amr bin Shu'ayb—*Ibn Hishām* (4/177).

Nufay' bin Masruh— the Thaqafi. They were all set free and not returned to Thaqif after they had become Muslims.⁸⁷

When the Prophet ﷺ perceived that the fort was well defended, that he had already lost twelve men,⁸⁸ while the pagans lost only three,⁸⁹ he ordered the siege lifted. The Muslims did not like it and hesitated. However, when more of them were injured, he repeated his call to lift the siege which they now readily accepted. The Prophet ﷺ smiled and they began to withdraw.⁹⁰ When he was asked to curse the Thaqif,⁹¹ he prayed, "O Allāh! Guide the Thaqif."⁹²

There are different reports giving different figures about how

⁸⁷ *Al-Bukhāri/Al-Fath* (16/161/H. 4326, 4327), who did not mention that they embraced Islam; 'Abdur-Razzāq: *Al-Musannaf* (5/301 H. 9682); Tabarāni as in *Al-Majma'* (4/245) who said, "Its narrators are those of the *Sahih* works;" Ibn Sa'd (2/158-159), *Mu'allaq*, and *Al-Wāqidi* (3/931): according to the two they were totally thirteen in number. Wāqidi mentioned the names of seven of them along with their chiefs.

Nufay' bin Masruh was nicknamed Abu Bakrah because he came down the fort wall by a pulley.

⁸⁸ Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/179); Ibn Sa'd (2/159), *Mu'allaq*; *Al-Wāqidi* (3/932); and Ahmad: *Al-Musnad* (1/236, 243, 248). In this last mentioned report there falls Hajjāj bin Artāt: a reliable man who employed 'an'anah (so-and-so) instead of names.

⁸⁹ See Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/180-182) who named them and traced their origin.

⁹⁰ *Al-Bukhāri/Al-Fath* (16/159-160/H. 4325), *Muslim* (3/1402-1403/H. 1778).

⁹¹ Tirmidhi: *Sunan* (9/423/H. 3937/The Book of *Manāqib*) who said, "*Hasan-Sahih-Gharib* (Good, sound & Unfamiliar)." Albāni said while commenting on *Fiqhus-Sirah* by Ghāzali, p. 432, that the *Hadith* is *Sahih* by the conditions set by Muslim, if not for Abu Zubayr, a narrator who used the terms 'from so-and-so.' See also Ibn Sa'd (2/159), *Mu'allaq*; Ibn Ishāq, *Mu'allaq—Ibn Hishām* (4/183) who added, "...and bring them." The narrative of 'Urwah through Ibn Lahiy'ah, through Abul-Aswad, *Mursal*, as said Dhahabi in *Al-Maghāzi*, p. 596, says, "O Allāh guide them and suffice us their provision."

⁹² Being a narrative of 'Urwah through Ibn Lahiy'ah, through Abul-Aswad, and a narrative of Musa bin 'Uqbah through his cousin truncated - as in *Al-Maghāzi* of Dhahabi, p. 592, and the narration of Ibn Sa'd (2/195) quoting Hasan Basri, *Mursal*, and Ibn Ishāq, *Mursal—Ibn Hishām* (4/178).

many days the siege lasted. 'Urwah and Ibn 'Uqbah⁹³ say it was a little more than ten days. 'Urwah himself said in another report that it was fifteen days.⁹⁴ Ibn Ishāq⁹⁵ stated two figures: a little more than twenty days and thirty days.⁹⁶ Ibn Hisham⁹⁷ said it was seventeen days. Muslim⁹⁸ and Ahmad⁹⁹ said that it lasted forty days.

However, a study of various incidents and reports leads us to believe that Musa bin 'Uqbah and 'Urwah bin Hishām are the most accurate.

From there the Prophet ﷺ returned to Ji'rānah where he had left the undivided prisoners, goods and cattle. Upon his return he did not divide the booty immediately. Rather, he divided only a part of the silver,¹⁰⁰ postponing the division of the rest for some ten days hoping that the Hawāzin would come to him and embrace Islam.¹⁰¹ When that did not happen, he divided the booty among the *Muhājir* and those whose hearts had to be won from among the pagans. He did not give anything to the *Ansār*. He gave a hundred camels each to 'Uyaynah bin Hisn – a chieftain of the Ghatafān, to Aqra' bin

⁹³ Bayhaqi: *Dalā'il An-Nubuwwah* (5/157), and *Sunan Al-Kubra* (9/84) via a *Mursal* chain. There are two in the chains whose identities are not known. One 'Urwah Abu 'Ulāthah—Muhammad bin 'Amr bin Khālid—and the second Musa bin 'Uqbah Abu 'Attab—Muhammad bin 'Abdullah.

⁹⁴ Tabari: *Tārikh* (3/82) through a *Mursal-Hasan* (Fair & Disconnected) chain.

⁹⁵ See *Ibn Hishām* (4/176) a *Mursal* chain through 'Amr bin Shu'ayb.

⁹⁶ Bayhaqi: *Dalā'il An-Nubuwwah* (5/169) through a *Mursal-Hasan* chain reaching up to his two masters both of whom did not name the next narrator.

⁹⁷ *As-Sirat* (4/176) *Mu'allaq*, and indicating weakness by saying, 'it is reported.'

⁹⁸ *Sahih Muslim* (2/736/H. 1059) a report of Sumayt.

⁹⁹ *Al-Musnad* (3/157) a report of Sumayt. However, Ibn Kathir did not agree with this period saying, "They laid siege for a month and around twenty days,"—*Al-Bidāyah wan-Nihāyah* (4/399).

¹⁰⁰ Hākim: *Al-Mustadrak* (2/121) who declared it *Sahih* but Dhahabi maintained his silence.

¹⁰¹ *Al-Bukhāri/Al-Fath* (16/146/H. 4318, 4319), Dhahabi reported this *Hadith* in *Al-Maghāzi*, p. 605, wherein it is stated that he gave them ninety days. But we did not find this information in any *Sahih* published works. *Al-Wāqidi* (3/958) said that it was thirteen days.

Hābis—a leader of the Tamim, to 'Alqamah bin 'Ulāthah, and to 'Abbās bin Umayyah—all leaders of the Quraysh.¹⁰² Ibn Ishāq¹⁰³ names twelve men who received a hundred camels each. Of them Bukhāri and Muslim mentioned six. Mu'āwiyah bin Abu Sufyān, Hārith bin Hārith, Mālik bin 'Awf, 'Ala bin Jāriyah, Hārith bin Hishām and Huwaytib bin 'Abdul-'Uzza are some others that Ibn Ishāq mentioned. He did not mention some of those that Bukhāri and Muslim have named, such as, 'Alqamah bin 'Ulāthah and 'Abbās bin Mirdās. He also mentioned five of those who were given less than a hundred camels each.¹⁰⁴

Ibn Hishām¹⁰⁵ recorded twenty-nine names of those that were given shares from the Hunayn booty. He did not mention the number of camels they received. Other historians put the figure as fifty-seven.¹⁰⁶

The wisdom of the action with regard to those whose hearts had to be won, was explained to the *Ansār* when they got angry by this division in which they themselves had been denied any share. The Prophet ﷺ heard from a few new Muslims among them saying, "When it is hard times we are called up. But the booty goes to others." Or maybe they said, "May Allāh forgive the Messenger. He gives to the Quraysh, denying us, while our swords are still dripping their blood."¹⁰⁷ He got them collected and addressed them saying, "Are you not satisfied that the people should take the goods of this world but you take to your home the Messenger of Allāh?" They replied, "Indeed, O Messenger of Allāh, we are satisfied." He said, "If the people entered into one valley and the *Ansār* into another, I shall enter into the *Ansār* valley."¹⁰⁸ According to another

¹⁰² *Al-Bukhāri/Al-Fath* (16/171/H. 4335), *Muslim* (2/737/H. 1060). See Ibn Hajar: *Al-Fath* (16/172).

¹⁰³ *Ibn Hishām* (4/190) a *Mu'allaq* report.

¹⁰⁴ *Ibn Hishām* (4/190-191) *Mu'allaq*.

¹⁰⁵ *Sirat* (4/192-194) through a *Munqati'* chain, for he did not name who transmitted to him. The rest of the narrators were trustworthy.

¹⁰⁶ See Dr. Quraybi: *Marwiyyāt Ghazzwah Hunayn*, p. 649.

¹⁰⁷ *Al-Bukhāri/Al-Fath* (12/237/H. 3147), *Muslim* (2/733-735/H. 1059).

¹⁰⁸ *Al-Bukhāri/Al-Fath* (16/170/H. 4331-4334, 4337); *Muslim* (2/735-736/H. 1059); Ibn Ishāq, through a chain *Hasan li Dhātihi*—*Ibn Hishām* (4/200).

report he said, "Are you not satisfied that they drive away goats and camels with them, but you take the Messenger of Allāh as you travel back? The *Ansār* are the core of Islam while the others are the outer (skin). If not for *Hijrah*, I would have been one of the *Ansār*..."¹⁰⁹ He also said, "I give to some people because of the fear of their complaints, and leave others to Allāh's trust relying on the good that Allāh has created in their hearts, such as 'Amr bin Taghlib." At that 'Amr bin Taghlib spoke out, "I don't wish that I have red camels¹¹⁰ instead of the words that the Prophet spoke." The Prophet ﷺ also said, "I give to people who are freshly out from paganism."¹¹¹ According to another report, "The Quraysh are very close to paganism and a source of difficulties. I wish to soften their hearts."¹¹² He also said, "Do you O *Ansār* find yourself disturbed because of the wealth and goods that I used for softening the hearts of the people so that they might become Muslims? As for you, I left you to your Islam.. O Allāh, show mercy to the *Ansār*, their children and their grand children."¹¹³ He also said, "I give a man while another is dearer to me, in fear that the man will fall face down into the Fire."¹¹⁴

When the *Ansār* heard his words they realized the wisdom and cried until their beards were wet. They said, "We are satisfied with the Prophet's distribution and our share in it."¹¹⁵

The wisdom became all the more apparent when those people whose hearts were softened, became sincere in their religion and went out in *Jihād*, except for a few of them who stayed back, such

¹⁰⁹ *Muslim* (2/739/H. 1061).

¹¹⁰ *Al-Bukhāri/Al-Fath* (12/236-237/H. 3145).

¹¹¹ *Al-Bukhāri/Al-Fath* (12/238/H. 3147), *Muslim* (2/733-734/H. 1059).

¹¹² *Al-Bukhāri/Al-Fath* (16/171/H. 4334), *Muslim* (2/735/H. 1059).

¹¹³ Being a narration of Ibn Ishāq through a *Hasan li Dhātihi* chain—*Ibn Hishām* (4/19), Bukhāri reported the supplication in *Al-Fath* (261) as well as *Muslim* (4/1948/H. 2506) and Ahmad: *Al-Fathur-Rabbāni* (22/173-174). Thus it gains strength from the surrounding evidences mentioned here, with minor differences when compared to Bukhāri.

¹¹⁴ *Muslim* (2/733/H. 1050).

¹¹⁵ *Muslim* (2/734/H. 1059), Ibn Ishāq through a *Hasan li Dhātihi* chain—*Ibn Hishām* (4/200). The original *Hadith* is in *Al-Bukhāri/Al-Fath* (16/169/H. 4331) and *Muslim* (2/734/H. 1059).

as, 'Uyaynah bin Hisn Fizāri and Aqra' bin Hābis. Imam Mālik¹¹⁶ has said, "Although a man entered into Islam only for material gains, it happened that he became as one to whom Islam was dearer than this world and all that it contains." Safwān bin Umayyah remarked about the transformation that took place in him because of the policy adopted by the Prophet ﷺ with regard to bestowals, "By Allāh, the Prophet gave me what he gave me while he was the most hated of men to me. But he kept giving me until he became the most beloved of men."¹¹⁷ Hakim bin Hizām was one of those who kept asking as he was given. Finally, the Prophet ﷺ told him, "O Hakim. Wealth is green and sweet. Whoever took it with a large heart will have blessings accompanying it. But he who took it in greed will not be blessed therewith. He will be like a man who eats but doesn't feel satisfied. And, the upper hand is better than the lower hand." Hakim responded by saying, "By Him Who sent you with the Truth, I shall not ask anyone anything after you, until I leave this world." Accordingly, he did not accept anything from the state treasury after the death of the Prophet ﷺ.¹¹⁸

However, some of the Bedouins did not appreciate the wisdom behind the division of booties. One of them chided the Prophet, "Be just, O Muhammad." The Prophet ﷺ told him, "Woe unto you man. Who can ever do justice if I didn't? You are lost if I didn't do justice." 'Umar ؓ sought his permission to behead the man. The Prophet ﷺ said, "Allāh's refuge that the people should say, 'Muhammad slaughters his own followers.'"¹¹⁹ People jostled around him as he was distributing the booty until his cloak got caught in a thorny tree. He said, "Give me my cloak. If the leaves of this tree were camels, I would have distributed them all between you. You will not find me miserly, lying or cowardly." One of them

¹¹⁶ *Muslim* (4/1807/H. 2312).

¹¹⁷ *Muslim* (4/1806/H. 2313).

¹¹⁸ *Al-Bukhāri/Al-Fath* (12/235/H. 3143), *Muslim* (2/717/H. 1035). It seems Dr. 'Umari committed an error when he mentioned Safwān bin Umayyah instead of Hākim bin Hizām—see *Al-Mujtama' Al-Madni: Al-Jihād*, p. 616.

¹¹⁹ *Muslim* (2/740/H. 1063) and Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/195). He mentioned the name of the person as Dhul-Khuwaysirah Tamimi.

pulled him by his cloak so hard that it left a mark on his neck and said, "Order them to give me out of Allāh's wealth in your possession." The Prophet ﷺ turned to him, smiled and ordered that he be given.¹²⁰ This behavior on the part of the Bedouins was a clear proof that they had gone into the battle only for booty. On the other hand, the Prophet ﷺ provided proof of his patience, wisdom and the kind of efforts he put in to train coarse people of their sort.

It was only after the Prophet ﷺ had distributed the booty that the Hawāzin delegation came up to him declaring their faith in Islam. They requested that their wealth, women and children be returned to them. He asked them to choose between their wealth and families. They chose their families. The Prophet ﷺ consulted his Companions. Then he announced, "Whosoever wishes to retain them may do it. But whoever wishes that we give him from the next booty that we obtain, may return them." The people said, "We prefer the latter course." He said, "We can't be sure who said yes and who said no. So return and let your chiefs come back with the people's consent." So the people consulted each other and their chiefs went back to the Prophet ﷺ and told him that they had decided to free the prisoners without future recompense.¹²¹ Except for Aqra' bin Hābis who spoke on behalf of his tribe Tamim, and 'Uyaynah bin Hisn who spoke in the name of his tribe Fazārah. The Prophet ﷺ promised them that he would compensate them for freeing captives in their hands.¹²²

The Prophet ﷺ inquired about 'Awf bin Mālik and told his people to inform him that if he showed up as a Muslim he would return him his dependents, property and will, in addition, give him a hundred camels. When his people informed him that, he tried to escape from Tā'if, fearful that the Thaqif will kill him. Ultimately he presented himself to the Prophet ﷺ, either in Ji'rānah or Makkah. The Prophet ﷺ gave him what he had promised. He became a Muslim, and a sincere one. The Prophet ﷺ made him chief over

¹²⁰ *Al-Bukhāri/Al-Fath* (12/238/H. 3148-3149).

¹²¹ *Al-Bukhāri/Al-Fath* (12/219/H. 3131, 3132).

¹²² Ibn Ishāq, through a *Hasan li Dhātihi* chain—*Ibn Hishām* (4/185). Others have also recorded it.

others of his tribes that had embraced Islam. Commanding them, he later fought against his pagan tribe.¹²³

Some other chiefs of the Thaqif showed interest in Islam such as, 'Urwah bin Mas'ūd Thaqafi. He joined the Prophet ﷺ while he was in his return journey after his 'Umrah to Madinah. He declared his faith in Islam, returned to his people and invited them to Islam. But they killed him. He was buried—following his will—among the martyrs that fell when Tā'if was under siege.¹²⁴

After the Prophet's return from Tabuk in Ramadān of the ninth year, the Thaqif delegation came to him announcing their Islam. We shall have more to say about this later.

Important Rules derived from Hunayn and Tā'if Expeditions

1. Legality of sex with a captive woman, after the menstrual period. Its legality was announced when the Prophet ﷺ was asked in connection with the captives of Awtās. It was then that the Verse came,

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

"And (forbidden are) married women excepting those your right hands own."^{125, 126}

2. Prohibition of killing women, children, old men and hired servants who do not enter into the fighting arena against the

¹²³ Ibn Ishaq—*Ibn Hishām* (4/187), Tabarāni, through Ibn Ishāq as in *Al-Majma'* (6/189). Its narrators are reliable. Tabari: *Tārīkh* (3/88-89), also through Ibn Ishāq with a complete chain. However, one of the narrators is Ibn Humayd who suffered some weakness. Further, Ibn Ishāq did not specifically mention the hearing. The rest of the narrators are trustworthy. Also reported by Musa bin 'Uqbah in his *Al-Maghāzi* as in *Al-Isabāh* (3/352), and Abul-Aswad through 'Urwah in *Al-Maghāzi* of Ibn 'Ā'idh, in brief and *Mursal* as in *Al-Isābah* (3/352).

¹²⁴ Ibn Ishāq, *Mu'allaq*—*Ibn Hishām* (4/346-347).

¹²⁵ *Surat An-Nisa'*: 24.

¹²⁶ Look for commentary on it in the *Tafsir* of Ibn Kathir (2/223-224).

Muslims.¹²⁷

3. Execution of Allāh's punishments for crimes in the land of the disbelievers. The Prophet ﷺ did that to someone who drank wine in Hunayn.¹²⁸
4. Prohibition of eunuchs from entry upon women not closely related to them. That happened when the Prophet ﷺ heard one of the eunuchs in Umm Salamah's tent describing Bādiyah, the daughter of Ghaylān of Thaqif, to her brother Abdullah, encouraging him to seek her (as a slave). That was before the Tā'if siege. The Prophet ﷺ said, "Let not this class of people enter upon you."¹²⁹
5. The legality of bestowing gifts on those whose softening of heart is expected as a result, when the leader of the Muslim sees that it could help their entry into Islam, or plug the evil in them, or for any reason beneficial to the Muslims.
6. The legality of starting for 'Umrah from Jī'rānah within Makkah, as did the Prophet ﷺ after his distribution of Hunayn booty.¹³⁰ As for going out to Jī'rānah from inside Makkah, for wearing the *Ihram*, as the common people do, that is not *Sunnah*.¹³¹
7. The legality stood confirmed that a killer could keep back the

¹²⁷ Ahmad: *Al-Musnad* (3/488). Albāni ruled its chain as *Hasan* in *Irwa'* (5/35); *Al-Hākim* (2/123) who declared it trustworthy and to which Dhahabi agreed; See Abu Dāwud: *Sunan* (3/121, 122, 124/The Book of *Jihād*/H. 2669, 2672).

¹²⁸ Ahmad: *Al-Musnad* (4/350), Abu Dāwud: *Sunan* (4/627-628/H. 4487, 4488) about which the two verifiers said: "Both these routes suffer an Interrupted (*Munqati'*) chain." I might point out that the first version did not specify the name of the campaign, doing it in the second narration. This *Hadith* was also reported by Dārāqutni in *Sunan* (3/157-158) whose chain has 'Abdullah bin 'Abdur-Rahmān bin Zahir, who was, in any case, acceptable.

¹²⁹ *Al-Bukhāri/Al-Fath* (16/158-159/H. 4334), *Muslim* (4/1715/H. 2180) and others.

¹³⁰ *Al-Bukhāri/Al-Fath* (8/86/H. 1778), *Muslim* (3/916/H. 1253) and others.

¹³¹ See Ibn Qayyim: *Zādul-Ma'ād* (3/504).

belongings of a man he slain in Islamic *Jihād*.

8. The legality of using war equipment owned by the pagans as did the Prophet ﷺ when he borrowed coats of mail from Safwān bin Umaiya, on condition that such borrowing does not have any negative effect on the war.
9. The legality of using catapult despite the fact that the missiles might hit women and children.¹³²
10. Legality of cutting down trees belonging to the pagans, if that weakens them, or angers them, which can be more damaging to them.
11. It is the demand of mercy that one pray for the guidance of the enemy that might have killed the Muslims, as did the Prophet ﷺ with the people of Tā'if, the Thaqif.
12. It is not allowed to leave the pagan idols intact, despite the power to demolish them. They are the most detestable¹³³ things in Islam and should be destroyed without delay as did the Prophet ﷺ in connection with the Dhul-Kaffayn for whose demolition he sent Abu Musa Ash'ari. We shall have more to say on this topic later.
13. The Wajj valley in Tā'if is not part of the Haram area. The *Ahādith* that speak of it as Haram are weak.¹³⁴

¹³² For articles 5, 6 and 7, see Ibn Qayyim: *Zādul-Ma'ād* (3/503-506).

¹³³ See Ibn Qayyim: *Zādul-Ma'ād* (3/503-506).

¹³⁴ See Dr. 'Umari: *Al-Mujtama' Al-Madni: Al-Jihād*, footnote, pp. 221-222.

Expeditions and Events between Tā'if and Tabuk Expeditions

Tufayl bin 'Amr's Expedition to Dhul-Kaffayn

Before starting for Tā'if, the Prophet ﷺ had sent Tufayl bin 'Amr to Dhul-Kaffayn, an idol worshiped by 'Amr bin Humamah of Daws. Ibn 'Amr was to demolish it. He ordered him to seek his own tribe's help in the affair and then join him up at Tā'if. Ibn 'Amr hastened to his tribe and then went up and burned down Dhul-Kaffayn. Thereafter, he recruited four hundred of his men and joined the Prophet ﷺ four days after he had been at Tā'if. He brought with him wooden armored carriers and catapults.¹

Ka'b bin Zuhayr's Islam after the Prophet's Departure from Tā'if

Ka'b bin Zuhayr bin Abu Sulma Muzani was a renowned poet of the time. His father was Zuhayr bin Abu Sulma, one of the seven whose poems were hung on the Ka'bah door. He was one of those who used to spin out satires aimed at the Prophet ﷺ. His and his brother Bujayr's story has been recorded by Ibn Ishāq² and

¹ Ibn Sa'd (2/157) *Mu'allaq*, picking up a narration from his master *Al-Wāqidi* (3/922-923).

² *Ibn Hishām* (4/201 and the following pages), through a *Munqati'* chain, for 'Āsim bin 'Umar did not name his preceding narrator. See the ode called

Bayhaqi³ with unbroken chain of narrators. It says that Ka'b went out with his brother Bujayr and when they reached Abraqu-'Azzāf⁴ his brother told him to stay put there until he went up to Muhammad ﷺ to hear what he had to say. When he came, the Prophet ﷺ presented Islam to him. He became a Muslim. When Ka'b came to know that his brother had embraced Islam, he felt disappointed and said the following lines (as translated by A. Guillaume):

Give Bujayr a message from me:

Do you accept what I said, confound you?

Tell us plainly if you don't accept what I say

For what reason other than that has led you

To a religion I cannot find his fathers ever held

And you cannot find that your father followed?

If you don't accept what I say I shall not grieve

Nor say if you stumble 'God help you!'

Al-Ma'mun has given you a full cup of drink

And added a second draught of the same.

(By *Al-Ma'mun*, he was referring to the Prophet ﷺ, who was nicknamed as *Al-Amin* by the Makkans—*Translator*.)

When the Prophet ﷺ heard of these lines he declared the impunity he had granted him earlier null and void. So his brother wrote to him to take care of himself. He wrote a second letter to him informing him that the Prophet ﷺ accepted anyone who came to him in submission. He advised him to embrace Islam. Convinced, Ka'b bin Zuhayr became a Muslim. After that he wrote a poem praising the Prophet ﷺ. He came to the Prophet ﷺ who granted him peace. He read out his poem to him. The first line said,

Su'ad is gone, and today my heart is lovesick,

In thrall to her, unrequited, bound with chains.⁵

³ 'Banat Su'ad' with him and with Dhahabi in his *Al-Maghāzi*, pp. 618-621).

³ *Dalā'il An-Nubuwwah* (5/207 and the following pages). The chain carries three narrators whose biographies were not written: Dhur-Ruqaybah, Hajjaj bin Dhur-Ruqaybah and 'Abdur-Rahmān bin Ka'b bin Zuhayr.

⁴ A place near Madinah.

⁵ 'Irāqi said as in *Naylul-Awtār* of Shawkāni (2/159-160): "This ode we have received through various sources none of which are reliable. Ibn Ishāq

Musa bin 'Uqbah has written in his *Al-Maghāzi*⁶ that Ka'b bin Zuhayr recited the poem praising the Prophet ﷺ inside the mosque. When he reached the lines:

Truly the Messenger is a light whence illumination is sought

A drawn Indian sword, one of the swords of Allāh.

Amongst a band of Quraysh, whose spokesman said

When he professed Islam in the valley of Makkah, 'Departye.'

The Prophet ﷺ signaled to the people that they could enter to hear him.

Sā'āti⁷ wrote: "Abu Bakr bin Anbāri has said that when Ka'b bin Zuhayr reached the words:

Truly the Messenger is a light whence illumination is sought

A drawn Indian sword, one of the swords of Allāh.

the Prophet ﷺ cast his own cloak on him. (Hence the name of the poem *Qasidah Burdah—Translator*) He also mentioned that years later, Mu'āwiyah offered 10,000 to Ka'b for the cloak. But Ka'b said, "I will not prefer anyone over myself for the Prophet's cloak." When Ka'b was dead, Mu'āwiyah offered his dependents 20,000 and managed to obtain it. It remains with the Sultans to this day."

Zakāt Collectors

In the ninth year after *Hijrah*, the Prophet ﷺ began to send his deputies all over the country to collect *Zakāt*. He sent

recorded through a broken chain."

⁶ This was mentioned by Bayhaqi in his *Dalā'il* (5/411). However, its chain is *Mursal*. Further it has Muhammad bin Fulayh who was himself trustworthy but who was given to doubts.

⁷ *Al-Fathur-Rabbāni* (21/187).

The story of Ka'b embracing Islam was reported by Hākim in his *Al-Mustadrak* (3/579-583) where he said, "This *Hadith* has no chain of narration attached to it. It is Ibrāhim bin Mundhir who gathered it together." Dhahabi held his peace here. Ibn Kathir said in *Al-Bidāyah* (4/419) about the Prophet ﷺ giving Ka'b his cloak: "This is one of the well-known incidents. Yet, I have not come across anything in any of the famous books regarding its chain what I would feel comfortable with. Allāh knows best."

Buraydah bin Husayb to Aslam and Ghifār, (some say Ka'b bin Mālik); 'Abbād bin Bishr Ashhali to Sulaym and Muzaynah, Rāfi' bin Makith to Juhaynah; 'Amr bin 'Ās to Fazārah; Dahhāk bin Sufyan Kilābi to Banu Kilāb; Bishr bin Sufyān Ka'bi to Banu Ka'b (some say, Nu'aim bin 'Abdullah Nahhām 'Adawi); Ibn Lutbiyyah Azdi to Banu Dhubyān, a man from Banu Sa'd bin Hudhaym⁸ to the same tribe; Muhājir bin Abu Umayyah to San'ā', Ziyād bin Labid to Hadramawt; 'Adi bin Hātim Tā'i to Tay' and Asad; Mālik bin Nuwayrah to Banu Hanzalah; Zibriqān bin Badr and Qays bin 'Āsim to Banu Sa'd; both of them in different directions; 'Alā bin Hadrami to Bahrain and 'Ali bin Abu Tālib to Najrān.⁹

'Uyaynah bin Hisn bin Hudhayfah bin Badr's Expedition to Banu 'Anbar

The Prophet sent 'Uyaynah bin Hisn Fazāri to Banu 'Anbar of the Tamim tribe in the Muharram of the 9th year after *Hijrah*, along with fifty horsemen, none of whom were from the *Muhājir* or the *Ansār*. When they reached the enemy territory, they fled. 'Uyaynah and his men captured eleven men. In another place they found ten women and thirty children. They took them as captive and brought them to Madinah. The Prophet ﷺ instructed that they be held in the quarters of Ramlah bint Hārith. Several of their men went up to see them, such as 'Utārid bin Hājib, Zibriqān bin Badr, Qays bin 'Āsim and Aqra' bin Hābis. When those women and children saw their men, they began to weep. So the men went up to the Prophet's chambers and began to shout: "O Muhammad! Come out." He came out and ordered Bilal to call out for prayers. They began to plead the case of the prisoners. He offered the noon prayers and then sat down in the yard of the mosque. 'Utārid bin Hājib was asked to speak on their behalf, which he did. Thābit bin Qays

⁸ Wāqidi: *Al-Maghāzi* (3/973), through his own Disconnected (*Mursal*) chain and Ibn Sa'd: *At-Tabaqāt* (2/106) picking up a narrative of Wāqidi but Wāqidi was abandoned and hence all his reports are weak.

⁹ Ibn Ishāq, without a chain—*Ibn Hishām* (4/328). As we know, one without a chain is a weak report.

answered him. It is about them that Allāh (ﷻ) revealed,

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

"Surely, those who call you from beyond the chambers, most of them do not use their minds."¹⁰

In any case, the Prophet ﷺ returned the prisoners to them.¹¹ Ibn Ishāq¹² stated that some were freed at no cost while others paid ransom; although Wāqidi's and Ibn Sa'd's reports do not tell us whether the prisoners were divided among the participants of the raid or not.

Wāqidi¹³ writes that the reason why 'Uyaynah was sent is that Banu Tamim had attacked some people of Khuzā'ah bin Ka'b when the latter decided to pay *Zakah* to the Prophet's envoy Bishr bin Sufyān Ka'bi. They expelled them out of their quarters, and tried to provoke them. The Khuzā'ah men warned them of the ill consequences of their behavior. The *Zakāt* collector came back and reported the matter to the Prophet ﷺ.

It might be noticed that Ibn Ishāq¹⁴ states that 'Uyaynah bin Hisn was among the delegates of Banu Tamim. This presents a

¹⁰ *Surat Al-Hujurāt*: 4. Several narrators have mentioned that the reason behind the revelation of this Verse was Aqra' bin Hābis Tamimi who called out from outside of the Prophet's quarters, saying, "O Muhammad, O Muhammad." Another version has it that he said, "O Messenger of Allāh, O Messenger of Allāh." He did not answer him. Ibn Hābis said, "O Messenger of Allāh. My praise is good and my dispraise is bad." The Prophet ﷺ replied, "That is for Allāh." See Ahmad: *Al-Musnad* (3/488) and (6/394). See also Tabari: *Tafsir* (26/77), and Ibn Kathir: *Tafsir* (7/349).

¹¹ *Ibn Sa'd* (2/160-161), Suspended (*Mu'allaq*); *Al-Wāqidi* (3/975-980); and Ibn Ishāq, *Mu'allaq* and very brief—*Ibn Hishām* (4/357). Bukhāri took it from him to mention a *Mu'allaq* report. See *Al-Bukhāri/Al-Fath/The Book of Maghāzi*.

¹² Through an Interrupted (*Munqati'*) chain—*Ibn Hishām* (4/357). Nevertheless a *Munqati'* chain is of the weak kind.

¹³ *Al-Maghāzi* (3/974), Wāqidi was abandoned as we know and so his reports are weak.

¹⁴ *Ibn Hishām* (4/275) through a Suspended (*Mu'allaq*) chain, which happens to be of the weak type.

difficulty. How could he be a reason for the envoys to have come? Was he not the leader over the force sent, which brought the men and women prisoners of Banu Tamim? Perhaps, this error is from Ibn Ishāq.

Ibn Ishāq¹⁵ has also reported that before he could reach Madinah with the women and children of Banu 'Anbar, 'Āishah ؓ said to the Prophet ﷺ, "O Messenger of Allāh. I am required to free a slave from the son's of Ismā'il." (Perhaps because of an oath—Translator.) The Prophet ﷺ told her, "The captives of Banu 'Anbar are being brought to Madinah. I shall give one of them to you and you can free him."

Probably it is to this that Abu Hurayrah ؓ was referring in his narration recorded in Bukhāri,¹⁶ "I have always had a great regard for the Banu Tamim after three things that I heard the Prophet ﷺ say about them... (to the end of the *Hadith*)." He said, "...One of them was a slave with 'Āishah. He told her, 'Free her for she is one of the progeny of Ismā'il.'

This also leads us to conclude that the prisoners of Banu Tamim had been divided among those who had participated in the expedition and that 'Āishah ؓ had either purchased this girl, or was gifted one, then freed her when her people came asking for her.

Qutbah bin 'Āmir's Expedition towards Tabālah¹⁷

The Prophet ﷺ sent him along with twenty men in the direction of the Tabalah or Bishah, close to Turabah. They were on ten camels that they rode in turns. They concealed their weapons, traveled in the night and hid themselves during the day until they reached the

¹⁵ *Ibn Hishām* (4/357). But its chain suffers brokenness because it is not proven that 'Āsim bin 'Umar heard from 'Āishah ؓ. See Ibn Hajar: *Al-Fath* (18/222).

¹⁶ *Al-Fath* (206/The Book of *Maghāzi*/H. 4366). As for the girl, it was Barirah as in *Al-Bukhāri/Al-Fath* (10/260/H. 3536). See the names of those others that were taken prisoner along with her in the explanation of Ibn Hajar (10/H. 2543).

¹⁷ Tabālah was a place near Tā'if.

enemy grounds. They attacked the enemy by night resulting in a fierce fight. But the pagans were defeated and they captured lots of camels, goats and took women prisoners. By morning, groups of the Khath'ami's began to assemble. They pursued the Muslims as they were returning. But just when they caught up with them, Allāh (ﷻ) sent floods between them and the Muslims. None of the pagans were able to cross the barrier until the Muslims were safely back in Madinah.

Wāqidi has several dates about when this expedition took place. In one place he mentions that it was in Rabi'ul-Awwal of the 8th year AH.¹⁸ In another place he writes it as Safar of the 9th year, adding, "The story of this expedition is part of the expedition of Shujā' bin Wahb."¹⁹

Ibn Sa'd²⁰ mentions the date as Safar of the 9th year AH. In other words he agrees with the second opinion of Wāqidi. We are inclined to adopt this second opinion.

Dahhāk bin Sufyān Kilābi's Expedition to Quratā'

It is reported that the Prophet ﷺ sent a platoon to Quratā' in Rabi'ul-Awwal of the 9th AH under the leadership of Dahhāk bin Sufyān Kilābi. He was accompanied by Asyad bin Salamah bin Qurt. They met the Quratā' men in Zujj²¹ and offered them Islam. They refused and so fighting broke out and the Muslims defeated them. Asyad encountered his father Salamah. He invited him to Islam and gave him promise of safety. But he cursed him and his religion. So Asyad struck at the shank of his father's horse. Then a

¹⁸ *Al-Maghāzi* (2/753-754).

¹⁹ *Al-Maghāzi* (3/981). The campaign of Shujā' — as he himself mentioned was in Rabi'ul-Awwal, eight years after *Hijrah*.

What I have noticed that the text of this campaign's report is the same as the text of Ghālib bin 'Abdullah's campaign which was to Kadid. Indeed, even the dates are same as dated by Wāqidi. Allāh knows best whether these were two campaigns or one.

²⁰ *At-Tabaqāt* (2/162) Suspended (*Mu'allaq*).

²¹ A place in Najd on the way to Basrah — *Mu'jamul-Buldān* (3/133).

Muslim came up and killed Salamah.²²

'Abdullah bin Hudhāfah Sahmi's Expedition

Bukhāri²³ and Muslim²⁴ have recorded that the Prophet ﷺ sent someone heading a group of *Ansār* and instructed them to obey him. However, the man got angry over something and ordered them to gather firewood. When they had done that, he got a fire lit and asked them, "Hasn't the Prophet instructed you to obey me?" They said yes. "So, jump into the fire," he commanded. They began to look into each other's faces and said, "We had sought refuge with the Prophet from the Fire!" His anger cooled down. When they met the Prophet ﷺ back home and informed him of the episode he said, "If you had entered into it, you would have never got out of it. Obedience is in righteous affairs."

I am inclined to believe that the leader of this expedition was 'Abdullah bin Hudhāfah. The two great Traditionists²⁵ (*Shaykhayn*-Bukhāri and Muslim) and others have reported²⁶ that the Verse,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

"Believers, obey Allāh, obey the Messenger and those in charge of your affairs,"²⁷

was revealed when the Prophet ﷺ sent 'Abdullah heading the expedition. This is explicitly stated by Ahmad²⁸ in one of his reports²⁹ wherein the same details are given as in *Al-Bukhāri* and *Muslim*.

²² *Al-Wāqidi* (3/982), *Ibn Sa'd* (2/162-163) as a narration from his master Wāqidi.

²³ *Al-Bukhāri/Al-Fath* (27/143 144/The Book of Rulings/H. 7145). The words herewith are his.

²⁴ *Muslim* (3/1469/H. 1840).

²⁵ *Al-Bukhāri/Al-Fath* (119/H. 4584), *Muslim* (3/1465/1834).

²⁶ See Ibn Kathir: *Tafsir* (2/301), Tabari: *Tafsir* (8/497/Shākir): footnote.

²⁷ *Surat An-Nisa'*: 59.

²⁸ *Al-Musnad* (3/67).

²⁹ *Sahih Sunan Ibn Mājah* by Albāni (2/142/H. 2863) where he said that the *Hadith* is of *Hasan* grade. The two redactors of *Zādul-Ma'ād* (3/369) about

However, the opinion preferred by others is that of Ibn Kathir³⁰ and Tabari.³¹ It says that it was revealed in connection with Khālid bin Walid at the time the Prophet ﷺ sent him in an expedition along with 'Ammār bin Yāsir. When the enemies heard of them they fled but for a single man. He came to the Muslim camp in the night and asked for 'Ammār bin Yāsir. When he was led to him he told him that he was a Muslim. He also asked if he had done the right thing by staying or should he escape along with his tribe. 'Ammār advised him to stay put in his place. In the morning Khālid attacked the tribal homes but found no one except this man. He imprisoned him and seized his belongings. 'Ammār raised an objection. The two of them exchanged some heated words. The Prophet ﷺ himself warned Khālid over his behavior towards 'Ammār and the above mentioned Verse was revealed.

In other words, the opinion of Ibn Kathir and Tabari is that the Verse is of a general nature to include everyone of the leaders and cover every circumstance. Some scholars were led into confusion because the narration says the man was an *Ansāri*, but Ibn Hudhāfah was a *Muhājir*. Ibn Hajar³² said, "We might take the most general meaning to say that in the ultimate analysis he served the Prophet ﷺ (hence 'Ansāri' – *Translator*)." He also thought that there were several incidents involved. As for Ibn Jawzi,³³ he remarked, "His people belonged to the *Ansār*. Some of the narrators are from them. He himself was a Sahmi." I am myself with the opinion of Ibn Jawzi.

The reason of the expedition stated by Wāqidi³⁴ and Ibn Sa'd³⁵

the chain used by Ahmad and Ibn Mājah: "It is Strong (*Qawi*)." Ibn Khuzaymah declared it *Sahih*, and so did Ibn Hibbān (552), and Hākim (3/630, 631).

³⁰ *Tafsir* (2/303).

³¹ *Tafsir* (8/498-499/Shākir) through both disconnected as well as complete chains.

³² *Al-Fath* (16/176/The Book of *Maghāzi*).

³³ This is how Ibn Hajar said. See the above reference. I could not detect Ibn Jawzi's opinion about it.

³⁴ *Al-Maghāzi* (3/983).

³⁵ *At-Tabaqāt* (2/163) Suspended (*Mu'allaq*), as a narration of his master Wāqidi.

is that the Prophet ﷺ was informed that some people in Juddah (Jeddah) had spotted some men from Abyssinia. He sent 'Alqamah bin Mujazziz after them in Rabi'ul-Awwal of the 9th year, in the company of 300 men. He went as far as an island in the sea. When the sea rose, they retreated. As they were returning, some hastened to their families. 'Abdullah bin Hudhāfah was appointed leader over those who were hastening.

Ibn Ishāq³⁶ has mentioned the cause of its revelation as that Waqqās bin Mujazziz had been killed in Dhu Qarad. 'Alqamah bin Mujazziz wished to take revenge and so the Prophet ﷺ sent him heading the force. Obviously, reconciliation of the reports is possible.³⁷

Notes

A command issued in anger will be executed only to the extent it agrees with the requirements of law. A general rule cannot be applied to every specific situation. The Prophet ﷺ ordered his men to obey their leader. One of them thought it was an unconditional instruction applicable to even situations of anger even if that entailed sin. But the Prophet ﷺ made it clear that it was subject to matters not involving sin.³⁸

'Ali bin Abu Tālib's Expedition to Fulus and 'Adi bin Hātim Tā'i's Acceptance of Islam

The Prophet ﷺ sent 'Ali bin Abu Tālib along with a hundred men to Fulus in the month of Rabi'uth-Thāni of the ninth year after Hijrah. He was to destroy the idol mounted there. He attacked them by early morning, broke down the idol, confiscated the temple property, and had his hands full of slaves, camels and goats. 'Adi fled to Shām.³⁹

³⁶ *Ibn Hishām* (4/381-82) without a chain.

³⁷ *Al-Fath* (16/176).

³⁸ See Ibn Qayyim: *Zādul-Ma'ād* (3/369), his text along with the footnotes of the two redactors.

³⁹ *Al-Wāqidi* (3/984-989), *Ibn Sa'd* (2/64) as a narration of Wāqidi.

Ahmad⁴⁰ and Tirmidhi⁴¹ have recorded through Simāk bin Harb, narrating 'Adi bin Hātim that when the Muslims came, 'Adi was in another place called 'Aqrab.⁴² They captured his aunt⁴³ and a few other men. When they were brought to the Prophet ﷺ she said, "The custodian has fled, the father is dead, and I am an old woman with no one at my service. So, be good to me (and release me), Allāh will be good to you." He asked her who her custodian was. She said, "'Adi bin Hātim." The Prophet ﷺ remarked, "Ah. The man who fled from Allāh and His Messenger?" However, he freed her and equipped her (for the journey). She went to her brother 'Adi in Shām and told him about how she had been treated and asked him to present himself to the Prophet ﷺ. He agreed, went to him and embraced Islam to the Prophet's great joy.⁴⁴

'Ukkāshah bin Mihsan's Expedition to Jināb

'Ukkāshah bin Mihsan the Asadi was sent to Jināb in the territory of 'Udhrah and Baliyi. That was in Rabi'uth-Thāni of the 9th year after Hijrah.⁴⁵

⁴⁰ *Al-Musnad: Al-Fathur-Rabbāni* (21/189-191). His narrators are reliable except for Ibn Hubaysh who was acceptable anyway. Thus the report is at least of *Hasan* status.

⁴¹ *Sunan*: (8/151-153/The Book of *Tafsir/Surat Al-Fātihah*/H. 2956), similar to the narration of Ahmad who said that the *Hadith* is *Hasan-Gharib* (Good & Unfamiliar). Albāni however thought it is *Hasan: Sahihut-Tirmidhi*. The 'Adi of this mention also narrated this tradition in whole, in various words, all of which cannot be quoted for length. One might see in in *Dalā'il An-Nubuwwah* by Bayhaqi (5/337-345) and Ibn Kathir: *Tārikh* (5/75-78).

⁴² The place is also called 'Aqraba' at a day's journey from Yamāmah.

⁴³ *Al-Wāqidi* (3/987); *Ibn Sa'd* (2/164) and Ibn Ishāq—*Ibn Hishām* (4/298) *Suspended (Mu'allaq)*, which says "his sister." I have relied on what is authentically reported by Ahmad and Tirmidhi.

⁴⁴ Ibn Ishāq reported the story with greater details, which happens to be the sum and substance of what Ahmad reported, but *Mu'allaq—Ibn Hishām* (4/298-301). Ibn Kathir said in *Al-Bidāyah* (5/75): "This is how Ibn Ishāq brought its text without a chain. However, it has other supportive elements." One might see those supportive elements with him (5/75-78). And, *Ibn Sa'd* has the words, "the father died."

⁴⁵ *Ibn Sa'd* (2/164), *Mu'allaq*.

Tabuk

or the Expedition of Hardship

Origin of the name Tabuk

Muslim¹ recorded through Mu'ādh that the Prophet ﷺ said, "By Allāh's grace you will be in Tabuk waters tomorrow. You will reach it late at noon. Whoever precedes others may not touch its waters until I come up." Thus, we have the Prophet ﷺ himself naming the expedition as Tabuk. Therefore, there is no room for further discussion over the name of the expedition.²

Reasons for naming it as 'Usrah Expedition

This name derives from a report in Al-Bukhāri which is narrated by Abu Musa Ash'ari. He said, "My people sent me to the Prophet ﷺ to ask him to give us a few beasts of ride. They were in his company in the 'Usrah expedition, that is, the expedition of Tabuk." Bukhāri³ wrote the following as the chapter heading, "*The chapter on Tabuk expedition, which is the 'Usrah (difficult) expedition.*" Abu Musa's report is a strong evidence to

¹ *Sahih Muslim* (4/1784/H. 706) and others.

² See the details of this with Dr. Sindi: *Adh-Dhahabul-Masbuk fi Riwayāt Ghazwah Tabuk*, p. 38, and the pages that follow. It is a published Master's thesis.

³ *Al-Fath* (16/237-238/H. 4415).

show that the expedition was undertaken in very trying conditions. They were short of equipment, beasts for ride, and provision.

Muslim⁴ has recorded Abu Hurayrah's report detailing the hardships borne by the Companions in this expedition when they were forced to chew date seeds and drink water over them. According to another report the starvation was so severe that they sought the Prophet's permission to slaughter the riding beasts.⁵

These hardships were confirmed by a Verse of the Qur'an revealed those days. It said,

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ﴾

"Indeed, Allāh turned (in grace) towards those of the Muhājir and the Ansār who followed him in difficult hours."^{6, 7}

Date of the Expedition

It is reported that the Prophet ﷺ left for this expedition in Rajab of the 9th year after Hijrah,⁸ six months after lifting the Tā'if siege.⁹

⁴ Sahih Muslim (1/55 56/H. 27).

⁵ Sahih Muslim (1/56/H. 207).

⁶ Surah At-Tawbah: 117.

⁷ Look into its explanation and other evidences that have come down, with Tabari: Tafsir (14/540-542).

⁸ Ibn Ishāq, Suspended (Mu'allaq) – Ibn Hishām (4/215), Ibn Sa'd (2/165).

⁹ Ibn Hajar said in Al-Fath (16/237): "The battle of Tabuk took place in Rajab of the year nine after Hijrah before the Farewell pilgrimage over which there is a consensus of opinion. A report with Ibn 'Ā'idh coming from Ibn 'Abbās puts it after the Tā'if campaign by six months. This does not go against the opinion of those who said that it was in Rajab if we did not consider a few days. For, he entered Madinah after his return from Tā'if in Dhul-Hijjah.

Reasons of the Expedition

Wāqidi¹⁰ and Ibn Sa'd¹¹ write that Heraclius had gathered a huge force which had been brought down from Rome and, in addition, was recruiting fighters from local Arab allies. When the Prophet ﷺ got the news, he started off towards them. Ya'qubi¹² says however that the journey was rather undertaken to seek revenge for Ja'far bin Abu Tālib.

Ibn 'Asākir¹³ states in an untrustworthy report that the reason why the Prophet ﷺ went to Tabuk was that the Jews went up to the Prophet ﷺ and said, "If you are a true Messenger, then migrate to Shām since it is the land of the Prophets and the place where men will be gathered after Resurrection." They said this to provoke the Muslims into going to the Roman regions and face their ire. But when the Prophet ﷺ reached Tabuk, Allāh (ﷻ) revealed the Verse,

﴿وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا﴾

"And, they would all but provoke you in the land in order to evict you therefrom..."¹⁴

Allāh ordered him to return to Madinah, which would be his place of death and resurrection.

Ibn Kathir¹⁵ however said that the Prophet ﷺ decided to fight the Romans because they were the nearest to him of the antagonists of Islam. Also, they deserved to be addressed before any other people because they were closer to Islam and Muslims. Allāh (ﷻ) had said,

¹⁰ Al-Maghāzi (3/989-990) from a group of his masters.

¹¹ At-Tabaqāt (2/165), being a narration of Wāqidi.

¹² Tārikh (2/67).

¹³ Tārikh Dimashq (1/167-168), through a Disconnected (Mursal) weak chain for it has Ahmad bin 'Abdul-Jabbār 'Utāridi, who was weak. Ibn Kathir said in his Tafsir (5/98): "This chain is questionable. Apparently it is not trustworthy." What refutes is that the Verse is Makkan while he lived in Madinah thereafter as said Ibn Kathir in his Tafsir (5/97).

¹⁴ Surat Al-Isra': 76.

¹⁵ Al-Bidāyah wan-Nihāyah (5/3), and the Tafsir (5/98). See also his other statements in this regard in both the references.

(by Allāh for rewards)?' The people were in straitened circumstances and so I equipped them." His besiegers replied, "Yes." According to another report coming from Thumāmah bin Hazn, "I adjure you by Allāh and Islam. Are you aware that I provided equipment for the difficult expedition from my wealth?" They admitted, "By Allāh, yes."¹⁹

It cost 'Uthmān a hundred thousand dinars. When he spread it in front of the Prophet ﷺ, he began to move his hand through it saying, "Nothing that 'Uthmān does after this will harm him."²⁰

It is said that in addition 'Uthmān ﷺ offered material help such as camels along with their equipage.²¹ There need be no doubt over this since the Companions did not fail in their acknowledgment as proven by reports.

It is reported that 'Abdur-Rahmān bin 'Awf ﷺ spent 200,000 dirhams which was one half of his wealth.²² 'Umar ﷺ offered a hundred *Uqiyah*.²³

¹⁹ *Sahih Sunan At-Tirmidhi* by Albāni (3/208-209/H. 2919, 3965).

²⁰ Ahmad: *Al-Musnad* (5/53); *Sahih Sunan At-Tirmidhi* (3/209/H. 2920, 3967) which Albāni thought was *Hasan*; Hākim: *Al-Mustadrak* (3/102) who declared it reliable with Dhahabī's agreement. In the chain falls Kathir bin Abu Kathir, the freed slave of Abu Samurah, who was acceptable. See *At-Taqrīb*, p. 460. 'Ajali and Ibn Hibbān have also declared him reliable. However, both took it easy. See *Al-Mizān* (3/410). It appears Albāni declared it for this reason, and because of the supportive elements, as *Hasan*.

²¹ *Tirmidhi: Sunan* (9/289-290/H. 3700) who said, "This tradition is *Hasan* by this chain; and we do not know it but as a narrative of Sakan bin Mughirah; Hākim in his *Al-Mustadrak* (3/102) who declared it *Sahih* with Dhahabī's agreement. However, the chain has Farqad Abu Talhah who was Unknown (*Majhul*)—*Tahdhib At-Tahdhib*, (8/234). Therefore, the opinion of the two is not acceptable, which could be the reason why Albāni did not trace it in his *Sahih Sunan At-Tirmidhi*. And see what was reported, in connection with what 'Uthmān ﷺ spent in cash and kind, with Ibn Hajar in *Al-Fath* (11/252).

²² See various reports in this connection with Tabari: *Tafsir* (14/382-391/Shākir) while discussing Allāh's Words, "Those who taunt the pious believers in matters of charity..." *Surat At-Tawbah*: 79. The reports he presented were weak but gain strength from others especially about its dates.

²³ Ibn 'Asākir: *Tārikh Dimashq* (1/408-409) through a weak chain, for it has

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً ؕ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

"Believers. Fight the disbelievers nearest to you. And let them discover harshness in you and know that Allāh is with the pious."¹⁶

Ibn Kathir's opinion seems to be correct with the addition of the note that the order was to fight all of the polytheists, including the People of the Book who stood in the path of Islam and encouraged the pagans to fight the Muslims.

Expending for this Expedition

The Prophet ﷺ encouraged his Companions to expend wholeheartedly for this expedition for the reasons that, firstly, the destination was at a great distance, and secondly, a large number of people were accompanying him. He promised great rewards to those who would expend. Following that, everyone donated according to his means. 'Uthmān bin 'Affān ﷺ was the most to donate. We have several *Ahādith* and reports about it, such as the following:

Bukhāri¹⁷ entered the following report. The Prophet ﷺ said, "Whoever provided the Muslims with equipment, shall be rewarded with Paradise." So 'Uthmān provided for the fighters. It is reported by Abu 'Abdur-Rahmān the Sulami that when, later in his caliphate, 'Uthmān was besieged, he reminded those besieging him, "Don't you know that he (the Prophet ﷺ) said, 'Whoever provided the people with equipment, shall be rewarded with Paradise?' And I equipped, them." Those besieging him acknowledged it.¹⁸ Tirmidhi's words are, "I remind you by Allāh. Do you know that the Prophet ﷺ said in connection with that difficult campaign, 'Who will now expend something that will be accepted

¹⁶ *Surat At-Tawbah*: 123.

¹⁷ *Al-Fath* (14/194-195/The Book of *Fadā'il*), Suspended (*Mu'allaq*).

¹⁸ *Al-Bukhāri/Al-Fath* (11/250-251/H. 2778).

So, they taunted the rich as attempting to show off and belittled the poor men's offering.

It is also reported that when 'Ulbah bin Zayd bin Hārithah did not find anything to expend, he went up to the Prophet ﷺ and said, "By Allāh, I have nothing to expend. O Allāh, I am ready to sell my honor." The next day, one of the Prophet's callers cried out, "Where is the man who offered yesterday to sell off his honor?" 'Ulbah got up. The Prophet ﷺ said, "Your offering has been accepted."²⁷ Incidentally, it might be noted that 'Ulbah was not a son of the Prophet's freed slave Zayd bin Hārithah.

Indeed, 'Ulba bin Zayd was one of those seven who were known as the 'weepers'. They went to the Prophet ﷺ seeking mounts. He did not have any. So they returned with tears in their eyes.

The Ash'ar people sent Abu Musa Ash'ari to the Prophet ﷺ to request for mounts. He was then in an angry mood. Further, he had nothing to offer him. Abu Musa returned to his people in grief. A little later the Prophet ﷺ sent Bilāl to Abu Musa. When he returned, he gave him six camels that he had purchased from Sa'd so that he and his Ash'ari companions²⁸ could use for the journey. According to another report he gave them five camels from the booty.²⁹

Some reports say that it was in reference to the 'weepers' and the Ash'ari men that the following Verse was revealed,

﴿لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾

²⁷ See Ibn Hajar: *Al-Isābah* (2/500), a *Hadith* by Mujammi' bin Jāriyah and 'Amr bin 'Awf and Abu 'Abs, through a complete chain that Albāni declared trustworthy in his commentary on *Fiqhus-Sirah* by Ghazāli, p. 439. Also see Dr. Sindī's study in *Adh-Dhahabul-Masbuk*, ch. 23.

²⁸ *Al-Bukhāri/Al-Fath* (16/238-239/H. 4415).

²⁹ *Al-Bukhāri/Al-Fath* (16/223/H. 4385).

The poor ones among the Muslims also did what they could, some of them stealthily because of the low amount they were offering. They feared the hypocrites would wink at each other and laugh at them. Abu 'Uqayl brought half a measure of dates, while another brought much more. The hypocrites belittled both and said, "Allāh does not need the charity of such a low quantity. As for the other man, he didn't spend but to show off." So Allāh (ﷻ) said,

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾

"Those who taunt the pious believers in matters of charity and those who do not find anything but little."²⁴

Abu Khaythamah Ansāri also brought in a small measure of dates. They belittled him too.²⁵ Probably it was this that Tabari²⁶ was speaking when he said: One of the *Ansāri* said, "I have two measures of dates: one for Allāh and the other for my family." They said, "Ibn 'Awf did not spend but to show off." And they said, "Does Allāh stand in need of this?" So Allāh revealed the Verse,

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ...﴾

"Those who taunt the pious believers in matters of charity..."

Ahmad bin Ibrāhim ... Ibn Artāt, who was truthful; Muhammad bin 'Ā'idh, truthful, and 'Uthmān bin 'Ata' who was weak. It is not possible that the Prophet ﷺ should urge the people to contribute for this battle but men like 'Umar ﷺ should not contribute. For it is known that he tried to compete with Abu Bakr ﷺ, in contributing for the cause of Allāh when the Prophet ﷺ asked for it. So he brought half his wealth, but there came Abu Bakr with all he had, and he swore that thereafter he would never compete with him, reported by Tirmidhi in his *Sunan* (9/277/The Book of *Manāqib*/H. 3676) who ruled, "This is a *Hasan-Sahih* (Good & Sound) report." Others also recorded it. The tradition does not mention that this was at the time of Tabuk campaign, but most probably it was.

²⁴ *Al-Bukhāri/Al-Fath* (17/211-213/H. 4668).

²⁵ *Sahih Muslim* (4/2121-2122/H. 2769).

²⁶ *Tafsir* (14/386/H. 17010/Shākir) through a *Hasan li Ghayrihi* chain because of the supportive narrations that Tabari mentioned while explaining this Verse.

﴿وَقَالُوا لَا نَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ . . .﴾

"They said, 'Do not go in this heat.' Say, 'The fire of Hell is hotter, if they knew...'"^{33, 34}

One day while the Prophet ﷺ was preparing for the journey, he told Jadd bin Qays, "O Jadd. Would you like to go the Romans this year?" He answered, "O Messenger of Allāh, allow me (to stay back) and do not put me to trial. By God, my people know that there isn't a man more fond of women than I. I am afraid that if I saw fair women, I won't be able to control myself." So the Prophet ﷺ ignored him and said, "I allow you (to stay back)." Allāh revealed,

﴿وَمِنْهُمْ مَّنْ يَقُولُ آذَنْ لِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

"And there is one among them who says, 'Allow me (to stay back) and do not put me to trial.' Indeed, in trials they fell and surely Hell-fire is encompassing the disbelievers."^{35, 36}

³³ Surat At-Tawbah: 81-82.

³⁴ See Ibn Ishāq through a Disconnected (*Mursal*) chain, being a report of four of his trusted masters and others—*Ibn Hishām* (4/217). This text has been narrated through other trustworthy routes as said Dr. Sindi in *Adh-Dhahabul-Masbuk*, p. 155. Also see Suyuti's: *Ad-Durrul-Manthur* (3/365), Qurtubi's *Tafsir* (8/216), Shawkāni's *Fathul-Qadir* (2/371) and Tabari's: *Tafsir* (14/399-400).

³⁵ Surat At-Tawbah: 49.

³⁶ Reported by Ibn Ishāq, Suspended (*Mu'allaq*)—*Ibn Hishām* (4/216-217); Tabari: *Tafsir* (14/287-288); sometimes through Ibn Ishāq who used the terms 'said so-and-so' through an Interrupted (*Munqati'*) chain and stopping at his masters: Zuhri, Ibn Rumān, 'Abdullah bin Abu Bakr, 'Āsim bin 'Umar bin Qatādah and others. At other times he reported through other sources such as through Qatādah as a *Mursal* report, whose chain is weak, or as a *Mursal* report of Mujāhid whose chain is also weak, or as report of Ibn 'Abbās ؓ through a weak chain. Abu Nu'aym and Ibn Marduwayh narrated it to whom Ibn Hajar attributed his own report in *Al-Isābah* (1/228). But he declared both the chains as weak. Also recorded by Tabarāni in *Al-Kabir* (2/308) and *Al-Awsāt* in which chain falls Yahya bin Himmāni who was considered weak as in *Majma'z-Zawā'id* of

"There is no sin upon the weak, nor the sick, nor those who do not find anything to expend, if they are true to Allāh and His Messenger. There is no blame upon those who do good. Allāh is very Forgiving, very Kind. Nor is there any blame upon those who, when they come to you asking you to provide mount and to whom you said, 'I do not find anything to mount you', they returned with their eyes filled with tears because of grief that they do not find anything (of their own) to expend."^{30, 31}

These Verses present us a moving picture of the efforts made by the Companions in matters of *Jihād*, and the grief that the truthful among them experienced when they were not able to expend in the way of Allāh because of the paucity of their means. As for those who could not participate because of sickness or old age, they were at heart with those of the *Mujāhidin* who went out. It is about them that the Prophet ﷺ said, "You didn't go out the distance, nor crossed a valley but there were people in Madinah who were with you." They asked, "O Messenger of Allāh. Although they are in Madinah?" He replied, "Yes, although they are in Madinah. They were held back because of a good reason."³²

The Hypocrites and the Tabuk Expedition

When the Prophet ﷺ announced that he wanted everyone to go to Tabuk, and invited the people to expend for the expedition, the hypocrites began to discourage the people. They said, "Do not go in this heat." Allāh (ﷻ) revealed,

³⁰ Surat At-Tawbah: 91-92.

³¹ See Tabari: *Tafsir* (14/419-423/Shākir) who brought in several narratives related as the reason behind revelation of this Verse, most correctly being that it was revealed in reference to Abu Musa Ash'ari and his companions. Ahmad also recorded this in his *Musnad* (4/398) following a trustworthy chain. Ibn Jarir mentioned a *Hadith* through a *Hasan* chain: *Tafsir* (14/422/H. 17086) that it was revealed in reference to 'Irbād bin Sāriyah. Dr. Sindi said in *Adh-Dhahabul-Masbuk*, p. 240, that there is no reason to believe that it was revealed in reference to a group of weepers, 'Irbād bin Sāriyah being one of them.

³² *Al-Bukhāri/Al-Fath* (16/256/H. 4433).

way to the Prophet's mosque for prayers. They requested the Prophet ﷺ to do a prayer in it. But Allāh (ﷻ) exposed the truth by revealing the Verses,

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٧﴾ لَا نَقُومُ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾

"As for those who established a mosque out of mischief and disbelief, to divide the believers and as a shelter for him who warred against Allāh and His Messenger aforesaid ... they will surely swear, 'We intended nothing but good.' Allāh testifies that they are liars. Do not ever stand therein. Rather, a mosque that was established on piety from the first day is worthier that you stand therein. There are men in it who love to be cleansed (of physical and spiritual impurities). And Allāh approves of those who seek to be cleansed."^{40, 41}

So the Prophet ﷺ refused to pray in it. Then, after his return from Tabuk, he ordered that it be burned down. Allāh also forbid the Prophet ﷺ from praying over their dead after he had prayed over 'Abdullah bin Ubaiy bin Salul, after his return from Tabuk. Allāh's Words were,

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا نَقُمْ عَلَىٰ قَبْرِهِ﴾

"And do not pray over one of them that dies, nor stand by his grave."^{42, 43}

⁴⁰ Surat At-Tawbah: 107-108.

⁴¹ One of the narrations of Tabari: *Tafsir* (14/470/H. 1787/Shākir), via a chain that Dr. Sindi declared reliable in *Adh-Dhahabul-Masbuk*, p. 316, adding, "It has been used by the commentators, and its narrators are all reliable except Muthanna and 'Abdullah bin Sālih." See also the various narrations in this regard with him on pages 314-319. See also Tabari: *Tafsir* (14/468-475).

⁴² Surat At-Tawbah: 84.

⁴³ Al-Bukhāri/Al-Fath (6/168/H. 1269), Muslim (4/2141/H. 2774).

Some others went up to the Prophet ﷺ with false excuses so that he might allow them to stay back. He allowed them to stay back. But Allāh did not approve of it and said,

﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ﴾

"Allāh forgave you. Why did you excuse them? (You should not have done that) until it was clear to you as to which of them is true and which of them are liars."^{37, 38}

The Prophet ﷺ learnt that the hypocrites were assembling in Suwaylim's house – a Jew – and trying to hold back people from going into the journey. He sent some people to burn down the house.³⁹

They became so bold as to construct a mosque before the Tabuk expedition in order to call meetings within it and work out plans against the Muslims. They were also hoping that Abu 'Āmir, the rebel, would return to them from the Roman territories and lead the insurrection against the Prophet ﷺ. As false explanation they said they had built it to allow weak and old Muslims from going all the

Haythami (7/30). As for Tabarāni's report, since it is supported by Tabari's report coming through Ibn 'Abbās, and because there are other supportive narrations, can be thought of as having a basis. This might have led Tabari to conclude that the several reports have led the commentators to believe that it was revealed in connection with Jadd bin Qays. He wrote, "It is enough for Jadd bin Qays and his kind that they burn in the Fire in ignominy." However, 'Addāb Hamash does not agree with him in his book: *Tha'labah bin Hātib As-Sahābi Al-Muftra 'Alayh*, pp. 101-102, in this conclusion. To think of Jadd bin Qays as a hypocrite is not easy to accept since one who commits major sins does not become a hypocrite unless he intended hypocrisy in practice. One might also remember that Ibn 'Abdul-Barr mentioned through a report termed weak that Jadd bin Qays had repented and did well thereafter *Al-Isti'āb* (1/251). I might add that a charge of this kind requires undeniable evidence.

³⁷ Surat At-Tawbah: 43.

³⁸ Tabari: *Tafsir* (14/273/Shākir) being a Disconnected (*Mursal*) report of Mujāhid of trustworthy chain of narrators.

³⁹ Reported by Ibn Hishām through an Interrupted (*Munqati'*) chain (4/217-218) and therefore it is weak.

A few others of the hypocrites stayed back (without seeking excuse). This is deduced from Ka'b bin Mālik's statement who said, "When I used to go out and move among the people ... it would pain me to see that either I saw men steeped in hypocrisy, or weak ones whom Allāh had excused..."⁴⁴

However, some of them chose to accompany the Prophet ﷺ in order to play their dirty role whenever the opportunity arose.

The Prophet ﷺ ordered every Muslim to join in the campaign. The Qur'an referred to this when it said,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْ أَقْلْتُمْ إِلَى الْأَرْضِ أَرْضِيكُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾

"Believers! What's the matter with you that when you are told, 'Go forth in the way of Allāh,' you cling to the earth? Are you content with the life of this world in preference to that of the next? But the comforts of this life (in comparison) with the Hereafter are but little."⁴⁵

The reason why some Muslims were hesitating was that the fruits on the trees were getting ripe, and the shades in the heat of the season were very alluring.⁴⁶ Another discouraging factor was the great distance promising hardships through and through. A Qur'anic Verse depicted this,

⁴⁴ Being a Hadith of Ka'b bin Mālik, that has been documented by Sihah works, as was mentioned earlier.

⁴⁵ Surat At-Tawbah: 38.

⁴⁶ A Disconnected (Mursal) report of Mujāhid as reported by Tabari: Tafsir (10/133) whose narrators are reliable, except for the usage of 'an'anah (so-and-so) by 'Abdullah bin Najih the Makkan, who was weak from a certain aspect.

Wāqidi has mentioned in Al-Maghāzi (3/990) that the Prophet ﷺ sent envoys to tribes inviting them to join the expedition to Tabuk. This cannot be far from truth since, apparently, the Verse lends to believe that the forgiveness was common for all: those within Madinah as well as outside it. In addition, we might remember that the Prophet ﷺ had invited the tribes to join him in the Makkan expedition as Sahih reports suggest.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

"Had the gain been immediate, and the journey short, surely they would have followed you (O Muhammad). But the hardship made them feel it far away. They will surely swear by Allāh, 'Had we the means, we would have gone forth with you.' They destroy their own souls. Allāh is aware that they are liars."^{47, 48}

A great many hypocrites and Bedouins stayed back from the expedition. Those of the Companions who remained behind because of a good reason were but few. However, there were three of the good Muslims who had no excuse to stay back. We shall speak of them later.

The Companions' Attitude towards the Campaign

When the Prophet ﷺ spoke about where he intended to go, an act that went against his habit of keeping his intention to himself,⁴⁹ the Muslims began to make wholehearted preparations to join him, unmindful of hardships they would have to put up with. The pleasant life in Madinah did not allure them to stay back. Here we have 'Ali ؓ meeting with the Prophet ﷺ at Juruf and saying, "O Messenger of Allāh, do you leave me behind with women and children?" The Prophet ﷺ replied, "Are you not satisfied that you should be to me like Harūn was to Musa, except that there will be no Prophet after me?"⁵⁰

⁴⁷ Surat At-Tawbah: 42.

⁴⁸ See Tabari: Tafsir (14/272/16760-16761) through a Hasan chain reaching Qatādah but Disconnected (Mursal).

⁴⁹ A report in Al-Bukhāri/Al-Fath (16/242/H. 4418).

⁵⁰ Al-Bukhāri/Al-Fath (16/240/H. 4416); Muslim (4/1870-1871/H. 2404) and others. Juruf has been mentioned, through a Mursal chain, by Ibn Ishāq— Ibn Hishām (4/221) which is a place three miles off Madinah in the direction of Shām: Mu'jamul-Buldān (2/187).

And then we have Abu Khaythamah Ansāri who had to struggle a great deal with himself over whether he should stay back or go. Finally, he decided to go for the sake of Allāh's rewards. He said, "I did not start off with the Prophet ﷺ. I entered into my orchard. The house had been sprinkled with water. My wife stood thereby. I said to myself, 'This is not fair. The Prophet ﷺ is traveling in this poisonous heat and I am here in the shade!' I grabbed a water bottle, some dates and started off. When I caught up with the Muslims, they saw me approaching. The Prophet ﷺ remarked, 'Be it Abu Khaythamah.' I went up to him and he supplicated for me."⁵¹

It is stated that when Abu Dharr's mount failed on the way, he loaded his belongings on his back and trod forward on foot. The Prophet ﷺ had encamped at a place on the way to Tabuk. One of the Muslims spotted a man approaching them. He informed the Prophet ﷺ. He said, "Be it Abu Dharr." When he reached them, and he happened to be Abu Dharr, the Prophet ﷺ said, "May Allāh show mercy to Abu Dharr. He walks alone, will die alone and will be raised up alone."

When Abu Dharr ؓ took residence in Rabadhah during the caliphate of 'Uthmān ؓ, he did not have anyone with him except his wife and a slave. He instructed them that if he died they were to wash him, enshroud him, then place the coffin on the highway and seek help for his burial from the first group of travelers that came by. They did as he had instructed. It was 'Abdullah bin Mas'ud ؓ who happened to show up. He was coming down from Iraq with a group of people to perform 'Umrah. Their camels almost trod over Abu Dharr's coffin. The slave went forward and explained, "This is Abu Dharr. Help us in his burial." Ibn Mas'ud wept and said, "The Prophet ﷺ spoke the truth when he said, 'You walk alone, will die

⁵¹ Reported by Tabarāni as Ibn Hajar said in *Al-Fath* (16/244); Ibn Ishāq, *Disconnected (Mursal) Ibn Hishām* (4/222); Ibn Hajar in *Al-Fath* (16/244) and *Al-Wāqidi* (3/998-999). By these routes the tradition is weak but some of the details in the story of Ka'b strengthen it (4/2122/2769). Abu Khaythamah is identified as 'Abdullah bin Khaythamah Sālimi as in *Wāqidi* (3/998). However, according to Zuhri, he was Mālik bin Qays as mentioned by Ibn Hajar in *Al-Fath* (16/244).

alone, and will be raised up alone." They buried him. Then he narrated to them what had happened during the Tabuk campaign.⁵²

This was of course one of the miracles of the Prophet ﷺ.

Number of Participants

There are various reports. According to one version narrated by Ma'qal from Ka'b bin Mālik who said, "The Prophet ﷺ led the campaign with a huge number of Muslims, numbering over 10,000. No register could record their names."⁵³ There is another narration by him which says, "On that occasion the Muslims with the Prophet ﷺ were too large to be recorded in registers."⁵⁴ And Ibn Hajar said,⁵⁵ "Hākim has a *Hadith* in his *Al-Iklil* narrated by Mu'ādh. It

⁵² Reported by Hākim in *Al-Mustadrak* (3/50-51) where he regarded it as trustworthy with Dhahabi's agreement but who added, "It is *Mursal*," and Bayhaqi in *Dalā'il* who follows the route of Ibn Ishāq who clearly stated his hearing. Nevertheless, the report has Buraydah bin Sufyān who was controversial. See *Mizānul-I'tidāl* (1/306).

The *Hadith* was also used by Ibn Kathir in *Al-Bidāyah* (5/10-11) through the same chain remarking that it is *Hasan*. He mentioned the incident of the slowing down of the camel and his death through a single chain. However, in the *Sirat Ibn Hishām*, Ibn Ishāq mentioned the incident of the slowing down of the camel through a chain as that of Bayhaqi and Ibn Kathir.

The report of his death was also mentioned by Ahmad in his *Musnad: Al-Fathur-Rabbāni* (22/374-375) with a slight difference from that of Hākim. Haythami said in *Al-Majma'* (9/322): Ahmad recorded it through two chains, one of them being this, while the other is in brief coming down from Ibrāhim bin Ashtar reporting Abu Dharr ؓ. The narrators of the first report are those of the trustworthy works. The two redactors of *Ibn Hishām* said, "If not for Ashtar, the chain of the second report would have been treated as *Hasan*. He is one of those whom Ibn Hibbān did not trust. See, *Ta'jilul-Manfa'ah*, p. 20.

Ibn Sa'd (4/4/232-234) too has a report similar to the narration of Ahmad which Dr. Sindi thought is *Hasan: Adh-Dhahabul-Masbuk*, pp. 307, 309.

In short, Sindi and the two verifiers of *Ibn Hishām* declared the story of the death as *Hasan*.

⁵³ *Muslim* (4/2129/H. 2769).

⁵⁴ *Muslim* (4/2121/H. 2769).

⁵⁵ *Al-Fath* (16/242). Ibn Ishāq's narration cannot be found in the current prints see Dr. Sindi: *Adh-Dhahabul-Masbuk*, p. 178.

nothing about it. I would tell myself that it was no matter of concern since I could prepare myself in a day, if I willed. The procrastination went on until the heat was really on and I hadn't done anything yet. I remained in that situation, until everyone left. Then I thought I would catch up a day or two later, but I didn't. I wish I had. But it was not destined that I should. (After the Prophet ﷺ had gone,) I would go out and it would pain me to see that no one was left in town but he who had a mark of hypocrisy on his face or was someone whom Allāh had excused because of women to look after.

"When I learnt that the Prophet ﷺ was returning from Tabuk, I was overtaken by various thoughts and began to consider lying to him to escape from his anger and even consulted my homefolk regarding this affair. Nevertheless, when I heard that the Prophet ﷺ was now close by, falsehood left me and I knew that I could only escape by speaking the truth. I went up to him and when I greeted him, he smiled the smile of an angry man. Then he said, 'Get closer.' I went up to him and sat down in front of him. He asked, 'What held you back? Had you not bought a mount?' I replied, 'O Messenger of Allāh. By Allāh, if someone else of the people were to be sitting before me, I could count on escaping his anger with an excuse, and I am astute in argument. But, by Allāh, you know that if I spoke out a lie today that would satisfy you, it is possible that Allāh will invoke in you anger against me. In contrast, if I spoke the truth, you might be displeased, but Allāh might forgive me. By Allāh, I had no excuse. I was never stronger and in easier circumstances than at the time I stayed behind.' The Messenger ﷺ said, 'As for this man, he spoke the truth. Now, rise up until Allāh decides about you.'

"So I got up. Some of the Banu Salamah men followed me in annoyance. They blamed me for not thinking up an excuse. I asked them if there was anyone else who was in the same situation. They said, 'Yes. Two more men have also admitted to what you admitted and they too have been given the same reply.' I asked them who they were. They named persons who had participated in the battle of Badr.⁶³ So, I decided I'd do nothing.

⁶³ Said Ibn Qaiyim in *Zādul-Ma'ād* (3/577): "This seems to be an illusion on the part of Zuhri, the narrator of this report. For, we do not find any of

says: "We accompanied the Prophet ﷺ in the Tabuk campaign in numbers exceeding 30,000.' Ibn Ishāq also confirms these numbers." Wāqidi⁵⁶ records Zayd bin Thābit also saying that there were 30,000 men in the army. According to a second version with him, "There were 30,000 men with the Prophet ﷺ, and 10,000 horses."⁵⁷ Abu Zur'ah Rāzi has the figure of 40,000.⁵⁸ Ibn Hajar⁵⁹ said, commenting on some of these reports, "It is possible that Ma'qal's report through Ka'b bin Mālik speaks of only horsemen." Abu Zur'ah Rāzi has also said that they were 70,000. Some scholars have tried to reconcile Abu Zur'ah's statement with that of Ibn Ishāq by saying that perhaps Abu Zur'ah counted the main army as well as the various attendants, whereas Ibn Ishāq only the main army.⁶⁰

The preferred opinion, and the most acceptable one, is that the army comprised 30,000 men. That was the opinion of biographers such as Ibn Ishāq, Wāqidi and Ibn Sa'd. Trustworthy narrations have nothing to say about the numbers.

The Story of Those Whose Case was deferred

Apart from the hypocrites and those who had good reasons to stay back, three of the pious Companions also remained behind. They were: Ka'b bin Mālik, Murārah bin Rabi', and Hilāl bin Umayyah the Wāqifi. They were overcome by the charms of city life and fell victims to procrastination. Ka'b bin Mālik has narrated his story in full that Bukhāri,⁶¹ Muslim⁶² and others preserved. It runs as follows:

"The fact is that when I stayed behind from the Tabuk expedition, I had never been stronger and wealthier... As for me, I would want to prepare myself as everyone of the Muslims, but do

⁵⁶ *Al-Maghāzi* (3/996) through a complete chain.

⁵⁷ *Al-Maghāzi* (3/1002), through a chain reaching up to his master, Ibn Sa'd (2/166) being originally a narration by Wāqidi.

⁵⁸ This was said by Ibn Hajar in *Al-Fath* (16/242).

⁵⁹ *Al-Fath* (16/242).

⁶⁰ See: *Tārīkh* of Ibn Abu Khaythamah, part fifty, p. 123.

⁶¹ *Al-Bukhāri/Al-Fath* (16/241-252/H. 4418).

⁶² *Muslim* (4/2120-2128/H. 2769).

"The Prophet ﷺ forbade anyone to speak to the three of us, so the people avoided us and betrayed demeanor that changed the world around me completely. We endured this for fifty nights. As for my companions, they felt humiliated and stayed at home. But I was younger and hardier and used to go about, attend to prayers with the Muslims and go around the markets. But no one spoke to me ever. I would go to the Messenger ﷺ, greet him while he sat with the people after the prayers, asking myself if his lips moved in reply or not. Then I would pray near him and steal a look. I found that when I was engaged in my prayers, he looked at me but when I paid him attention, he would turn away.

"One day, as I was walking through the Madinan market, a Nabati from the Syrian region who had come to town to sell food grains was saying, 'Can someone lead me to Ka'b bin Mālik?' The people led him to me. He handed me a letter from the ruler of Ghassān. I knew how to read and write. It said, 'We hear that your companion (meaning Muhammad ﷺ) has treated you badly. God has not meant you to be humiliated and lost. Come and join us. We will treat you most fairly.' I told myself that this too was a trial from Allāh. I threw the letter into the oven.

"Thus it went on for forty of fifty nights, when a messenger of the Messenger of Allāh arrived to say that I was to separate from my wife. I asked if I was to divorce her? He said, 'No. But don't go near her.' The other two were also sent similar orders. I told my wife, 'Go and live with your family until Allāh sends His command.' ... Ten more nights passed over us to make it fifty.

"One morning I offered my *Fajr* prayers on top of one of our (tribal) houses. Then, as I sat there very much in the state which Allāh had described as the earth having become narrow despite all

the biographers or war chroniclers who mentioned the names of these two among those who participated at Badr.

I might point out that Ibn Hajar mentioned in *Al-Isābah* (4/607) that Hilāl bin Umayyah participated in Badr. Further, according to *Sahih* reports, Marārah bin Rabi' also participated in the battle: *Al-Isābah* (4/396). However, it might also be pointed out that Ibn Hajar was neither a war chronicler nor a biographer.

its vastness, I suddenly heard the voice of a crier coming over the mountain saying, 'Good news, Ka'b bin Mālik.' I fell into prostration knowing that the relief had come.

"The Prophet ﷺ announced of the acceptance of repentance of the three of us in the morning prayers. People started pouring out to convey the good news. Some people went to the other two to announce the good news while a horseman galloped off to me. And a runner from Banu Salamah ran up towards me until he reached the mountain. His voice was faster than the horse. Then, as the crier announcing the good news appeared, I took off my outer garments and gave them to him in jubilation. By Allāh, I didn't have clothes other than them. (Perhaps he means good quality ones — *Translator*.) I borrowed two pieces of garments and set off for the Prophet ﷺ. On the way, streams of people met me to congratulate me on the acceptance of my repentance. I entered the mosque. The Prophet ﷺ was sitting there with people around him. I saluted the Prophet ﷺ. His face was shining with happiness. He said, 'Good news of a day better than any day since your mother gave birth to you.' I asked, 'Is the pardon from you, O Messenger of Allāh, or from Allāh?' He replied, 'Rather, from Allāh.'

"I said, 'As an act of penitence I should offer all my property as charity to Allāh and His Messenger.' He said, 'Hold back some of your property with you. That's better for you.' I also said, 'O Messenger of Allāh! Allāh saved me because of truthfulness. And, it is a part of my penitence that I should not speak but the truth the rest of my life.' And Allāh (ﷻ) revealed, 'As for the three ... until, 'and be of the truthful.' ... We were the three whose case was deferred as against those whose excuses the Prophet ﷺ accepted. They had sworn to him, and even sought their forgiveness, but as for us, our case was left pending, until Allāh Himself judged us. That is why Allāh said, 'As for the three that were deferred...' and not that 'the case of those who had stayed back from the expedition.' Our deferment was in contrast to those who swore (lies), sought (false) excuses and were forgiven."

According to a fuller narration of Ka'b, altogether 80 and odd men had stayed behind from this campaign. They sought excuses of the Prophet ﷺ, and he excused them, judging by their face value

and, entrusting their secrets to Allāh. He even prayed for their forgiveness. Wāqidi's reports also agree with the above figure. In addition, Wāqidi has said that apart from these, there were additional 82 men of the Bedouins belonging to Ghifār and other tribes, who had stayed behind. Further, 'Abdullah bin Ubaiy bin Salul and those who followed him were not counted in these figures. In fact, they were a large body. Also, Wāqidi,⁶⁴ Ibn Sa'd⁶⁵ and Ibn Ishāq⁶⁶ have recorded that Ibn Ubaiy went out with the Prophet ﷺ until they reached the Dhubāb mountain off Madinah. He was accompanied by his allies from the Jews and the hypocrites. It used to be said, 'Ibn Ubaiy's army is no smaller than that of the rest of the Muslim army.' However, as the Prophet ﷺ marched on, Ibn Ubaiy fell back along with his followers. But this part is not confirmed through authentic reports.

Those who remained behind had thought that their absence from such large numbers would not be noticed. However, the Prophet ﷺ knew the absence of some of those who had stayed back. For example, he asked Abu Ruhm Kulthum bin Husayn the Ghifāri about some of those that had stayed behind of the Aslam⁶⁷ and Ghifār tribes. And, when he had reached Tabuk, he inquired about Ka'b bin Mālik.⁶⁸

⁶⁴ *Al-Maghāzi* (3/995). However Wāqidi, despite his vast knowledge, was treated unreliable in *Hadith* matters.

⁶⁵ *At-Tabaqāt* (2/165) being a report of Wāqidi who was abandoned.

⁶⁶ *Ibn Hishām* (4/219) through a Disconnected (*Mursal*) report. He, Wāqidi and Ibn Sa'd reported this part in terms indicating some reservation indicating that perhaps it was not acceptable to them. And it is right of them to doubt the mention of the Jews in large numbers since this does not go well with the events that took place between Muslims and Jews. It is very unlikely that the Jews would be in such strength. It is another thing that the report is not reliable.

⁶⁷ A narration of Ibn Ishāq through a complete chain, being originally a report of Zuhri, although Ibn Ishāq did not clearly mention having heard from him. The chain has one called Ibn Akhi Abu Ruhm about whom Haythami said he didn't know who he was. See *Al-Majma'* (6/192). Also see: *Ibn Hishām* (4/234-236). It is also reported through Ma'mar via Zuhri, as in *Mawāriduz-Zamān* p. 418. Thus it gathers strength to become *Hasan li Ghairihi* as said Dr. Sindi in *Adh-Dhahabul-Masbuk*, p. 245.

⁶⁸ *Al-Bukhāri/Al-Fath* (16/244/H. 4418).

Muslims in Tabuk

It is reported that the Prophet ﷺ delivered a long sermon at Tabuk. Among other things, he said, "People. The most truthful of discourse is Allāh's Book. And the most reliable, the word of piety. The best of nations was that of Ibrāhim. The best of ways, those of Muhammad. The best talk, Allāh's remembrance. The best of narrations, this Qur'ān. And the best of deeds, the ideal ones. The worst of things, innovations. The best of guidance is the guidance of the Prophets. The best of deeds is that which is beneficial, the best of guidance is that which is followed, and the worst of blindness is the blindness of the heart..."⁶⁹

He sent Khālid bin Walid to Ukaydir of Dumatul-Jandal. They captured him and brought him to the Prophet ﷺ. He spared his life and ordered him to pay tribute.⁷⁰

The man was hunting cows outside his fort when he was captured. The Prophet ﷺ had already described to Khālid the fort, and that the Muslims would find Ukaydir there.⁷¹ The Muslims wondered at the rich shirt he was wearing which Khālid had got him relinquish and had sent it to the Prophet ﷺ. He said, "Are you wondering at this? By Him in Whose Hand is my life, Sa'd bin Mu'adh has a better handkerchief in Paradise than this."⁷²

⁶⁹ See it in Ahmad's *Al-Musnad* (3/37); Abu 'Ubayd: *Al-Amwāl*, pp. 255-256, and Ibn Kathir: *Al-Bidāyah wan-Nihāyah* (5/15-16). The chains of Ahmad and Abu 'Ubayd have someone called Abu Khattāb Misri, who was unidentified. Further the chain cited by Ibn Kathir has one called 'Abdul-'Aziz bin 'Imrān who had had been abandoned.

⁷⁰ A transmission of Abu Ishāq through-'Āsim-through-Anas as mentioned by Ibn Hajar in *Al-Isābah* (1/413) in the biography of Khālid bin Walid. This narration gathers strength from supportive elements. A supportive narrative is that of Ibn Ishāq that we have mentioned after this wherein Ibn Ishāq reported it through the same chain as did Abu Ishāq. And he was firm about having heard it himself. Thus the transmission becomes *Hasan*. See *Ibn Hishām* (4/232) who is another supporting reporter to Abu Ishāq's transmission.

⁷¹ A narration of Ibn Ishāq, once *Mu'allaq* and in detail—*Ibn Hishām* (4/231), and another time a complete chain but in brief through a *Hasan* chain—*Ibn Hishām* (4/232).

⁷² Ibn Ishāq narrated the story of his imprisonment through a Suspended

Trustworthy reports have it that Ukaydir offered a silken⁷³ garment as gift to the Prophet ﷺ. People were amazed by its quality. It was then that the Prophet ﷺ said the words above. So the garment was sent to him as a gift and was not taken as booty, as Ibn Ishāq's report says. This is strengthened by Abu Ya'la's dependable report that when Ukaydir presented himself to the Prophet ﷺ, he brought out a velvet garment that had been embroidered with gold. The Prophet ﷺ returned it to him. Ukaydir felt bad about his gift being rejected and so offered it once again. The Prophet ﷺ then said, "Give it to 'Umar..."⁷⁴ to the end of the *Hadith*. Bukhāri's version says that the Prophet ﷺ had not given it to 'Umar so that he could wear it himself. Accordingly, 'Umar sent it across to his pagan brother in Makkah.⁷⁵ 'Ali's version says that the Prophet ﷺ gave him a striped large shawl that he wore but the Prophet ﷺ disapproved of it and so he divided it between his women.⁷⁶

What can be deduced from various reports is that not one⁷⁷ but several garments were presented to the Prophet ﷺ and that the Prophet ﷺ and his Companions did not wear anything of silk, for

(*Mu'allaq*) chain—*Ibn Hishām* (4/231-232). He also reported the arrival of Ukaydir and the wonderment of the Muslims, as also he reported the Prophet's tradition in that regard all through a *Hasan* chain—*Ibn Hishām* (4/231-232). Ibn Lahiy'ah transmitted through Abul-Aswad from 'Urwah through a *Mursal* chain, but he did not mention in it the handkerchief of Sa'd. It goes with some variation. Tirmidhi also recorded it: *Sunan* (6/45/The Book of *Libās*/H. 1723). He did it through a chain other than that of Ibn Ishāq adding, "This is a reliable tradition." Nasa'i also transmitted by the same route and text in his *Sunan* (9/199/The Book of *Zināh*). His words are: "He sent a shirt of velvet embroidered with gold which he wore..." He did not mention it as the gift from Ukaydir. Also, Prophetic narrations contradict his act of wearing golden embroidered silk clothes. As for the Prophet's words regarding Sa'd's handkerchief, the *Shaykhayh* (Bukhāri and Muslim) have also recorded it, as in footnotes to follow.

⁷³ *Al-Bukhāri/Al-Fath* (14/275/H. 3802), *Muslim* (4/1916-1917/H. 2468, 2469).

⁷⁴ This was said by Ibn Hajar in *Al-Fath* (11/43/H. 2615), and reported by Dhahabi in *Al-Maghāzi*, p. 646.

⁷⁵ *Al-Bukhāri/Al-Fath* (11/40/H. 2612) and (11/45/H. 2619) the name of this brother is 'Uthmān bin Hākim, see Ibn Hajar: *Al-Fath* (11/45).

⁷⁶ *Al-Bukhāri/Al-Fath* (11/41/H. 2614).

⁷⁷ See this in *Al-Bukhāri/Al-Fath* (11/40/H. 2612).

this is unlawful to men as proven by trustworthy reports.

It is also reported that the Prophet ﷺ sent Khālid to Ukaydir with four hundred and twenty horsemen and that he brought back 800 prisoners, one thousand camels, four hundred coats of mail, and four hundred spears.⁷⁸

Bukhāri⁷⁹ has recorded that while the Prophet ﷺ was at Tabuk he also received a white mule as a gift from the ruler of Ayla. The Prophet ﷺ sent him back a cloak⁸⁰ and granted peace to him on tribute.

People of Jarba' and Adhruh also came up to him and offered tribute. He got a document written for them, which remained with them.⁸¹

One of those days at Tabuk, the Prophet ﷺ delayed his appearance for the dawn prayers for some reason. His Companions asked 'Abdur-Rahmān to lead in the prayers. The Prophet ﷺ came in when he had already begun, so he prayed behind Ibn 'Awf and completed the missed part of the prayer.⁸²

It is also reported that while in Tabuk the Prophet ﷺ sent Dihyah bin Khalifah Kalbi to Heraclius, and that Heraclius sent Tanukhi to investigate some of the signs of prophethood.⁸³ If this is true then it means Dihyah was sent twice.

⁷⁸ A transmission of Abu Lahiy'ah through Abul-Aswad, through 'Urwah, being Disconnected (*Mursal*) and Ibn Lahiy'ah was quite reliable. See Ibn Kathir: *Al-Bidāyah* (5/20).

⁷⁹ *Al-Bukhāri/Al-Fath* (12/254/H. 3161). And the name of the King of Aylah was Yuhannah bin Ru'bah as mentioned by the war chroniclers—see Ibn Ishāq *Ibn Hishām* (4/230-231), and *Al-Wāqidi* (3/1031).

⁸⁰ Ibn Hajar said in *Al-Fath* (12/254/explanation of H. 3161) that the one who put the cloak (on him) was the Prophet ﷺ.

⁸¹ Ibn Ishaq, *Suspended (Mu'allaq)*—*Ibn Hishām* (3/230).

⁸² *Muslim* (1/230-231/H. 274) who did not mention this was in Tabuk. It is others who said that it was in Tabuk. See e.g., Mālik's *Muwatta'* (1/157-158); Ahmad: *Al-Musnad* (3/293) and (4/244, 247, 249, 251); Abu Dāwud: *Sunan* (1/103-104/The Book of *Tahārah*/H. 149), *Ibn Sa'd* (3/128-129) through a trustworthy chain. It specifies the date and place of the incident which Ibn Sa'd asked his master Wāqidi who informed him that it was in Tabuk.

⁸³ Ahmad: *Al-Musnad* (1/203), (3/442), (4/74), (5/292). Ibn Kathir said in *Al-Bidāyah* (5/19): "This is an Unfamiliar (*Gharib*) kind of tradition, whose

Return to Madinah

The Prophet ﷺ did not encounter any resistance so he returned to Madinah after he had stayed in Tabuk for twenty nights.⁸⁴ On their way back the Muslims passed by Al-Hijr which was once the inhabitation of the Thamud. They had angered Allāh for the rejection of His Messenger, had slaughtered the camel miraculously produced by Sālih and were destroyed in consequence.⁸⁵ When the people tried to enter into their dwellings, the Prophet ﷺ prohibited them.⁸⁶ He told them, "Do not enter into the dwellings of a people who wronged themselves, lest you are struck by what they were struck, unless you go in crying." Then he prodded his camel and quickened the pace until he had crossed the valley. When they had alighted at Hijr some people had drawn water from its wells, and prepared dough for bread. He ordered them to feed the dough to the cattle and throw away the water. He allowed them that they draw water from the well at which Sālih's camel drank.⁸⁷

When the Companions complained to him of the fatigue visible on the camels because of the long distance, he prayed to Allāh. They were refreshed and began to travel back to Madinah at good gait.⁸⁸

Some of the hypocrites that had accompanied planned to assassinate him by pushing him down a narrow path on a cliff, at night. He got wind of their plot and got them cleared from his

chain is not untrustworthy and which only Imam Ahmad recorded." And Dr. Sindi said in *Adh-Dhahabul-Masbuk*, p. 328, said: "Its chain is Perfect (*Jaiyid*). It has Sa'd bin Abu Rāshid acceptable, 'Abdullah bin Khuthaym truthful, Yahya bin Sulaym truthful, and Ishāq bin 'Isa truthful.

⁸⁴ *Mawāriduz-Zamān* p. 415, through a trustworthy chain.

⁸⁵ *Al-Bukhāri/Al-Fath* (13/117-118/H. 3377), and *Muslim* (4/2285-2286/H. 2980).

⁸⁶ Ahmad: *Al-Musnad* (4/231). Ibn Kathir too brought it in *Al-Bidāyah* (5/13) commenting thereat that its chain is Good (*Hasan*) although it was not documented (by the leading *Hadith* chroniclers).

⁸⁷ *Al-Bukhāri/Al-Fath* (13/119/H. 3378-3379), *Muslim* (4/40/H. 2981).

⁸⁸ Ahmad: *Al-Musnad* (6/20) through a *Hasan* chain—*Mawāriduz-Zamān*, p. 418.

way.⁸⁹ When he arrived at Madinah, women and children came out to greet him.⁹⁰ They were singing:

The full moon has appeared on us

From the mountains of Wada'

Thanks is obligatory on us

*So long as a supplicator supplicates.*⁹¹

Entering into Madinah, the Prophet ﷺ first went into the mosque and offered two *Rak'ah* of prayer. Then he sat down and the hypocrites began streaming in offering excuses for not joining him. He accepted their excuses at their face value, sought their forgiveness from Allāh and left their secrets to Allāh.⁹² Then came the three of those whose case was deferred.

A Study of Some of the Verses that were revealed in Reference to Tabuk Expedition

Many Verses of *Surat At-Tawbah* were revealed in connection with this expedition. Some of them came down before the expedition, others while the Prophet ﷺ was on his way to Tabuk and some others after his return from there. They touched upon several aspects of the campaign, exposed the hypocrites, appreciated the efforts of the true *Mujāhidin* and announced the acceptance of the sincere repentants who had remained behind.

1. Allāh ﷻ said,

⁸⁹ Ahmad: *Al-Musnad* (5/390-391) through a *Hasan* chain. And the story is strengthened by what Muslim narrated (4/2144/H. 2779) as a report of Hudhayfah in their regard. It has also been recorded through two other routes, but weak. See Bayhaqi: *Dalā'il An-Nubuwwah* (5/256-259).

⁹⁰ *Al-Bukhāri/Al-Fath* (16/259/H. 4426-4427).

⁹¹ Ibn Hajar said in explanation of the two above reports (4426-4427): "We have been reported through an Interrupted (*Munqati'*) chain in the *Halabiyyāt* the words of the women when the Prophet ﷺ entered Madinah: 'The full moon as appeared on us...' It is said that this happened at the time he had arrived at Madinah after his emigration from Madinah. Another opinion is that they were said when he arrived from Tabuk."

⁹² *Al-Bukhāri/Al-Fath* (16/244-245/H. 4418), and *Muslim* (4/2123/H. 2769).

وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٩٧﴾

"If you asked them, they would say, 'We were only joking and playing.' Say, 'Were you joking with Allāh, His Verses and His Messenger?'"⁹⁷

Tabari⁹⁸ has recorded several opinions coming down from the earliest scholars about this Verse. One of the trustworthy reports coming from Ibn 'Umar ؓ says that someone said in an assembly in Tabuk: "We haven't ever seen reciters of this kind. They are most greedy of food, most lying of the tongue and, most cowardly when faced up with the enemy." Someone in the assembly protested saying, "You have lied. In fact, you are a hypocrite. I shall surely tell the Prophet about this." So, the incident was relayed to him and the Qur'ānic Verse was revealed. Ibn 'Umar said, "Then I saw the man holding the belt of the Prophet's beast, trying to steer clear of stone. He was saying, 'O Messenger of Allāh, we were only joking and playing,' and the Prophet ﷺ was saying, 'Were you joking about Allāh, His Verses and His Messenger? Do not offer excuses today, you have surely disbelieved after your faith.'"

Scholars have therefore deduced in the light of this Verse that a word of disbelief said jokingly is the same as that said in earnest. There is no difference in opinion between the scholars over this issue.⁹⁹

Allāh (ﷻ) also said in response to what the man said,

﴿لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾

"Do not offer excuses. You have surely disbelieved after your faith. Even if We forgive a party of you, We shall punish a party because they are criminals."¹⁰⁰

As for one who was referred to by the above Verse as forgiven,

⁹⁷ Surat At-Taubah: 65.

⁹⁸ Tafsir (14/333 report No. 16912), through a reliable chain.

⁹⁹ See, e.g., Ibn Jawzi: Zādul-Masir (3/464-465).

¹⁰⁰ Surat At-Taubah: 66.

﴿وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

"And (there are) others who admitted their sins. They mixed good deeds with evil ones. It is possible that Allāh will turn to them (in mercy). Surely, Allāh is Very Forgiving, Very Kind."⁹³

Tabari⁹⁴ said about this Verse: "Scholars have disagreed over the exact interpretation of this Verse. Some said that it was revealed in connection with ten men who had stayed back from the Tabuk campaign. Of them, one was Abu Lubābah. Seven of them bound themselves to the pillars in the Prophet's mosque at the time of the Prophet's return from Tabuk, as expiation for their sin. Others have said that it was revealed in connection with Abu Lubābah alone for the reason that he had not participated in the Tabuk campaign. Yet others have said that the allusion was to the Bedouins.

Tabari mentioned the name of everyone who gave his opinion about the Verse. But, according to Dr. Sindi's⁹⁵ research, none of the narratives are acceptable. Hence we find Tabari⁹⁶ saying, "The preferred opinion is that it came down in reference to everyone who admitted his sin in having stayed behind the Prophet ﷺ and not going out with him when he went to Tabuk to fight the Romans. It actually came in reference to a group of people, Abu Lubābah being one of them, since the words indicate that it was a group that had committed the error. This is following the reports of the biographers, historians and researchers that the reference is not but to a group which stayed away from the campaign ... one of them being Abu Lubābah. There is consensus of opinion among scholars over this issue.

2. Allāh (ﷻ) said,

﴿وَلِينَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ﴾

⁹³ Surat At-Taubah: 102.

⁹⁴ Tafsir (14/446-453/Shākir).

⁹⁵ Adh-Dhahabul-Masbuk, pp. 112-123.

⁹⁶ Tafsir (14/453/Shākir).

the correct opinion is that it was Mahshi bin Himyar Ashja'i because he disapproved of what he had heard.¹⁰¹

Some of the Miracles performed during Tabuk Journey

1. Once the Companions complained to the Prophet ﷺ about the fatigue of their riding beasts. He ordered them to pass by him at a narrow gorge. He began to blow on them saying, "O Allāh, make them carry in Your path. Surely, You carry forward the weak and strong, wet and dry, on land and water." The result was that they did not evince fatigue thereafter until they arrived at Madinah. The narrator, Fadālah bin 'Ubayd Ansāri said, "I understood the significance of the Prophet's words, 'weak and strong, wet and dry, on land and water' only when we went to Shām to fight the Romans. From there we climbed into a ship to fight the Romans in Cyprus. We understood the true significance of the words when we were in the middle of the sea and experienced what sea travellers have to go through."¹⁰²

2. Wāqidi has several narrations detailing the miracles that the Prophet ﷺ performed. But they are all weak reports, e.g., the python that came in the path of the believers in Tabuk,¹⁰³ or the miracle of water sprouting forth from the Prophet's fingers,¹⁰⁴ or increase in food quantity.¹⁰⁵

3. Suyuti has also reported several stories concerning the Prophet's miracles. But they too are all weak, e.g., coming down of the rains after the Prophet's supplications in Tabuk or his meeting with Prophet Ilyās.¹⁰⁶

All these narrations that have come down through weak

¹⁰¹ Being a transmission of Ibn Ishāq, Ibn Mundhir, Ibn Abu Hātim through Ka'b bin Mālik, through a *Hasan* chain as mentioned by Suyuti: *Ad-Durrul-Manthur* (3/254). For other explanations see Suyuti: *Ad-Durrul-Manthur*; Tabari: *Tafsir* (14/336-337), and Ibn Kathir: *Tafsir* (14/112).

¹⁰² Ahmad: *Al-Musnad* (6/20) through a *Hasan* chain.

¹⁰³ *Al-Maghāzi* (3/1008-1015) through a Fabricated (*Maudu'*) chain.

¹⁰⁴ *Ibid* (3/1040-1042).

¹⁰⁵ *Ibid* (3/1017-1018).

¹⁰⁶ *Al Khasā'isul-Kubra* (2/106, 109).

narrators in *Al-Wāqidi* and *Al-Suyuti* have, in any case been reported through trustworthy reporters also, which we have mentioned in other places of this work, except for the story about the Prophet ﷺ meeting with Prophet Ilyās or the story about the python. These have not been reported by trustworthy narrators.

Lessons, Rules, and Other Points

1. The Prophet's act of praying behind 'Abdur-Rahmān bin 'Awf was by way of showing honor to his Companions and an evidence to prove that a man of higher spiritual rank can pray behind a man of lower rank.
2. Mu'ādh bin Jabal asked the Prophet ﷺ while on the way back to Madinah about deeds that will usher one into Paradise. He answered that the testimony stood right at the top, prayers and charity were its pillars, and *Jihād* its apex.¹⁰⁷
3. The Prophet ﷺ used to combine his *Zuhr* and 'Asr prayers as well as *Maghrib* and 'Isha prayers.¹⁰⁸
4. The Prophet ﷺ was asked about what one was to keep before him while praying (*Sutrah*). He answered that it could be the size of a back-support used on a camel.¹⁰⁹
5. The Prophet ﷺ stayed at Tabuk for twenty days during which he shortened his prayers.¹¹⁰ Accordingly, the scholars have said that one might shorten his prayers for any number of days during a journey so long as he does not decide to take up residence. See note 17 below.
6. The Prophet ﷺ declared about carrion's skin: "To tan it is to cleanse it." This came out when he asked for water at a house in

¹⁰⁷ Ahmad: *Al-Musnad* (5/245-246) through a *Hasan* chain.

¹⁰⁸ Zurqāni: *Sharh Mawatta' Mālik* (2/55-58).

¹⁰⁹ Nasa'i: *Sunan* (2/62) through a trustworthy chain.

¹¹⁰ Haythami: *Mawāriduz-Zamān ila Zawā'id Ibn Hibbān*, p. 145, through a reliable chain.

Tabuk and it was brought to him in a leather bowl.¹¹¹

7. The Prophet ﷺ declared a man's front teeth unworthy of retaliation when someone clamped his teeth hard on another man's arm. The latter pulled his arm, and off came the teeth that had sunk in his arm.¹¹²
8. The possibility of boycotting a man for more than 3 days for a good Islamic reason, as did the Prophet ﷺ in case of the three who were deferred. They were boycotted for fifty days.
9. It is not right for anyone passing by a place whose inhabitants had been punished by Allāh to enter into it, nor should one encamp there. Rather, he should hurry away, covering his head with a cloth. He should not ever enter into such places but weeping, intending to draw a lesson. This is what the Prophet ﷺ did when passing by Hijr and instructed us to do the same. This is also what he did in the Muhassar Valley near Makkah, for that was the place where the Elephant and the people with it were destroyed.
10. It is allowed for a leader of the Muslims to disclose affairs of the state to the general public if its concealment could cause harm; as it is also allowed for him to conceal some other matters, or employ hints in accordance with the importance and need of the hour. In case of the Tabuk expedition, the Prophet ﷺ made public announcement of his intention.
11. When the leader of the Muslims makes a general call for *Jihād*, then it is obligatory on everyone to join. It is not necessary that the leader names everyone. This is a situation in which *Jihād* becomes obligatory on everyone. The second situation is when an enemy attacks and enters into the Muslim land, and the third, when someone comes along to discover that fighting between two groups – Muslims and their enemies – is actually going on.

¹¹¹ Abu Dāwud: *Sunan* (4/368-369/The Book of *Libās*/H. 4125) through a *Hasan* chain.

¹¹² *Al-Bukhāri/Al-Fath* (16/240/H. 4417), *Muslim* (3/1300-1301/H. 1673-1674).

12. *Jihād* implies participation with one's own wealth, and with one's own self. This is one of the opinions of Imam Ahmad. Ibn Qayyim said, "This is the truth, about which there is no doubt."
13. The Prophet's words to 'Uthmān ؓ, when he saw how generously he contributed, "Nothing will harm 'Uthmān after this," were very important words of praise. This praise works as an added factor along with others that he spoke about him, including the glad tidings he gave him of Paradise.
14. The one who cannot participate in *Jihād* or has a good reason for staying behind is himself required to look for means and prove in their absence that he could stay back, as it happened in case of those who went up to the Prophet ﷺ seeking mounts. When the Prophet ﷺ did not find anything to offer, they returned with tears in their eyes for the loss of opportunity to participate in *Jihād*.
15. The need for the leader to leave behind a deputy to look after the interests of the weak, women and children in his absence, as it was done in case of 'Ali ؓ. Such a person maybe one of the *Mujāhidin*. Ali's deputization was of a special kind. As for the deputization for other common affairs, that was entrusted to Muhammad bin Maslamah.
16. It is not allowable to drink from the wells of Thamud, use it for making dough, or for cleansing purposes. But the cattle can be given drink. That does not apply to the well of the Camel (of miraculous creation) which can be used for every purpose.
17. The Prophet ﷺ stayed in Tabuk for twenty days during which he shortened the prayers. He did not say to his followers that they were to offer prayers in their complete form after that period. Such staying, during the course of a journey, is part of the journey, no matter whether it gets longer or shorter, so long as the intention is not to take residence there. That was also the practice of Sa'd bin Abu Waqqās, Ibn 'Umar, Anas bin Mālik and 'Abdur-Rahmān bin 'Awf. According to Ibn Qaiyim that is the right opinion.¹¹³

¹¹³ See Ibn Qaiyim: *Zādul-Ma'ād* (3/558-565).

18. *Jihād* is conducted at four levels: (i) with the heart, as for example, of those who cannot participate for a good reason; the Prophet ﷺ said about them, "There are people in Madinah..." (ii) with the tongue; (iii) with one's wealth; (iv) with one's physical presence, as in a *Hadith* which says, "Fight against the pagans with your tongues, hearts and wealth."¹¹⁴
19. The permissibility to destroy and burn down places of sin as did the Prophet ﷺ with the mosque built for mischief.
20. The permissibility for a man to admit his shortcomings in his obedience of Allāh and His Messenger, as did Ka'b while describing the reasons he stayed away from Tabuk expedition.
21. The permissibility for a man to praise himself, if it is not out of pride or with the intention to make a material gain, as did Ka'b bin Mālik ؓ.
22. The fealty sworn at 'Aqabah before *Hijrah* had a very important place in the history of Islam. In fact Ka'b thought of it as more important and consequential than the victory at Badr.
23. It is not right of a leader to treat lightly the absence of some of his men from situations when they are required to be in. Rather, he might mention it to others so that the concerned men may repent, as did the Prophet ﷺ when he inquired about Ka'b during the Tabuk expedition.
24. The Prophet ﷺ used to accept the hypocrites on their face value, leaving their secrets to Allāh (ﷻ). This gives us the rule that we go by the apparent and not by what is concealed in the hearts as did the Prophet ﷺ with those who came up with lame excuses for having remained behind.

¹¹⁴ Documented by Abu Dāwud: *Sunan* (3/The Book of *Jihād*/H. 2504); Ahmad: *Al-Musnad* (3/124, 153); Nasa'i: *Sunan* (6/7/The Book of *Jihād*/H. 3098); Dārimi: *Sunan* (2/213/The Book of *Jihād*); Hākim: *Al-Mustadrak* (2/81) who declared it reliable with Dhahabi's approval and Ibn Hibbān: *Mawāriduz-Zamān* (H. 1618). The words of Ibn Hibbān are: "Fight the pagans with your hands and tongues."

25. Ka'b's prostration at hearing the voice of the good news harbinger, shows that this was a practice with the Companions. This is known as the prostration of thanks that is offered when one obtains a good thing or a favor of Allāh, or gets over a tribulation. Abu Bakr ؓ also prostrated himself when he received the news of the fall of Musaylimah the liar.¹¹⁵ So also, 'Ali ؓ fell into prostration when he found the corpse of Dhu Thudayyah among the Khawāriji¹¹⁶ insurgents. They were following the Prophet ﷺ in this regard who prostrated himself on several happy occasions. Abu Bakrah said, "Whenever the Prophet ﷺ received a good news, he offered a prostration to Allāh."¹¹⁷ For example, he prostrated himself when he received the good new of Hamdān accepting Islam on 'Ali's hand.¹¹⁸
26. The desirability of offering something in charity at the time one receives a good news, if one has sufficient means as did Ka'b who said he wished to give away in charity all his wealth. But the Prophet ﷺ restrained him and accepted only one-third. So he retained his share at Khayber.¹¹⁹
27. The legality of accepting tribute from the disbelievers. By this means they get their life and property protected. We have seen that the Romans dispersed when the Prophet ﷺ advanced on Tabuk and the Arab Christians came to him agreeing to pay tribute.

¹¹⁵ Recorded by Bayhaqi: *Sunan Al-Kubra* (2/271/The Book of *Salāt*).

¹¹⁶ Ahmad: *Al-Musnad* (2/848/Shākir). Shākir declared the chain reliable.

¹¹⁷ Abu Dāwud: *Sunan* (3/216/The Book of *Jihād*/H. 2774). Albāni said it is trustworthy, as in *Sahih Abu Dāwud*, No. 2479, Tirmidhi: *Sunan* (5/304/H. 1578) where he said, "Hasan-Gharib (Good & Unfamiliar)." See also Albāni's *Sahih Sunan Ibn Mājah* (1/233/The Book of *Salāt*/H. 1394) about which he said, "Hasan." Ibn Qayyim said in *Zādul-Ma'ād* (3/584) about these reports in connection with the prostration of thanks: "These are trustworthy reports that bear no defect."

¹¹⁸ *Al-Bukhāri/Al-Fath* (16/184/H. 4349). The story of 'Ali and Hamdān will come later in the twenty-seventh chapter.

¹¹⁹ Reported by Abu Dāwud: *Sunan* (3/614/The Book of *Iman wa Nudhur*/H. 3321) through a reliable chain. For more information see Ibn Qayyim: *Zādul-Ma'ād* (3/558-592) and Ibn Hajar: *Al-Fath* (16/251-254).

28. In Ka'b's action in dealing with Ghassān's letter and his comment thereat is a shining example for anyone who wishes to place his trust in Allāh. Tribulations always lead to strengthening of faith and deeper sincerity.
29. The Tabuk expedition dug Islamic power deep in the north of the Arabian Peninsula and prepared the grounds for the conquests of Syrian region for which the Prophet himself had, before his demise, prepared the first army, led by Usāmah bin Zayd ؓ. Abu Bakr ؓ carried on and executed the plans laid down by him. Abu Bakr in fact, furthered the efforts by sending armies to remote areas of Shām and Iraq. That led to the release of the people of those area from the chains of slavery to Roman and Persian tyranny, into Islamic freedom.

Delegations

When the Prophet ﷺ had subdued Makkah, returned triumphant from Tabuk, and the Thaqif tribe turned Muslim, Arab delegations started pouring in to him from all directions,¹ in such numbers that the ninth year came to be known as the Year of Delegations.² We have pointed out earlier that the first consequence of the Makkan fall was that the surrounding tribes who were waiting for the outcome of the struggle between the Muslims and the Quraysh began to enter into Islam.³

Bukhāri, Ibn Ishāq, Wāqidi, Ibn Sa'd and Bayhaqi have all given dates of the arrival of the delegates in the ninth year, in fact, from the time Makkah fell. This will become apparent to the reader when he studies the details of the delegates coming in from various directions. However, those scholars who penned down the events, did not attempt a comprehensive presentation. Ibn Kathir, therefore, took it upon himself to record what others hadn't, making use of several sources.⁴ Unfortunately, by now those sources are lost. I have, luckily, found those references mentioned in other books of history.

If we put together the reports speaking of delegations, we find

¹ See Ibn Ishāq, *Suspended (Mu'allaq) — Ibn Hishām* (4/273).

² *Ibn Hishām* (4/273) through an Interrupted (*Munqati'*) chain.

³ See it in its place in this book, where the major results of the conquest of Makkah are mentioned.

⁴ See Ibn Kathir: *Al-Bidāyah wan-Nihāyah* (5/46-47).

that the list goes above sixty. Shāmi has written about them in greater detail, taking the list to above a hundred. It is possible that those who mentioned shorter lists counted only the important ones, or, did not mention those that did not fit into the theme of their works.⁵ Ibn Sa'd is one of those who listed most. However, the problem with him, his mentor Wāqidi and Ibn Ishāq, is that they did not bother to mention the chain of narrators except in a few cases. Moreover those that they mention are not free of defects.

I shall mention the major delegations that came to the Prophet ﷺ without going into minor details, for that will lengthen this work. Abu Turāb Zāhiri has dedicated a whole useful volume to this project.⁶

The Muzaynah Delegation

They came to the Prophet ﷺ in Rajab of the fifth year AH.⁷ They were 400 in number. When they wished to depart, the Prophet ﷺ instructed 'Umar to provide them with (some foodstuff) for the journey. 'Umar said, "I have nothing except a few dates, which I do not think would be enough for these people by any means." The Prophet ﷺ insisted, "Go and provide them." When 'Umar went to his house, he was surprised to find a huge pile of dates inside. The Muzaynah people collected what they wanted and departed. Says Nu'mān bin Muqrin, the narrator, "I was the last one to leave the place. I turned back to look and found the pile as high as it had been before."⁸ Obviously, this was one of the miracles of the Prophet ﷺ.

⁵ See Abu Turāb Zāhiri: *Wufudul-Islām*, p. 8.

⁶ Ibid. The book is in 205 pages where the author mentions more than sixty delegations.

⁷ Ibn Sa'd: *Al-Tabaqātul-Kubra* (1/291) originally a transmission of Wāqidi which has Kathir bin 'Abdullah Muzani in its chain.

⁸ Ahmad: *Al-Musnad* (5/445). Its narrators are reliable and the chain Hasan. Apart from him others also documented it, see in this connection Bayhaqi: *Dalā'il An-Nubuwwah* (5/365-367) and compare between the narrations.

Banu Tamim Delegation

Bukhāri mentions their journey. *Surat Al-Hujurāt* also speaks of them, commenting on their coarse manner of greeting and talk, when they shouted the Prophet's name from beyond his quarters. They demanded that he come out, instead of asking for his permission to be allowed in, waxing proud.⁹

Ibn Ishāq¹⁰ gives us their names and what transpired between them on the one side, and the Prophet ﷺ, his poet Hassān, and his speaker Thabit bin Qays on the other. Their poet was Zibriqān bin Badr, and their speaker 'Utārid bin Hājib.

They had gone to the Prophet ﷺ early in the ninth year after Hijrah.¹¹

'Abdul-Qays Delegation

Bukhāri¹² narrates that when they arrived the Prophet ﷺ said, "Welcome to a people (that come) in unhumiliated and without regrets." They said, "O Messenger of Allāh, the pagans of Mudar are a barrier between you and us. So, we cannot see you except in the consecrated months. Therefore, tell us something that will usher us into Paradise, and to which we can bid others behind us." He replied, "I command you four things and prohibit four: Belief in Allāh. Do you know what is belief in Allāh? It is to testify that there is no deity save Allāh; establishment of regular prayers; paying the *Zakāt*; fasting Ramadān; and that you should pay up one-fifth of the spoils of war (to the state)." And then he forbade them to use four kinds of utensils, which they used for making wine.

What is apparent from the reports, as pointed out by Ibn

⁹ *Al-Bukhāri/Al-Fath* (16/206/H. 4365).

¹⁰ *Ibn Hishām* (4/274-283) *Suspended (Mu'allaq)*, see Ibn Shabbah: *Tārikhul-Madinah* (2/523).

¹¹ See Diyār Bakri: *Tārikhul-Khamis* (2/118-119) and see some other details about them at the point of the campaign of 'Uyaynah bin Hisn Fazāri to Banu 'Anbar.

¹² *Al-Fath* (16/208/H. 4368, 4369), *Muslim* (1/46-50/H. 17-18), *Al-Bayhaqi: Dalā'il An-Nubuwwah* (5/325/footnotes).

Hajar,¹³ is that actually two delegations of the 'Abdul-Qays had arrived separately: one of them before the fall of Makkah. That is why they said, "the pagans of Mudar are a barrier between you and us." This deputation had probably arrived either in the fifth year after *Hijrah* or earlier. They lived in the Bahrain province. It is said that it was the first town in which Friday prayers were established after that of the Prophet's mosque. This is evidenced by a *Hadith* of Bukhāri.¹⁴ The first deputation comprised thirteen men. It is these people who had asked about faith and what to avoid in drinks. Ashajj was one of the delegates. The Prophet ﷺ told him, "You have two qualities that Allāh loves: clemency and deliberateness." This is also reported by Muslim¹⁵ through Abu Sa'eed, and by Abu Dāwud¹⁶ through Umm Abān bint Wāzi', and she through her grandfather Zāri' who was one of the delegates. He said, "We began to hurry up to the Prophet as we got closer to Madinah so as to kiss his hand. But Ashajj – whose true name was Mundhir – delayed his coming until he had changed his clothes. When he came in, the Prophet ﷺ said, "You have two qualities..." Another report of Hud bin 'Abdullah bin Sa'd 'Asri says that he heard his grandfather Faridah 'Asri¹⁷ say, "While the Prophet was speaking to the people around him, he remarked, 'A caravan is about to arrive comprising men who are the best of the people of the east.'" 'Umar ؓ therefore went into the open to receive them. He gave them the good news, and came back in their company. They came up to the Prophet, ﷺ jumped down from their mounts and began to kiss his hand. Ashajj, however, did not show up until he had tied up his beast, got his and other people's luggage collected together, and came in walking at an easy pace. The Prophet ﷺ then remarked, "There are two qualities in you..."¹⁸

¹³ *Al-Fath* (16/207-208).

¹⁴ *Al-Fath* (16/208/H. 4371).

¹⁵ *Muslim* (1/46 49/H. 17-18).

¹⁶ He took it from Bayhaqi: *Dalā'il An-Nubuwwah* (5/327-328). The *Hadith* was also documented by Ahmad: *Al-Musnad* (4/206).

¹⁷ His life is detailed in Ibn Athir's *Usdul-Ghābah* (1/96 & 4/417).

¹⁸ Reported by Bayhaqi: *Dalā'il An-Nubuwwah* (5/326-327); Abu Ya'la and Tabarāni through a strong chain as mentioned by the redactor of *Dalā'il*

The second deputation arrived in the ninth year. At that time they were forty in number as reported by a *Hadith* of Abu Haywah Sunābihi. The report is by Ibn Mandah. One of their men was Jārud 'Abdi.¹⁹ Ibn Ishāq²⁰ gives us his story that he was originally a Christian who became a very good Muslim. That there were two delegations is supported by a report of Ibn Hibbān.²¹ In that report, the Prophet ﷺ said, "Why is it that I see your hue has altered?" This tells us that he had seen them earlier, before their colors had changed.

Banu Hanifah Deputation

Bukhāri²² reports through Ibn 'Abbās ؓ that Musaylimah the liar, accompanied by a great number of men of his tribe Banu Hanifah, had come to see the Prophet ﷺ. He was saying, "If Muhammad would allow me inherit power after him, I'll follow him." The Prophet ﷺ went out to see him with Thābit bin Qays in his company. He had a dried date branch in his hand. He stood before Musaylimah and his men and said, "If you asked me for this dried branch I wouldn't give you. And, you will not be able to avert Allāh's Will. You will be destroyed as you return. I wished only to tell you what I have been shown about you. Otherwise, here is Thābit bin Qays who will answer your questions." Then he left.

Ibn 'Abbās later asked Abū Hurayrah about the Prophet's words, "I wished only to tell you what I have been shown about you." He replied that the Prophet ﷺ had said, "While I was asleep, I

An-Nubuwwah. The *Hadith* was also reported by Ibn Kathir: *Al-Bidāyah* (5/55) who took it from Bayhaqi: *Dalā'il An-Nubuwwah*. Bukhāri recorded it in his *Adabul-Mufrad*, p. 205, doing it in detail. He also reported through another chain through a man belonging to the delegation of 'Abdul-Qays, whom he didn't name as noted by Ibn Hajar in *Al-Fath* (16/208).

¹⁹ Ibn Hajar: *Al-Fath* (16/207-208).

²⁰ *Ibn Hishām* (4/293-294) a Disconnected (*Mursal*) report through Hasan Basri. Ibn Ishāq did not name the person he heard from; Tabari: *Tārikh* (3/161-162). In his version Ibn Ishāq clearly stated whom he heard from. Thus, only the *Irsāl* of Hasan Basri that remains the weakness.

²¹ Ibn Hajar mentioned it in *Al-Fath* (16/208).

²² *Al-Fath* (16/213/H. 4373).

saw two golden bracelets that were bothering me. Then Allāh revealed unto me in my sleep that I should blow on them. They flew off as I blew on them. I interpreted them to be two liars that will raise their heads after me. One of them was Ansi and the other Musaylimah."²³

Musaylimah alighted into Bint Hārith quarters.²⁴ Her quarters had been prepared to receive him. This is what one understands from the reports of Bukhāri and Ibn Sa'd.²⁵ In fact, the narratives of Ibn Sa'd,²⁶ Wāqidi²⁷ and Ibn Ishāq²⁸ suggest that she used to help him in the detention of the slaves.

As for the report dealing with Musaylimah's letter to the Prophet ﷺ, you might refer to the chapter on "The Prophet's letters" that follows in this book. Bayhaqi,²⁹ Dhahabi,³⁰ and Abu Turāb³¹ have collected together all the reports in this connection from a variety of sources.

The Najrān Delegation

It is proven by trustworthy reports that two leaders of the Najran area came to the Prophet ﷺ to enter into a *Mubāhalah* (mutual invocation of curse) on the liar.³² But one of them told the

²³ *Al-Fath* (16/213/H. 4374, 4375). See the whole story in *Tārikhul-Madinah* (2/523) by Ibn Shabbah through a weak chain of transmission, however, it has basis in *Sahih* reports.

²⁴ *Al-Bukhāri/Al-Fath* (16/215/H. 4378).

²⁵ *At-Tabaqāt* (1/299, 300, 315, 216, 324, 331, 338, 344, 346).

²⁶ *At-Tabaqāt* (2/161), (7/102).

²⁷ *Al-Maghāzi*, pp. (2/512). This report further informs us that Banu Qurayzah were held in the quarters of Harith's daughter from where they were taken to execution.

²⁸ *Ibn Hishām* (3/333) through a Suspended (*Mu'allaq*) chain. He mentioned that Banu Qurayzah were detained in her house before being executed.

²⁹ *Dalā'il An-Nubuwwah* (5/330-335).

³⁰ *Al-Maghāzi*, pp. 682-686.

³¹ *Wufudul-Islam*, pp. 34-48.

³² *Mubāhalah* (invocation of mutual curse) has been mentioned in the following Verse: "Say: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves then we pray and invoke (sincerely)

other, "Don't do it. If he is a Prophet we and our progeny will be destroyed." So they told the Prophet ﷺ, "We yield to your demand, so send us a trusted man; and," they emphasized, "don't send but a trustworthy person." He replied, "I shall send you someone trustworthy to a word." His Companions began to look up (hoping to be selected). He said, "Rise, O Abu 'Ubaydah bin Jarrāh." When he got up, the Prophet ﷺ said, "This is the *Amin* (trustworthy) of this community."³³ So, Abu 'Ubaydah went with them to judge in affairs in which they were disagreeing between themselves.³⁴ Ibn Ishāq³⁵ also recounts the story of the Najrān deputation. That report says that they sent a delegation while the Prophet ﷺ was still in Makkah. They were twenty or so in number. Ibn Ishāq has a second report that specifies that another deputation of sixty riders came to him in Madinah, fourteen of whom were of noble stock and of the fourteen, three were leaders whose decisions mattered. One of them was the 'Āqib, the chief of the delegation. He was an experienced man and was always consulted in affairs of importance, without whose consultation no opinion held water. His name was 'Abdul-Masih. The second man called as *Sayyid* was heading the delegation. He was also responsible for journey affairs. His name was Ayham. The third was Abu Hārithah bin 'Alqamah. He was the bishop, scholar and in charge of their religious schools. Ibn Ishāq gives the names of the rest of the fourteen.

Bayhaqi,³⁶ Dhahabi³⁷ and Ibn Hajar³⁸ report through Ibn Ishāq,

the curse of Allāh upon those who lie." *Surat Āl 'Imrān*: 61.

³³ *Al-Bukhāri/Al-Fath* (16/218/H. 4380, 4381), *Muslim* (4/1822/H. 2420) in brief.

³⁴ Ibn Ishāq, as a transmission of Muhammad bin Ja'far, Interrupted (*Munqati'*)—*Ibn Hishām* (2/266).

³⁵ *Ibn Hishām* (2/36, 245-257) Suspended (*Mu'allaq*) and in detail.

³⁶ *Dalā'il An-Nubuwwah* (5/382-383).

³⁷ *Al-Maghāzi*, pp. 695-696. His version carries Buraydah bin Sufyān in its chain who was not too strong. Also he carried Shiite taint as noted by Ibn Hajar in *At-Taqrīb*, p. 121. There is another person in that chain, Ibn Baylamāni (Muhammad bin 'Abdur-Rahmān), who was weak. In fact, Ibn 'Adi and Ibn Hibbān accused him (of lies).

³⁸ *Al-Isābah* (3/292) where it is mentioned that they were seventy in number including twenty-four of their chiefs.

with Kurz bin 'Alqamah as the narrator. Their report says that their noblemen were twenty-four in number and not fourteen, as in *Ibn Hishām*.

Ibn Sa'd³⁹ added: The Prophet ﷺ initially wrote to them and in response fourteen of their noblemen traveled to him. He recited the Qur'ān and invited them to Islam. They declined. So he invited them to mutual invocation of curse. They returned to their camps. Later, the two chiefs 'Āqib and Sayyid returned to tell him, "We shall not answer your challenge to a mutual invocation of curse, but rather shall yield to your demands." And the two embraced Islam.

A Disconnected (*Mursal*) report preserved by Ibn Abu Shaybah says that the Prophet ﷺ said, "A messenger came to me (from Allāh) and told me that if the people of Najrān accept the invitation to mutual invocation of curse,⁴⁰ they will be destroyed." Yunus⁴¹ bin Bukayr's collection has a report which says that they surrendered on: two thousand cloaks, (one thousand in Rajab and another thousand in Safar), and with every cloak a piece of silver. He also gives the details of the document that he got written between them. This narration says that the Prophet ﷺ wrote to the people of Najrān, inviting them to Islam. If they declined, then pay the tribute. And if they declined to pay, then war. They got scared and assembled themselves to consult over the issue. They agreed to send Shurahbil bin Wadā'ah Hamdāni, 'Abdullah bin Shurahbil Asbahi, and Sābir bin Fayd Hārithi. They were to collect news about

³⁹ *At-Tabaqāt* (1/357-358) through a weak chain for there occurs in the chain Muhammad bin 'Ali Qurayshi, who was truthful, and Abu Ma'shar Sindi who was weak (*At-Taqrīb*, pp. 497, 559). But it gains strength from other supporting transmissions and the fact that the story of the delegation itself is in *Sahih* collections.

⁴⁰ Ibn Hajar: *Al-Fath* (16/218). See Ibn Shabbah: *Tārikhul-Madinah* (2/580-583) in brief, being a Disconnected (*Mursal*) report of Sha'bi through a chain whose narrators are all reliable.

⁴¹ Bayhaqi: *Dalā'il An-Nubuwwah* (5/385-391) in a lengthy form. But its chain is weak because of the unknowability of Salamah bin Yasu' and narrators above him. See Ibn Kathir: *Al-Bidāyah* (5/60-64) and Ibn Kathir: *Tafsir* (2/43), where he attributed it to Bayhaqi commenting, "It suffers some unfamiliarity."

the Prophet ﷺ. When they came into Madinah, they changed their dresses, putting on cloaks that dragged behind them, and decorated themselves with golden rings. When they presented themselves to the Prophet ﷺ and greeted him, he did not answer them. They tried to talk to him the whole day but he would not talk to them. They consulted with 'Uthmān and Ibn 'Awf. The two consulted 'Ali. He advised that they remove their rich cloaks and golden rings and put on ordinary clothes. They did that. When they went to him again and greeted him, he answered their greetings and entered into a conversation with them. They asked him what he thought of Jesus. He said he would reply to them about him the next day. By the next day Verses 59-61 of *Āl 'Imrān* were revealed. They said:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ . . . تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ . . .﴾

"The likeness of 'Isa in Allāh's sight is similar to that of Adam whom He made out of dust and then said unto him: 'Be', and He was. The truth is from your Lord, therefore be not of the doubters. Hence, whoso disputes with you over him (O Muhammad), after the truth has come to you, tell (them): 'Come. Let us gather together our sons and your sons, our women and your women, and ourselves and yourselves and then pray and lay the curse of Allāh on those who lie.'"

So, the Prophet ﷺ invited them to mutual invocation of curse, and they agreed.

The next day the Prophet ﷺ came out with Hasan, Husayn and Fatimāh for mutual invocation of curse. But fear got the better of Shurahbil. The three then agreed to let the Prophet ﷺ decide about them. The Prophet ﷺ went back. On the next day they went up to him and he wrote a document for them. It said that they were to pay as tribute a thousand cloaks every Rajab and another thousand every Safar. He also mentioned other conditions. They took the document and returned to Najrān. When they handed over the document to the bishop, there happened to be with him his brother from the mother's side Bishr bin Mu'āwiyah. His surname was Abu 'Alqamah. As the bishop was reading the letter, while both he and his brother were moving on their mounts, Abu 'Alqamah's mount stumbled. Abu 'Alqamah cursed the Prophet, except that he did not

use his name explicitly. The bishop protested saying, "Are you cursing a Messenger of Allāh?" Bishr said, "By God, I shall not unbridle my mount until I have presented myself to the Messenger of Allāh." He immediately turned his camel in the direction of Madinah. The bishop tried to prevent his journey that by words he had said, he had only meant to deceive the Arabs. But Bishr would not listen to him. He went to the Prophet ﷺ, embraced Islam and died a martyr later. It is after that the bishop came to the Prophet ﷺ along with the *Sayyid* and the 'Āqib. They listened to the Qur'ān and returned with the document which promised peace to the Najrān people if they proved sincere in response.⁴² These details are reported in trustworthy works also.

It is also established that the Prophet ﷺ sent them Mughirah bin Shu'bah. When he was with them they asked him, "Do you recite the Qur'ān which says, 'O sister of Harūn and Musa' while the two appeared several centuries before 'Isa?" When Mughirah returned, he asked the Prophet ﷺ about it. He answered, "They used to name their children after the names of their Prophets and righteous men of the past."⁴³

The Ash'ari Deputation

A *Sahih* report coming through Abu Musa Ash'ari says that when they came to know of the Prophet's advent, a delegation came out of Yemen. It included himself and two of his (Abu Musa's) brothers, he being the youngest. The other two brothers were Abu Burdah and Abu Ruhm. All in all the delegation comprised fifty-three or fifty-five men. They mounted a boat but the winds took them to the Abyssinian coast. They were with Ja'far bin Abu Tālib and others when the latter were asked to appear in the court of

⁴² *Al-Bayhaqi: Dalā'il An-Nubuwwah* (5/385-391). Ibn Kathir quoted it from *Al-Bidāyah* (5/61-64). The report of the arrival of the bishop, the chief of the delegate, and the organizer was reported by Ibn Ishāq once Suspended (*Mu'allaq*) and a second time Disconnected (*Mursal*) as a tradition of Muhammad bin Ja'far. See *Ibn Hishām* (2/265-266).

⁴³ *Muslim* (3/1684/H. 2135), Albāni: *Sahih At-Tirmidhi* (3/74/H. 3377) where he treated it as *Hasan*.

Najāshi. Later, Ja'far and others asked them to stay on since it was the Prophet ﷺ who had sent the earlier party and had instructed them to stay put. So, this new party also stayed with them, until they all returned together, joining the Prophet ﷺ at Khayber. The Prophet ﷺ gave them shares in its booty.⁴⁴

The Two Himyar Delegations from Yemen

Ibn Hajar⁴⁵ has stated that he found in Ibn Shāhin's book a report coming through Iyās bin 'Umayr the Himyari, that he was one of the delegates that traveled up to the Prophet ﷺ. When they saw him they said, "We have come to you to learn religion. So, we ask you about the beginning of this affair." He replied, "Allāh was there (in the beginning) and nothing else was there other than Him. His 'Arsh was then on water. Then He created the Pen and said, 'Write all that there is going to be.' Then He created the heavens and the earth and all that is in between, and assumed *Istawa'* on His 'Arsh."

This is the same Himyar deputation which was mentioned in the *Hadith* works. It is reported that some men of Banu Tamim went up to the Prophet ﷺ. He told them, "Good news to you O Banu Tamim." They said, "Now that you have given us good news, give us (something material)." The Prophet's countenance altered. Then appeared the people of Yemen. The Prophet ﷺ told them, "Accept the good news. Banu Tamim didn't accept it." They said, "We accept, O Messenger of Allāh."⁴⁶

That was in the 9th year after *Hijrah*.⁴⁷

⁴⁴ *Al-Bukhāri/Al-Fath* (12/222-223/H. 3136) and see Ibn Hajar: *Al-Fath* (16/222), who treated the opinion of those as weak who thought they went to the Prophet ﷺ at Makkah before *Hijrah*; *Muslim* (4/1946/H. 2502) and others.

⁴⁵ *Al-Fath* (16/222) and (13/5-6) where a part of the *Hadith* was transmitted. The whole *Hadith* can be found in *Al-Isābah* (3/544) under the biography of Nafi' bin Zayd Himyari where he added that the chain has several unknown transmitters.

⁴⁶ *Al-Bukhāri/Al-Fath* (16/223/H. 4386).

⁴⁷ See Ibn Hajar: *Al-Fath* (16/222).

The Tay' Deputation

They came to the Prophet ﷺ in the company of Zayd Khayl whom the Prophet ﷺ named Zayd Khayr. He was their leader. They embraced Islam wholeheartedly. The Prophet ﷺ gave a piece of land to Zayd, and handed over a document to that effect. However, he died of fever during his return journey; and his wife burned down the letter that was with him after his death, out of ignorance.⁴⁸

Banu 'Āmir Deputation

Hadith reports tell us that 'Āmir bin Tufayl went up to the Prophet ﷺ and said, "I will allow you a choice between three things: You shall have the city people, and I the desert nomads. Or, I shall be your successor after you. Or, I shall raid you with a thousand camels and a thousand horses." He was struck with a boil in the house of a woman he was staying with. He remarked, "A boil, like the boil of a camel's hump, in the house of a woman of such and such a tribe? Bring me my horse." He mounted the horse and died on it.⁴⁹

Ahmad⁵⁰ and Abu Dāwud⁵¹ have recorded through Mutarrif bin 'Abdullah, and he from his father that he said, "I went along with the Banu 'Āmir deputation to the Prophet ﷺ. We said, "You are our lord." He replied, "Allāh is the Lord, Most High." We said, "The best of us and the greatest amongst us." He replied, "Be deliberate with your words, or at least with some of them, and let not Satan take you for a ride."

Tabrāni⁵² reported in his *Kabir* through Ibn 'Abbās ؓ that

⁴⁸ Ibn Ishāq, *Suspended (Mu'allaq)-Ibn Hishām* (4/296-297), *Ibn Sa'd* (1/321).

⁴⁹ *Al-Bukhārī/Al-Fath* (15/268/H. 4091). Ibn Hajar said in *Al-Fath* (15/269): Tabarāni stated the lineage of the woman through a report coming from Sahl bin Sa'd who said, "A woman of the Salul clan."

⁵⁰ *Al-Musnad* (4/25).

⁵¹ *Sunan*: (5/154/The Book of *Adab*/H. 4806). The chain of Ahmad and Abu Dāwud is reliable as the verifier of *Zādul-Ma'ād* said (3/603). See the *Hadith* in Bayhaqi: *Dalā'il An-Nubuwwah* (5/318) there being a transmission of Yazid bin 'Abdullah bin 'Ala'.

⁵² Ibn Kathir: *Tārikh (Al-Bidāyah wan-Nihāyah)* (5/68-69), and the *Tafsir* (4/

Arbad bin Qays bin Jaz' and 'Āmir bin Tufayl went to see the Prophet ﷺ. As they entered, they found him sitting. They sat down before him and Ibn Tufayl began to say, "What will you give me if I embraced Islam?" He replied, "You shall have what the Muslims have and upon you will be what is upon the Muslims." 'Āmir asked, "Will you name me your successor, if I became a Muslim?" He replied, "That is something neither for you nor for your people. But, I could give you a few horses." He said, "I am already surrounded by the horses of the people of Najd. Let me have the desert dwellers and you shall have the city dwellers." The Prophet ﷺ said no. When he got up he said, "By Allāh, I shall fill the place with horses and men against you." The Prophet ﷺ replied, "Allāh will prevent you." Thereafter, Ibn Tufayl and Arbad decided among themselves to kill the Prophet ﷺ treacherously. The plan was that Ibn Tufayl should distract the Prophet ﷺ through a conversation while Arbad would strike. Thereafter, the affair would be decided by blood money since the people would not like to fight. But Allāh (ﷻ) saved the Prophet ﷺ as Arbad could not act as planned. Allāh destroyed 'Āmir with a boil and Arbad with a thunderbolt. Allāh revealed,

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ﴾ - إلى قوله - ﴿لَهُ مَعْقَبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ﴾ يعني محمدا، و ﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ﴾ الآيات.

"Allāh knows what every female bears, what the wombs fall short of or exceed, and everything with Him is in a (well-defined) measure. Knower of the Unseen and the visible, the Great, the Exalted. Equal unto Him of you is he who conceals his speech and he who pronounces it, whether he lies concealed by the night or walks forth freely by the day. For him there are successive

366-367). The chain has 'Abdul-'Aziz bin 'Imrān in it who had been abandoned. (We know that the death of Ibn Tufayl in plague is proven by trustworthy reports.) This story was also reported by Ibn Ishāq through a *Suspended (Mu'allaq)* chain. *Ibn Hishām* (4/286) mentioned the reason behind the revelation of these Verses using the same chain as of Tabarāni but he kept it *Suspended* failing to mention who was above Zayd bin Aslam.

(angels), before him and behind him, guarding over him by Allāh's command. Verily, Allāh changes not what is with a people until they change what is in their selves. When Allāh intends evil for a people, there is no turning it back, and they do not have besides Him a protector. It is He who shows you the lightning, driving in fear and evoking hope; and generates the heavy clouds. The thunder extols His glory, and (so do) the angels in awe of Him. He sends the thunderbolts and strikes therewith whom He wills, while they are disputing about Allāh. And He is Mighty in power."⁵³

Banu 'Āmir sent another delegation headed by 'Āmir bin Mālik, nicknamed *Mulā'ibul-Asinnah*. The Prophet ﷺ invited him to Islam. He neither accepted nor declined, but said, "O Messenger of Allāh. If you send a group of your Companions to the people of Najd to invite them to Islam, I believe the response will be good." That resulted in the Bī'r Ma'unah incident discussed earlier in this work in detail.

It is also reported that 'Āmir bin Mālik sent someone to the Prophet ﷺ seeking some medication. The Prophet ﷺ sent him some honey.⁵⁴ Ibn Shabbah⁵⁵ has narrated that he came down to the Prophet ﷺ in the company of twenty-five riders of Banu Ja'far and Banu Bakr. One of them was Dahhāk bin Sufyān the Kilābi. The Prophet ﷺ appointed Dahhāk as their leader, retaining 'Āmir as the leader of the Banu Ja'far. He also instructed Dahhāk to treat 'Āmir well. This leads us to believe that ultimately 'Āmir went to see the Prophet ﷺ as a Muslim. Ibn Hajar⁵⁶ seems to be inclined to believe that *Mulā'ibul-Asinnah* was in fact a Companion.

⁵³ *Surat Ar-Ra'd*: 8-13.

⁵⁴ Ibn Hajar: *Al-Isābah* (2/258) who attributed it to Ibn 'Arabi in his *Mu'jam* and Ibn Mandah as well as Baghawi adding that Baghawi traced it through a reliable chain.

⁵⁵ *Tārikhul-Madinah Al-Munawarah* (2/597-598) being a transmission of Ibn Ishāq through his masters in the Banu 'Āmir. Thus the report is *Interrupted (Munqati')*.

⁵⁶ *Al-Isābah* (2/258) biography of 'Āmir bin Mālik. See Ibn Hajar's discussion over this matter.

The Judhām Deputation

Rifā'ah bin Zayd Judhāmi came to the Prophet ﷺ along with ten men of his tribe during the peace-treaty period between Hodaybiyah and Khayber. He embraced Islam and became a good Muslim. He gifted a slave to the Prophet ﷺ. The Prophet ﷺ wrote a document for him and sent him back to his people. He invited his people to Islam and they became Muslims.⁵⁷

Banu Sa'd bin Bakr's Deputation

Banu Sa'd bin Bakr sent Dimām bin Tha'labah to the Prophet ﷺ. He alighted from his camel right at the door of the mosque and tied it there. As he entered, he found the Prophet ﷺ sitting in with a few Companions. He began to ask about the pillars of Islam that he had heard of. He abjured him at every question to speak out in the name of Allāh. The Prophet ﷺ replied in the words he demanded. When the questioning was over, he pronounced the two testimonies and embraced Islam. Then he returned to his camel and headed straight to his people. He told them about Islam and invited them to become Muslims, denouncing Lāt and 'Uzza. They all became Muslims. Ibn 'Abbās ﷺ remarked, "We never heard of a leader of a delegation better than Dimām bin Tha'labah."⁵⁸

⁵⁷ Ibn Ishāq, *Suspended (Mu'allaq)*—*Ibn Hishām* (4/322-323); Ibn Hajar: *Al-Isābah* (3/441) presenting a *Hadith* of Ibn Ishāq as a narration of 'Umayr bin Ma'bad, son of so-and-so, the Judhāmi, he from his father; *Ibn Sa'd* (1/354) originally a report of Wāqidi; Ibn Hajar: *Al-Fath* (16/72); Ibn Mandah through Humayd bin Rumān. See also Ibn Hajar: *Al-Isābah* (1/518); Umawi and Mahāmili as quoted by Ibn Hajar in *Al-Isābah* (3/441-442); Tabarāni in complete as well as abridged forms through Ibn Ishāq. The complete version has several unknown transmitters as mentioned by Haythami in *Majma'uz-Zawā'id* (5/309-310). What strengthens the report is the *Hadith* of the *Sahihayn* that Rifā'ah bin Zayd gifted a black slave named Mid'am. The killing in the Wādi Al-Qura is mentioned to have happened when the Prophet ﷺ was returning from Khyber as in trustworthy reports.

⁵⁸ Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/291-293). Ahmad also reported through him in his *Musnad*, *Al-Fathur-Rabbāni*: (21/208-209). Ibn Kathir also reported it through other than Ibn Ishāq: *Al-Bidāyah wan-*

The context also tells us that he returned to his people before the fall of Makkah. For, as we know, 'Uzza was destroyed by Khālid after the fall of Makkah.⁵⁹

His story also tells us that the Islamic message was well spread among the Arab tribes. Dimām had not gone to learn the five pillars of Islam. He had gone to get confirmation. That is why he asked questions one after another, in proper order, without any break. This meant he had learnt well the five pillars before coming.

The Daws Deputation and the Story of Tufayl bin 'Amr

Ibn Ishāq⁶⁰ reported that Tufayl bin 'Amr Dawsī visited Makkah while the Prophet ﷺ was still there. A few of the Quraysh went up to him—for he was a renounced poet—in their efforts not to let him hear the Prophet ﷺ. They proffered so many reasons that finally he was convinced that he should better avoid hearing him. So he stuffed his ears with cotton before going up to the Grand Mosque. He stood somewhere close to the Prophet ﷺ and Allāh (ﷻ) had decided that he should hear some words from him. When he overheard a few words he told himself that after all since he himself was a renowned poet, he was in a good position to judge between good and bad literary productions. So he hung along until the Prophet ﷺ began to retreat. He followed his footsteps to his house, entered into it and told him all that had happened. He heard the Prophet's message and became a Muslim. He asked the Prophet ﷺ to give him something as a sign that he could use in his efforts to

Nihayah (5/70-72) as did Hākim: *Al-Mustadrak* (3/54-55) and Ibn Shabbah: *Tārikhul-Madinah* (2/521), Ibn Athir: *Usdul-Ghābah*, Bayhaqi: *Dalā'il An-Nubuwwah* (5/374-377), Ibn Sa'd (1/299), Ibn Mājah: *Sahih Ibn Mājah-Albāni* (1/235-236/H. 1402) which Albāni declared trustworthy in *Sahih Abu Dāwud* (504).

⁵⁹ This was said by Ibn Kathir in *Al-Bidāyah wan-Nihāyah* (5/70).

⁶⁰ See *Ibn Hishām* (2/25-29) Suspended (*Mu'allaq*). The two verifiers of the *Dalā'il* of Abu Nu'aym said (1/238): "Ibn Ishāq completed the chain as in certain copies of *Al-Maghāzi*, doing it through Sālih bin Kaysān through Tufayl bin 'Amr, which is in all other copies without a chain." And, until now we have not been able to discover it through his chain in order to make a decision.

spread Islam in his tribesmen. So Allāh made the tip of his whip emanate light. When he returned, the first to believe in him were his parents. The Daws tribe itself delayed their decision. So he returned to the Prophet ﷺ and asked him to pray for the destruction of his tribe. But the Prophet ﷺ said, "O Allāh, guide the Daws people." Then he told him, "Return to your tribe, invite them to Islam, and be soft with them." So he returned and began to preach. He continued from that time on, until after the battle of the Ditch. Then he collected together those of his tribesmen who had embraced Islam and went up to the Prophet ﷺ. He was then at Khayber. They were between seventy and eighty families. When they arrived at Khayber, the Prophet ﷺ gave them share in its booty.⁶¹ He remained with the Prophet ﷺ until the time Makkah fell when he requested that he be sent to Dhul-Kaffayn for the destruction of its idol 'Amr bin Hamamah. He burned⁶² it down as he reached the place.

The report in words, "O Allāh, guide the Daws people," is in *Sahih* books of Bukhāri and Muslim.⁶³ Muslim's⁶⁴ report confirms that Tufayl had first gone to see the Prophet ﷺ when he was in Makkah. According to that report, narrated by Jābir ؓ, when Tufayl met the Prophet ﷺ he told him, "O Messenger of Allāh. Do you wish to take refuge in a strong fort?" He meant the Daws fort. But the Prophet ﷺ refused because he knew this was in *Ansār's* share.

⁶¹ This was mentioned before when talking about dividing the spoils of Khayber expedition.

⁶² This was mentioned before when dealing with campaigns between Tā'if and Tabuk—chapter 24.

⁶³ *Al-Bukhāri/Al-Fath* (16/227/H. 4392) with the following words: "Tufayl bin 'Amr came to the Prophet ﷺ and said, "Daws community have perished as they disobeyed and refused to accept Islam. So invoke Allāh against them." But the Prophet ﷺ said, "O Allāh! Guide the Daws people and bring them (in the fold of Islam)" — *Muslim* (4/1957/H. 2524) wherein "Daws have disbelieved and refused" ... at which it was said, "Daws are destroyed." This *Hadith* was also reported by Ahmad: *Al-Musnad* (13/39/H. 7313/Shākir), where Shākir thought it reliable. Ibn Kathir said in *Al-Bidāyah* (2/110): "Its chain is strong but the collectors did not document it." This shows that the narration as it came from Ibn Ishāq has a basis. This is also strengthened by the reliable reports about their visit to the Prophet ﷺ when he was at Khyber.

⁶⁴ *Sahih Muslim* (1/108-109/H. 116).

When he emigrated to Madinah, Tufayl also emigrated along with some of his tribesmen.

Farwah bin Musayk Murādi's Delegation

Biographers have long reports concerning the delegation led by Farwah bin Musayk Murādi. He abandoned the Kindah kingdom and distanced himself from its people. He embraced Islam and the Prophet ﷺ used him for the collection of *Zakāt* from the tribes of Murād, Zubayd and Madhhij. He sent Khālid bin Sa'eed bin 'Ās with him. The latter stayed with him in his lands until the Prophet ﷺ died.⁶⁵

Some of the *Hadith* collectors have also reports that confirm the delegation. For example, Imam Ahmad⁶⁶ and Tirmidhi⁶⁷ have, through their own sources, reported Farwah bin Musayk as saying, "I went up to Allāh's Messenger. I asked him, 'O Messenger of Allāh. Should I fight along with those of my people who have come forward (in favor of Islam) against those who have remained behind?' He answered, 'Yes. Fight with those who have come forward of your people, against those who have remained behind.' But, as I turned to go, he called me back and added, 'But do not fight them until you have invited them to Islam.'"

⁶⁵ Ibn Ishāq—*Ibn Hishām* (4/303-304); Tabari: *Tārikh* (3/134-136), through Ibn Ishāq via an Interrupted (*Munqati'*) chain since 'Abdullah did not name whom he heard from, nor did Ibn Ishāq clearly mention having personally heard it; *Ibn Sa'd* (1/327) through Wāqidi. In any case Ibn Ishāq's narrative is strengthened by the reliable reports that detail Farwah's death.

⁶⁶ Ibn Kathir: *Tafsir* (6/492), some of the verifiers said they could not find this *Hadith* in the *Musnad*. Ibn Kathir said that this *Hadith* is pretty strong although it has in its chain Abu Janāb Kalbi over whom there has been differences in opinion, but he added, "But Ibn Jarir has reported it in the *Tafsir* (22/53)."

This report has its strength in others such as of Abu Hātim who traces it to 'Ali bin Rabāh. Ibn Kathir also used it in his *Tafsir* (6/492) adding, "There is some unfamiliarity in it since it mentions the Verse "Surely there is for the people of Saba' in their dwellings..." although the whole of the chapter is Makkan.

⁶⁷ Albāni: *Sahih At-Tirmidhi* (3/95-96/H. 3452). He declared it *Hasan-Sahih*

Kindah's Delegation

Ibn Ishāq⁶⁸ has written that Ash'ath bin Qays went to the Prophet ﷺ leading a delegation of 80 men. When they entered upon him in their silk-embroidered robes, he disapproved of their attires, for they were Muslims. So, they tore them off. On that occasion they told the Prophet ﷺ, "O Messenger of Allāh, we consume *Murār* (a vegetable),⁶⁹ while you are the son of similar vegetable eaters." He smiled and said, "'Abbās bin 'Abdul-Muttalib and Rabi'ah bin Hārith were also similarly related." Now, the two were traders. When they became famous in the Arab world and whenever asked, "Whom do you belong to?" they would reply, "We are consumers of *Murār*." They intended to relate themselves to Kindah in order to gain prestige. For, Kindah were known as kings and rulers. Kindah began to believe that the Quraysh were of them because of the words of 'Abbās and Rabi'ah. The Prophet then added, "No. Rather, we are the sons of Nadr bin Kinānah. We do not wish to attach ourselves to others⁷⁰ or forfeit our forefathers." Thereafter Kindah said to his people, "By Allāh, O people of Kindah. Hereafter if I hear any such thing from anybody, I'll give him eighty lashes."

A portion of this report has been preserved by Imam Ahmad,⁷¹ Ibn Mājah⁷² and Ibn Shabbah.⁷³ And that portion is the Prophet's words, "No. Rather, we are the sons of Nadr..."

(Good & Sound). See the *Hadith* in *Tārikhul-Madinah* (2/549-551) by Ibn Shabbah through two weak chains that strengthen the reports of Ahmad and Tirmidhi.

⁶⁸ *Ibn Hishām* (4/307-309) being a Disconnected (*Mursal*) narrative of Zuhri.

⁶⁹ *Murār* a bitter plant eaten by camels that has several effects on them.

⁷⁰ The words mean, lit., we do not follow their genealogical connections.

⁷¹ See *Al-Musnad* (5/212), and *Al-Fathur-Rabbāni* (20/177). Sā'āti said this *Hadith* was reported by Ibn Mājah. Busiri said in *Zawā'id Ibn Mājah* that the *Hadith* has a good chain of narrators.

⁷² Albāni: *Sahih Sunan Ibn Mājah* (2/no. 2115-2612). Albāni said the *Hadith* is Good (*Hasan*) while the verifiers of *Zādul-Ma'ād* said it is Strong (*Qawi*) (3/618).

⁷³ *Tārikhul-Madinah* (2/547) through an authentic chain.

Zubayd's Delegation

Biographers have mentioned that 'Amr bin Ma'dikarib traveled to the Prophet ﷺ along with some other men of Banu Zubayd and embraced Islam. It is also reported that he abandoned Islam during the Apostasy movement.⁷⁴ However, he returned to Islam once again and became a good Muslim.⁷⁵ It is also said that he actually never saw the Prophet ﷺ. This is deduced from a few of his poetical pieces.⁷⁶ However, his delegation had arrived in the ninth year after *Hijrah*. But Ibn Ishāq and Wāqidi say it was in the tenth year.⁷⁷

A Special Delegation of A'sha bin Māzin

A man called A'sha presented himself to the Prophet ﷺ. His true name was 'Abdullah A'war of the Banu Māzin. He was seeking the Prophet's help to get back his wife who had sought refuge with another man of his tribe called Mutarrif bin Nahshal. The Prophet ﷺ helped him by writing to Mutarrif. He responded by returning A'sha's wife to him.⁷⁸

Azd's Delegation and then the Delegation of the Jurash

Surad bin 'Abdullah Azdi visited the Prophet ﷺ along with a few people of Azd and embraced Islam, becoming a very good

⁷⁴ Ibn Ishāq, *Suspended (Mu'allaq) – Ibn Hishām* (4/304-306); Tabari: *Tārīkh* (3/132-134) being a narration of Ibn Ishāq through his master 'Abdullah bin Abu Bakr, but he did not clearly mentioned having heard it (from him); and *Ibn Sa'd* (1/328) as a narration of Wāqidi.

⁷⁵ *Ibn Sa'd* (1/328) through Wāqidi. See his biography in *Al-Isābah* (1813-1821), and *Al-Istī'āb* (2/520).

⁷⁶ Ibn Kathir: *Al-Bidāyah* (5/82-83) which he attributed it to Ibn Ishāq as originally a narration by Yunus bin Bukayr.

⁷⁷ Ibn Kathir: *Al-Bidāyah* (5/82) *Mu'allaq*.

⁷⁸ Being a narration of 'Abdullah son of Imam Ahmad, from *Ziyādātul-Musnad*, quoted by Ibn Kathir in *Al-Bidāyah* (5/84-85). But its chain is weak. It is also a report of Ibn Abu 'Āsim, Baghawī, and Ibn Sakan also through 'Abdullah bin Ahmad that Ibn Hajar quoted in *Al-Isābah* (3/555-556).

Muslim. The Prophet ﷺ appointed him the leader of those who had embraced Islam from his tribe. He also asked him to fight along with those of his men who had believed against those pagan tribes that surrounded his territory from the Yemen side. Following that command, he besieged Jurash. It was then a well-protected city that housed Yemeni tribes. In fact, another tribe called Khath'am had also joined them in the city. They retreated to their fort and he laid siege to it which lasted a month. Then he gave up. As he was returning and was on a mountain called Kashar, they realized he was going away and had lifted the siege. They came out in his chase. When the two forces met, 'Abdullah gave a good fight and killed quite a few of them.

On the other hand, the people of Jurash had sent two men to Madinah to find out what the Prophet's message was. As they were with him, the Prophet ﷺ announced to them that their people had met with their destruction. They requested that he pray that they be not destroyed. When they returned to their people, they discovered that what the Prophet ﷺ had said had already happened, right at the time and place that he had mentioned. So, they sent another delegation to the Prophet ﷺ and they all became Muslims.⁷⁹

Abu Nu'aym and Abu Musa Madini have narrated the report of Ahmad bin Abu Hawwāri, from Dārāni, from 'Alqamah bin Yazid bin Suwayd Azdi, from his father, from his grandfather Suwayd bin Hārith, as 'Askari, Rushāti and Ibn 'Asākir have also reported – through two chains – as Abu Sa'eed Nisapuri has also done in his book *Sharful-Mustafa* – through a second chain – that he said, "I was the seventh of the seven who went to the Prophet ﷺ..." He also narrated what the Prophet ﷺ admonished them about a few qualities as well a few qualities that they already possessed in pre-Islamic times. Then the Prophet ﷺ added five more qualities to make them twenty. The five that he added were, "Do not save back

⁷⁹ Being a narrative of Ibn Ishāq, *Suspended (Mu'allaq) – Ibn Hishām* (4/309-311), and reported by Tabari in *Tārīkh* (3/158-159) through Ibn Ishāq through an Interrupted (*Munqati'*) chain, in turn a narrative of his master 'Abdullah bin Abu Bakr. He clearly stated having heard from him; *Ibn Sa'd* (1/337-338) being a report of Wāqidi.

what you cannot consume, do not construct what you will not live in, do not compete over something that you will leave behind soon, fear Allāh to Whom you will return and to Whom you will be presented, and take care of what you send forward and which will last (in the Hereafter).” They went away, with the admonition well preserved in their hearts.⁸⁰

One of those who was present in the delegation of the Azd tribe was called Khabāwah bin Mālik, the Azdi.⁸¹

This delegation was also known as ‘The Azd Shanū’ah Delegation.’ There was another tribe called Azd in Oman that had sent a delegation to the Prophet ﷺ. We shall talk about it presently. In this connection one might see Shāmi’s *Subulul-Huda war-Rashād* (6/402).

Arrival of a Messenger from the Rulers of Himyar

A messenger of the Himyar rulers arrived carrying a letter in which they announced their Islam. This happened after the Prophet’s return from Tabuk. The rulers concerned were: Hārith bin ‘Abd Kulāl, Nu‘aym bin ‘Abd Kulal, Nu‘mān (the companion of Dhi Ru‘ayn), Ma‘āfir and Hamdān. Zur‘ah Dhu Yazan Mālik bin Murrah Rahāwi had sent the man informing him of their Islam. The Prophet ﷺ wrote them a letter instructing them about what their rights and duties were. He also wrote about the rates of *Zakāt* as well as of *Jizyah* to be levied on those who had remained on Judaism or Christianity. He also wrote the names of those he was sending to them: Mu‘ādh bin Jabal, ‘Abdullah bin Zayd, Mālik bin ‘Ubādah, ‘Uqbah bin Namir, Mālik bin Murrah and others. Mu‘ādh was their leader. The Prophet ﷺ instructed them to treat his messengers well.⁸²

⁸⁰ Reported by Ibn Hajar: *Al-Isābah* (2/98) in the biography of Suwayd bin Hārith Azdi. But its chain is weak since ‘Alqamah bin Yazid bin Suwayd is not known. Further the report is *Munkar* so it cannot be argued with as said by Dhahabi in *Al-Mizān*.

⁸¹ Ibn Athir: *Usdul-Ghābah* (1/299-300).

⁸² Ibn Ishāq, *Suspended (Mu‘allaq)*—*Ibn Hishām* (4/311-313), *Ibn Sa’d* (1/256) in brief, through Wāqidi; ‘Abdur-Razzāq in his *Al-Musannaf* (4/136);

That was in the Ramadān of the ninth year after *Hijrah*.⁸³

Arrival of Jarir bin ‘Abdullah Bajali

The Prophet ﷺ was delivering a sermon in the mosque when Jarir entered into Madinah. The Prophet ﷺ mentioned him in his sermon before Jarir could enter into the mosque. He said, “Soon someone will enter from this door—or he said, from this opening—who is one of the best of those to be of blessed (nature), except that he has the mark of a king on his face.”⁸⁴ He embraced Islam on the Prophet’s hand and he honored⁸⁵ him by giving him his own cloak saying, “When an honorable man comes to you, treat him well.”⁸⁶

It appears that his Islam was after the fall of Makkah. For, Imam Ahmad reported him as saying, “I embraced Islam after *Surat Al-Mā’idah* had been revealed, and I saw the Prophet ﷺ wiping on his socks (during ablution) after I became a Muslim.”⁸⁷

Ibn Sa’d⁸⁸ has mentioned the names of those that were with him and embraced Islam along with him. They were some fifty men.⁸⁹ That was in the tenth year after *Hijrah* in Ramadān.⁹⁰ There are, however, other reports that say that Jarir went to the Prophet ﷺ

Bayhaqi: *Sunan* (4/130) both of them in brief through a single chain which is reliable.

⁸³ Ibn Kathir, *Al-Bidāyah wan-Nihāyah* (5/86) being a narrative of Wāqidi.

⁸⁴ Ahmad: *Al-Fathur-Rabbāni* (21/216), and Tabarāni. The narrators of the two are reliable. The advent of the delegation of Bujaylah is confirmed by the *Hadith* of Abu Dāwud Tayālisi, who did it through a reliable chain, as mentioned by Ibn Hajar in *Al-Isābah* (2/220). It says that the Prophet ﷺ prayed for them.

⁸⁵ *Al-Bukhāri/Al-Fath* (11/140/H. 2714, 2715), *Muslim* (1/75/H. 56). See Ibn Kathir: *Al-Bidāyah wan-Nihāyah* (5/89).

⁸⁶ Bayhaqi: *Dalā’il* (5/347) and others. Ibn Kathir said in *Al-Bidāyah* (5/89): “This is an Unfamiliar (*Gharib*) report.”

⁸⁷ Ibn Kathir, *Al-Bidāyah* (5/90) who remarked “Ahmad is the lone transmitter, but the chain is reliable, unless it is broken between him and Mujāhid.”

⁸⁸ *At-Tabaqāt* (1/347) through Wāqidi.

⁸⁹ This number is in *Al-Bukhāri/Al-Fath* (16/191-192/H. 4356-4357).

⁹⁰ Ibn Shabbah: *Tārikhul-Madinah* (2/311-313) through Wāqidi.

along with a hundred men of the Banu Bujaylah and Banu Qushayr.⁹¹ It is also said that the delegated men were seven hundred.⁹² Another report says they were five hundred.⁹³

The Hadramawt Delegation

Wā'il bin Hujr, one of the important princelings of Hadramawt arrived to see the Prophet ﷺ. His father ruled over those princelings. It is said that the Prophet ﷺ spoke of his arrival before he showed up, saying, "The remnant of the past kings is coming to you." When Wā'il arrived, the Prophet ﷺ welcomed him and gave him a seat close to himself, spreading his shawl for him to sit. He said on that occasion, "O Allāh. May You place Your blessing on Wā'il, his sons and his grandsons." He then appointed him over the princely states of Hadramawt and gave him a piece of land. He also sent Mu'āwiyah bin Abu Sufyān along with him to show him that piece of land. Mu'āwiyah was on his feet while Wā'il was riding a beast. Mu'āwiyah complained of the heat and requested that he be accommodated on the camel. But Wā'il rebuked him saying, "Be quiet. You are not of those who can ride behind kings. Stay within the shadow of the camel." Later, it should happen that Hujr was sent to Mu'āwiyah heading a delegation. At that time Mu'āwiyah was the Leader of the Faithful. He mentioned to him the story.⁹⁴

⁹¹ Reported by Hākim in *Al-Iklil* being a report of Bara' bin 'Āzib, as mentioned by Ibn Hajar: *Al-Fath* (16/191).

⁹² Tabarāni, through a weak chain as mentioned by Ibn Hajar: *Al-Fath* (16/191).

⁹³ This was mentioned by Ibn Sakan in *Kitābus-Sahābah*, as mentioned by Ibn Hajar in *Al-Fath* (16/191). One might see Ibn Hajar at this point for the reconciliation between different reports.

⁹⁴ Ibn Abdul-Barr: *Al-Isti'āb* (3/642-643); Ibn Hajar: *Al-Isābah* (3/628-629) Suspended (*Mu'allaq*). Abu Dāwud in his *Sunan* mentioned the story of the Prophet ﷺ offering a piece of land to Wā'il (3/443/The Book of *Khirāj*); Tirmidhi: *Sahih Tirmidhi* by Albāni (2/52/The Book of *Ta'am/H*. 1412); Ibn Shabbah: *Tārikhul-Madinah* (2/579). Abu Dāwud did not mention the story of Mu'āwiyah and Wā'il. Tirmidhi's report says that the Prophet ﷺ sent Mu'āwiyah to Wā'il to hand over the piece of land. Beyond that he didn't say anything. One might see *Mukhtasar* of Mundhiri, no. 2936.

In any case, the Prophet ﷺ asked Wā'il to climb over the pulpit which he did. Then he prayed for him, passed his hand over his head and said, "O Allāh! May You place blessing on Wā'il, his sons and his grandsons." Then the prayer-call was made so that the people could celebrate the coming of Wā'il to the Prophet ﷺ.⁹⁵

The Delegation of the Banu Muntafiq

Laqit bin 'Āmir bin Muntafiq presented himself to the Prophet ﷺ along with his companion known as Nahik bin 'Āsim. They entered upon the Prophet ﷺ when he had done his morning prayer and had stood up to address the people. When he finished his sermon, Ibn 'Āmir went forward and said, "O Messenger of Allāh. Do you have the knowledge of the Unknown?" The Prophet ﷺ answered him in suitable terms. He asked a few more questions and the Prophet ﷺ patiently answered all of them. All this is in a long report.⁹⁶

The Suda' Delegation

Bayhaqi⁹⁷ reports through Ziyād bin Hārith the Sudā'i that he

As regard the Prophet ﷺ giving good tidings to his Companions about Wā'il before his advent, it was reported by Bayhaqi in his *Dalā'il* (5/175-176) and Tabarāni, as indicated by the verifier of Bayhaqi's *Dalā'il* (5/349). The report is also in *Ibn Hibbān* as pointed out by Ibn Hajar, and in *Al-Bazzār* as referred to by the verifier of *Dalā'il An-Nubuwwah* by Bayhaqi (5/349), and Bukhāri: *Tārikhul-Kabir* (4/175-176).

⁹⁵ Being a narrative of Tabarāni and Abu Nu'aym as mentioned by the verifier of *Dalā'il An-Nubuwwah* by Bayhaqi (5/350).

⁹⁶ Narrated by 'Abdullah bin Ahmad in *Al-Musnad*: (4/211-212) from whom Ibn Kathir quoted: *Al-Bidāyah wan-Nihāyah* (5/91-94) who added, "This is a highly Unfamiliar (*Gharib*) report with plenty of doubtful things in it."

⁹⁷ *Dalā'il An-Nubuwwah* by Bayhaqi (5/355-357). The redactor said, "Baghawi and Ibn 'Asākir recorded it with the later declaring it *Hasan*. It has come through Ziyād bin Hārith Suda'i. A part of it is also recorded by Ibn Sa'd: *At-Tabaqāt* (1/326-327). It has supportive elements but weak such as in Abu Dāwud: *Sunan* (2/281/The Book of *Zakāt/H*. 1360). However this one has 'Abdur-Rahmān the African who was doubted by more than one

went to the Prophet ﷺ and embraced Islam on his hand. When he came to know that the Prophet ﷺ had sent an army towards his tribe, he requested that the army be called back. He promised to come back to the Prophet ﷺ with the good news of the conversion of his people. The Prophet ﷺ agreed to his proposal. So, Sudā'i wrote to his people. Following that a group of his people came up, announcing their Islam. The Prophet ﷺ appointed Ziyād as their chief and wrote of his decision to his people. He also instructed him that when asked he will pay the *Zakāt*. Ziyād asked that this also be written and so he got that also written.

Once Ziyād happened to be in the company of the Prophet ﷺ in a campaign. He heard from the Prophet ﷺ, "There is no good for a believer in leadership," (which he said when the people of a leader complained against their chief). Ziyād also heard him say, (when somebody asked him for material help), "Whoever asked the people without being in want, it is for him a pain in the head and a sickness in the stomach." When he heard these things from the Prophet ﷺ, Ziyād returned the two letters to him. So the Prophet ﷺ appointed another man in his place as a chief.

Later, when Ziyād saw the miracle of water flowing from the Prophet's fingers, he spoke to the Prophet ﷺ about the wells of his own people in which water was high in winter but went low in summer. The Prophet ﷺ gave him seven pebbles and instructed him to throw one by one into the well, each in the Name of Allāh. They did that and the well remained filled with water both in winter, as well as in summer, to such levels that nobody was able to see bottom.⁹⁸

expert. Thus it is weak." See it also in Tirmidhi: *Sunan* (1/253/The Book of *Salāt*/H. 199), Ibn Mājah: *Sunan* no. 717, and Ibn 'Abdul-Hakam: *Fath Misr*, p. 312.

⁹⁸ *Ibn Sa'd* (1/326) being a narrative of Wāqidi. He has it that the leader of the campaign was Qays bin Sa'd bin 'Ubādah who had with him four hundred men and that the Suda' delegation that arrived was made up of fifteen men. See the story of Ziyād's travel with the Prophet ﷺ along with the lessons to be learnt in Ibn Qayyim: *Zādul-Ma'ād* (3/664-669).

The Thaqif Delegation

The Thaqif tribe sent a delegation to the Prophet ﷺ in the month of Ramadān, the ninth year after he had returned from Tabuk. It was led by 'Abd Yālil bin 'Amr. He had three companions from Banu Mālik and two from the Ahlāf in his company. They announced that they and their people had embraced Islam. The Prophet ﷺ wrote down a letter for them.⁹⁹ They requested that the destruction of their deity Lāt be delayed for three years, fearing their people's backlash. The Prophet ﷺ refused. However, he spared them the job of destruction, promising to send Abu Sufyān and Mughirah bin Shu'bah to do it. They also asked to be spared the prayers, because they could not bend down for the bows and prostrations. He refused that also and told them, "There is no good in an Islam in which there are no prayers."¹⁰⁰ Finally, they said they be spared *Zakāt* and *Jihād*. He agreed to that and remarked, "Once Muslims, they will offer *Zakāt* and participate in *Jihād*."¹⁰¹ They also asked for the following: (a) that the commandment about ablution be annulled for them since their land was a cold place; (b) that they be allowed to ferment intoxicants, and (c) Abu Bakrah Thaqafi be returned to them. The Prophet ﷺ rejected all their demands.¹⁰²

He appointed 'Uthmān bin Abu 'Ās as the *Amir* over them. He was their youngest, but the most interested in learning the Qur'ān

⁹⁹ This was reported by Abu 'Ubayd in *Al-Amwāl*, p. 247, and Ibn Zanjuyah in *Al-Amwāl*, p. 442. It is a long letter that they said the Prophet ﷺ wrote to Thaqif. It is a Disconnected (*Mursal*) version of 'Urwah which has a weak chain because of Ibn Lahiy'ah. That letter speaks of the forbiddance of the thorny trees and hunting in Wajj.

The forbiddance of the thorny trees and hunting in Wajj also figures in a report of Ahmad: *Al-Musnad* (1/165), Abu Dāwud: *Sunan* (1/468/The Book of *Manāsik*), Humaydi in *Musnad* (1/34), Bayhaqi in *Sunan Al-Kubra* (5/200). Dr. Quraybi has, in his book *Marwiyyāt Ghazwah Hunayn*, pp. 784-790, studied all the various reports and his conclusion is that the forbiddance of the trees and hunting at Wajj (a place in Tā'if) does not stand on strong grounds.

¹⁰⁰ Ibn Ishāq, through a Faulty (*Mu'dal*) chain—*Ibn Hishām* (4/249).

¹⁰¹ Abu Dāwud: *Sunan* (2/146) through a *Hasan* chain.

¹⁰² Ahmad: *Al-Musnad* (4/168). Haythami said in *Al-Majma'* (4/218), "Its narrators are reliable."

and understanding the religion of Islam.¹⁰³

They returned to their lands after having stayed in Madinah for fifteen days. Abu Sufyān bin Harb and Mughirah bin Shu'bah went with them. They were to destroy the Lāt idol. When the two got there, women came out weeping. When Mughirah had finished the destruction, and had taken away all the gold and silver that was hoarded in it,¹⁰⁴ the people around feared that the deity would come down on the two and punish them. Mughirah made fun of their idea by throwing away the shovel, and running around madly. They said, "This is the punishment from the deity." But he laughed, came back and admonished them about the Oneness of Allāh. Then he resumed the destruction.¹⁰⁵

'Abdur-Rahmān bin Abu 'Aqil and his People's Delegation

Bayhaqi¹⁰⁶ has a report coming through 'Abdur-Rahmān bin Abu 'Aqil. It narrates the story of his delegation to the Prophet ﷺ in the company of a number of people of his tribe. He said, "I went out along with a delegation to see the Prophet ﷺ. We halted at his place in a state in which he was one of the most hated that we ever wished to go to. But when we came back, it was in a state in which he was one of the most beloved we ever went to see. One of our men asked,

¹⁰³ Ahmad: *Al-Musnad* (4/218), Ibn Mājah: *Sunan* (1/316), *Muslim* (1/342/H. 468) who hinted at his leadership.

¹⁰⁴ Ibn Ishāq, *Suspended (Mu'allaq) – Ibn Hishām* (4/251).

¹⁰⁵ Being a narrative of Musa bin 'Uqbah, quoted by Ibn Kathir in *Al-Bidāyah wan-Nihāyah* (5/39).

¹⁰⁶ *Dalā'il An-Nubuwwah* (5/358), the verifier Dr. Abdul-Mu'ti Qala'ji said, "Reported by Ibn Mandah, Tabarāni and Bazzār through reliable narrators." See the biography of this 'Abdur-Rahmān in *Al-Isābah* (2/411-412), *Al-Isti'āb* (2/416-417). Ibn Kathir reported in *Al-Bidāyah* (5/96-97) a version in which the text is different from the version in Bayhaqi, yet the redactor of Bayhaqi's *Dalā'il* stated that "Ibn Kathir took it from him." Indeed both the text and the chains are different. See Ibn Hajar: *Al-Matālibul-'Āliyah* (4/387); Haythami: *Majma'uz-Zawā'id* (10/371) who attributed it to Tabarāni and Bazzār adding, "Its narrators are trustworthy." Busiri added the attribution to Ibn Abu Shaybah saying, "The chains of the two are trustworthy."

'O Messenger of Allāh. Why did you not ask your Lord for a kingdom like that of Sulaymān?' He smiled and said, 'Maybe your man is better in the eyes of his Lord than King Sulaymān. For, Allāh did not send a Prophet but allowed him a supplication that was to be answered. Some of them took whatever they wished in this world itself. Others used it for the destruction of their disbelieving people. Allāh allowed me also a supplication that will be answered. I have saved it for the Day of Judgement when I shall use it for interceding for my people.'"

It looks to me, although Allāh (ﷻ) knows best, that 'Abdur-Rahmān's delegation went along with those people of Tha'if about whom we have already spoken a little earlier.

Bakr's Delegation

A man called Hārith, or maybe Hurayth, bin Hassān Bakri was sent to the Prophet ﷺ on a special mission. It was perhaps a complaint against 'Ala' bin Hadrami, but which the reports do not clarify.¹⁰⁷ While he was passing by Rabadhah, he came across an old woman of Banu Tamim, who was cut off from her people. She requested that he take her to the Prophet ﷺ. So he brought her on his mount to Madinah. When the Prophet ﷺ intended to place Dahna' as a barrier between Tamim and Bakr, she objected that Dahna' lands were hers. Hassān said, "I seek Allāh's refuge that I should be like the one sent by 'Ād. I brought this woman without knowing that she is going to contend against me."

According to a narration in Ibn Sa'd¹⁰⁸ concerning the delegation of Shaybān, Hassān had brought this woman from his lands, i.e., those of Banu Shaybān, and not from Rabadhah. That report also says that he had arrived at a time when the Prophet ﷺ was preparing to send 'Amr bin 'Ās to Dhātus-Salāsīl,

¹⁰⁷ Reported by Ahmad, Tirmidhi, Nasa'i, and Ibn Mājah, as Ibn Kathir mentioned in *Al-Bidāyah* (5/96-97) and quoted the narration of Imam Ahmad. It is an authentic report that Albāni declared Good (*Hasan*) in *Sahih Tirmidhi* (3/108-109/The Book of *Tafsir*/H. 3504).

¹⁰⁸ *At-Tabaqāt* (1/317-321) in a long narration through a *Hasan* chain.

in Jumāda Ath-Thānīyah, of the eighth year after *Hijrah*.¹⁰⁹

Tāriq bin ‘Abdullah and His People’s Delegation

Tāriq bin ‘Abdullah Muhāribi went up to Madinah, after *Hijrah*, along with a group of people, in order to buy Madinan dates. They met the Prophet ﷺ outside the ramparts of the town without knowing who he was. He agreed to sell dates against a camel of theirs. They agreed. He took the camel and went into the city. Meanwhile, they began to regret that they had handed over their camel to someone whom they didn’t know. A woman among them consoled them by saying that his face was not that of a liar. Subsequently of course, the Prophet ﷺ brought them the price. Later, when they entered into Madinah, they found him delivering a sermon on charity. It is then that they realized that he was a Prophet.¹¹⁰

Nevertheless, it appears that the above report is incomplete. I personally feel they had gone with the double purpose of embracing Islam as well as doing some business. They were apparently sitting among the Muslims while the Prophet ﷺ was delivering the lecture on charity. Tāriq bin ‘Abdullah is himself the narrator of the report about the virtues of charity that he heard that day.¹¹¹

Banu Muhārib, Tāriq’s Tribe

This was another delegation sent to the Prophet ﷺ in the tenth year after *Hijrah*, i.e., the year of the Farewell pilgrimage. At that time the prime reason was to enter into allegiance to Islam. They were ten in number. One of them was Sawa’ bin Hārith accompanied by his son Khuzaymah. All of them embraced

¹⁰⁹ See Ibn Hajar: *Al-Isābah* (1/277).

¹¹⁰ Bayhaqi: *Dalā’il An-Nubuwah* (5/380-381); Yunus bin Bukayr in *Ziyādātus-Sirah* as copied by Bayhaqi in *Dalā’il* (5/381). The verifiers of *Zād* (3/650) said: “The *Hadith* was also reported by Hākīm in *Al-Mustadrak* (2/611-612) whose chain is Good (*Hasan*). However, Hākīm himself termed it Sound (*Sahih*), and Dhahabi agreed with him.”

¹¹¹ See: Nasa’i and others as in *Al-Isābah* (2/220).

Islam. They said, “We are in charge of those whom we have left behind.” One of those accompanying them at that time was a man whom the Prophet ﷺ remembered. He had heard some harsh words from him at the time he was going around to various tribes during the pilgrimage season,¹¹² seeking their help, before *Hijrah*.

The Delegation sent by Farwah bin ‘Amr Judhāmi, the Ruler of Mu‘ān Lands

Farwah bin ‘Amr Judhāmi, the local chief appointed by the Romans, chose Mas‘ūd bin Sa’d to represent him. He came down to see the Prophet ﷺ. He had with him a horse, a white mule, and a donkey as gifts from Farwah. The Prophet ﷺ wrote back that he had seen his messenger, and had been informed of his Islam. He sent him some gifts. When the Roman emperor heard about it, he demanded that Farwah should return to his old religion. Farwah refused. So, he was arrested, crucified and finally beheaded.¹¹³

Tamim Dāri’s Delegation

Tamim Dāri was a Christian. He went up to Madinah, embraced Islam and narrated his famous *Jassāsah*¹¹⁴ and Dajjāl story. The Prophet ﷺ repeated his story from the pulpit¹¹⁵ for his Companions. Ibn Sakan said, “He embraced Islam in the ninth year, he and his brother.” Ibn Ishāq¹¹⁶ said, “He went up to Madinah and fought along with the Prophet ﷺ (in some battles).”

¹¹² *Ibn Sa’d* (1/299) being a narrative of Wāqidi.

¹¹³ Ibn Ishāq, *Suspended (Mu’allaq) Ibn Hishām* (4/315-316), *Ibn Sa’d* (1/281) via an Interrupted (*Munqati’*) chain, Ibn Mandah and Ibn Shāhin through a Weak (*Da’if*) chain, to whom Ibn Hajar attributed it in *Al-Isābah* (1/213).

¹¹⁴ *Jassāsah* of the text is an animal that lives in islands. She seeks news and reports to Dajjāl.

¹¹⁵ Being a narrative of *Muslim* (4/2261-2265/H. 2942) in both long and short forms, while others also reported it.

¹¹⁶ Reported by Ibn Hajar: *Al-Isābah* (1/184) *Mu’allaq*.

The Banu Asad's Delegation

Ibn Sa'd¹¹⁷ mentions that the Banu Asad came to the Prophet ﷺ at the beginning of the ninth year after *Hijrah*. They were ten in number. Dirār bin Azwar, Wābisah bin Ma'bad and Tulayhah bin Khuwaylid Asadi were among them. Their chief Hadrami bin 'Āmir said, "O Messenger of Allāh. We came to you facing the fear of attack by beasts, in a hot year, without you having to send anyone to us." In response Allāh (ﷻ) revealed,

﴿يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾

"They regard it as a favor to you that they embraced Islam. Say, 'Don't treat it as favor unto me. Rather, Allāh favored you by guiding you to faith – if you are truthful.'"¹¹⁸

Bazzār¹¹⁹ has reported that Ibn 'Abbās said, "Banu Asad went to the Prophet ﷺ and said, 'O Messenger of Allāh. We embraced Islam without you having to fight us, while you had to fight others of the Arabs.' The Prophet ﷺ remarked, 'Their understanding is poor, and Satan speaks on their tongue.' And then this Verse was revealed: 'They regard it as a favor...'"¹²⁰

Banu Qushayr bin Ka'b's Delegation

They arrived before the Farewell pilgrimage, after Hunayn, and became Muslims. Qurrah bin Hubayrah was one of them. The Prophet

¹¹⁷ *At-Tabaqāt* (1/292) being a narrative of Wāqidi.

¹¹⁸ *Surat Al-Hujurāt*: 17.

¹¹⁹ This was mentioned by Ibn Kathir: *Tafsir* (7/369) through a Sound (*Sahih*) chain.

¹²⁰ Ibn Hajar said in *Al-Isābah* (1/341), "Umar bin Shabbah has recorded through a *Sahih* chain reaching Abu Wā'il that he said, 'The delegation of Banu Asad.' The Prophet ﷺ asked, 'Who are you?' They answered 'We are Banu Rityah, great riders.' He said, 'But rather you are Banu Rishdah.' They responded, 'We shall not give up the name of the forefathers.' And then follows the long story." I might add that this is another evidence proving the delegation of the Banu Asad, through a Sound (*Sahih*) chain.

ﷺ gave him a cloak and a few other things. He also made him in charge of *Zakāt* collection from his people. Another of the members of the delegation was Thawr bin 'Urwah. The Prophet ﷺ gave him a piece of land and wrote a document to that effect. Yet another of the members was Haydah bin Mu'āwiyah bin Qushayr.¹²¹

Bayhaqi¹²² has a report coming down from Mu'āwiyah bin Haydah Qushayri. It speaks of his participation in the delegation which went to the Prophet ﷺ. It also speaks of his questions to the Prophet ﷺ about women, and about those parts of the body that must be covered.¹²³

Ibn Sa'd¹²⁴ mentions in his report that Mu'āwiyah bin Haydah bin Mu'āwiyah Qushayri went to the Prophet ﷺ along with a delegation and embraced Islam. He stayed in Madinah for a while and asked the Prophet ﷺ a few questions. Later, he narrated a few *Ahadith*. Once his brother Mālik bin Haydah had requested him to accompany him to the Prophet ﷺ for a certain errand. Ibn Sa'd also reported that they became Muslims.

Banu Hārith bin Ka'b's Delegation

The Prophet ﷺ sent Khālid bin Walid either in Rabi'uth-Thāni or Jumāda Al-Ula, of the tenth year to Banu Hārith bin Ka'b in Najrān. He instructed him to offer them Islam for three days, before he attacked them. Khālid was successful in his efforts and they embraced Islam. He stayed with them teaching them Islam. The Prophet ﷺ wrote to him to return along with a delegation of theirs, and he did.

After their delegation had arrived and returned, the Prophet ﷺ sent 'Amr bin Hazm to teach them their new religion and collect their *Zakāt*. The Prophet ﷺ handed them a document to that effect.¹²⁵

¹²¹ *Ibn Sa'd* (1/303) through an Interrupted (*Munqati'*) chain, which kind of course, is weak.

¹²² *Dalā'il An-Nubuwwah* (5/378-389) through a Weak (*Da'if*) chain.

¹²³ This *Hadith* was reported by Ahmad: *Al-Fathur-Rabbāni* (3/87). Sā'āti said, "The four (Tirmidhi, Abu Dāwud, Nasa'i, and Ibn Mājah) documented it." Tirmidhi said it is Good (*Hasan*) while Hākim said it is Sound (*Sahih*).

¹²⁴ *At-Tabaqāt* (7/35) Suspended (*Mu'allaq*).

¹²⁵ Ibn Ishāq reported their story in a lengthy form, but through a Suspended

Apart from Ibn Ishāq's report, based on his own chain of narrators, others such as, Mālik bin Anas,¹²⁶ Hākim,¹²⁷ Ibn Hibbān¹²⁸ and Bayhaqi,¹²⁹ have also recorded that the Prophet ﷺ wrote the said document. Ibn Kathir¹³⁰ wrote, "Nasa'i has also given us a detailed account in his *Sunan*, as also Abu Dāwud in his book *Marāsīl*." Ibn Kathir wrote, "Abu Dāwud has also reported by another line viz.: 'Amr bin 'Awn Wāsti, he through 'Umārah bin Zādhān Saydalāni, he through Thābit Bunāni and he through Anas..."

Bayhaqi¹³¹ said, "Sulaymān bin Dāwud narrated through Zuhri, he through Bakr bin Muhammad bin 'Amr bin Hazm, he through his father, he through his father. This report has further additions, such as details about *Zakāt*, blood money, etc. A few other details are missing. We have mentioned it in our book *Sunan*." [Sunan Al-Kubra, (4/89-90), declaring it as a Good (*Hasan*) report.]

Dhahabi¹³² said, "Sulaymān bin Dāwud has narrated through Zuhri, he through Abu Bakr bin Muhammad bin 'Amr bin Hazm, he through his father, he through his father, the same report, with a lot of details about *Zakāt*, and without some details that our report has in the *Sunan*." The editor of the work said, "Bukhāri¹³³ also has it in brief in The Book of *Zakāt* (2/132) in a chapter entitled: "A tenth from what is watered by Rainwater or Canals."

Muhammad 'Awāmah¹³⁴ has discussed the chain of narration in quite some detail. He wrote, "As for its authenticity, the scholars

(*Mu'allaq*) chain—Ibn Hishām (4/316-322), and Tabari: *Tārikh* (3/130-162) through Ibn Ishāq, stopping at his master 'Abdullah bin Abu Bakr without stating clearly that he heard from him.

¹²⁶ *Al-Mawatta'* (2/175-176/The Book of 'Uqul/H. 1647).

¹²⁷ *Al-Mustadrak* (1/395-397). However, both Hākim and Dhahabi made no remarks over it.

¹²⁸ Ibn Hibbān in *Mawāriduz-Zamān*, pp. 202-203.

¹²⁹ *Sunan Al-Kubra* (4/89-90).

¹³⁰ *Al-Bidāyah wan-Nihāyah* (5/87-88).

¹³¹ *Dalā'il An-Nubuwwah* (5/413).

¹³² *Al-Maghāzi*, p. 694.

¹³³ *Al-Fath* (7/111-114/H. 1483).

¹³⁴ In verification of the *Musnad* of the Commander of the Faithful 'Umar bin 'Abdul-'Aziz in the footnotes, p. 179.

have written long passages about it. Ibn Hazm is inclined in his *Al-Muhalla* to believe in its weakness (1/81). He also mentioned it in other places. So is Thawri in his *Al-Majmu'* (2/72). And so is 'Ala' (Mārdini in *Al-Jawharun-Naqi* (4/86-89); and, finally, Dhahabi in his *Al-Mizān'* (2/201).

"But a large number of scholars believe it is a trustworthy report; such as, Imam Mālik who reported it in his *Al-Mawatta'* but Disconnected (*Mursal*); Tahāwi (2/419) who relied on the report of Qays bin Sa'd; Hākim in his *Al-Mustadrak* (1/395); Ibn Hibbān, who reported it in his *Sahih*, see *Mawāriduz-Zamān*, p. 202; Bayhaqi in his *Sunan Al-Kubra* (4/90); and Ibn 'Arabi in his *Ahkāmul-Qur'ān* (4/1727).

"Of the contemporaries, those who accepted the report are, "Shaykh Shākir Ahmad Shākir in his notes on *Al-Muhalla* and *Ar-Risālah* of Shāfi'i, Shaykh Yusuf Binnuri in his commentary *Ma'ārifus-Sunan* on Tirmidhi saying (5/187), "The *Hadith* is Sound (*Sahih*), or, at least, Good (*Hasan*) on its own strength."

"Then there is another principle of the scholars that we need to consider, viz., acceptance of that which has been generally accepted. Ibn Hajar wrote in this connection in *At-Talkhisul-Habir* (4/18), 'The *Hadith* has been treated *Sahih* not on the strength of its chain of narrators, rather because it met with general approval.' Ibn Hajar was inclined to this opinion and it is well known that he accepted those reports that met with general approval. See his statements and evidences at the end of *Al-Ajwibatul-Fādilah*, as edited by Shaykh Abu Ghuddah.

"Then I happened to find Hāfiz reporting in *Fathul-Bāri* (5/247), through Sufyān Thawri that 'Umar bin Khattāb consulted the document of 'Amr bin Hazm and acted according to it. This shows how well the document was known among them, and that they trusted it. Allāh knows best."

The Hamdān's Delegation

In actual fact, the Hamdan sent two delegations. The first was before the first 'Aqabah pledge in Makkah. On that occasion, it was Qays bin 'Amr bin Mālik Hamdāni Arhabi who was their leader. He announced of his Islam and pledged his hand on behalf of his

people. At that time the Prophet ﷺ asked him for help and sought to know whether he could migrate to his tribe. But, because they delayed answering him, they missed to be the people he could have migrated to. They also missed to win the honorable title *Ansār*—which Allāh had reserved for the people of Madinah.¹³⁵

A second Hamdān delegation arrived at Madinah. It consisted of such men as: Mālik bin Namat and Abu Thawr, also known as Dhul-Mish'ār.¹³⁶ Their Islam became firm on the hand of 'Ali bin Abu Tālib ؑ, as we shall presently learn.

The Arrival of Hakam bin Hazn Kulfi Tamimi

He was the seventh of the seven or ninth of the nine that went to the Prophet ﷺ. When they were allowed to enter upon the Prophet ﷺ, he said, "O Messenger of Allāh. We have come to you in order that you invite us to good." The Prophet ﷺ prayed for their goodness. They stayed in Madinah for a while, attending Friday prayers ؑ, and seeing the Prophet deliver his sermon resting on a staff or on his bow. They heard him saying, "People. If you try to do all that I command you, you will not succeed. Therefore, try to be as close as possible and be of good cheer."¹³⁷

The 'Abs Delegation

They were nine men, one of whom was Maysarah bin Masruq. Another was Hārith bin Rabi'.¹³⁸

¹³⁵ Their story was reported by Ibn Ishāq, through a chain that has unknown narrators—*Ibn Hishām* (4/323-327), and *Ibn Sa'd* (1/341) through an Interrupted (*Munqati'*) chain.

¹³⁶ See the whole story in *Ibn Sa'd* (1/340-341) through Wāqidi. The chain has Kalbi, and both were abandoned. See also 'Ali Ridwān Astal's *Al-Wufud fil-'Ahdil-Makki, wa Atharuhal-I'lāmi*, pp. 132-136.

¹³⁷ *Dalā'il An-Nubuwwah* by Bayhaqi (5/345), Abu Dāwud: *Sunan* (1/658-659/ The Book of *Salāt*/H. 1096), Ahmad: *Al-Fathur-Rabbāni* (6/92-93). Sā'ati said, "Abu Dāwud documented it in his *Sunan* as also Abu Ya'la in his *Musnad*, Bayhaqi in *Sunan Al-Kubra*, through a Perfect (*Jaiyid*) chain that he declared Sound (*Sahih*), Ibn Khuzaymah, Ibn Sakan, and Ibn Hajar declared its chain Good (*Hasan*)." See also Ahmad: *Al-Musnad* (4/212).

¹³⁸ See *Ibn Sa'd* for their story (1/295-296) through Kalbi and Wāqidi.

The Delegation of Banu Fazārah

They came in the ninth year after *Hijrah* when the Prophet ﷺ had returned from Tabuk. They were over ten people including men like Khārijah bin Hisn and Hurr bin Qays bin Hisn.

The Banu Murrah Delegation

They came to Madinah after the Prophet ﷺ had returned from Tabuk. They were 13 in number led by Hārith bin 'Awf.

Banu Tha'labah Delegation

They came when the Prophet ﷺ had returned from Ji'rānah, the eighth year after *Hijrah*. They were 14 men.

The Banu Kilāb Delegation

They came in the ninth year. They were 13 men. One of them was Labid bin Rabi'ah. Another was Jabbār bin Sulma. They informed the Prophet ﷺ of Dahhāk bin Sufyān's efforts towards their conversion to Islam.¹³⁹

Banu 'Aqil bin Ka'b's Delegation

Rabi' bin Mu'āwiyah bin Khafājah and Mutarrif bin 'Abdullah were among the delegates. They became Muslims and pledged on behalf of their tribesmen behind them.

The Delegation of Ja'dah

It was Ruqād bin 'Amr who was sent to the Prophet ﷺ to represent them. The Prophet ﷺ allotted him a piece of land.

¹³⁹ *Ibn Sa'd* (1/297-300) through Wāqidi.

The Banu Bakka' Delegation

Three men arrived from them in the ninth year: Mu'āwiyah bin Thawr, his son Bishr and Fujay' bin 'Abdullah. The Prophet ﷺ wrote a document for Fujay'.

The Kinānah's Delegation

It was Wāthilah bin Asqa' who had come down to the Prophet ﷺ representing his people. He was already a Muslim. The Prophet ﷺ was then preparing himself for Tabuk. So Wāthilah returned to his people. But they would not embrace Islam. His own father in fact swore that he would not speak to him any further. Nonetheless, his sister became a Muslim. She prepared for his second journey. But, by the time he arrived at Madinah, the Prophet ﷺ had left for Tabuk. So, he followed him and joined him there. The Prophet ﷺ sent him to Ukaydir along with Khālid bin Walid.

The Delegation of Banu 'Abd bin 'Adi

Hārith bin Uhbān was one of them, and they all became Muslims.¹⁴⁰

Ashja' Delegation

They came during the battle of the Ditch. They were a hundred in number, led by Mas'ūd bin Rukhaylah. Some others say they came after the Prophet ﷺ was through with the Banu Qurayzah affair and that they were 700 in number. They all embraced Islam and the Prophet ﷺ personally bid them farewell.

¹⁴⁰ Ibn Sa'd (1/301-315) through a weak chain.

As for the story about the delegation of Banu 'Abd bin 'Adi, it was also documented by Madā'ini and Ibn 'Asākir through Ibn 'Abbās ؓ and others, as stated by Shāmi in his *Sirat* (7/557).

The Bāhilah Delegation

The Bāhilah sent Mutarrif bin Kāhin Bāhilil to the Prophet ﷺ after the fall of Makkah. He embraced Islam and secured the Prophet's promise of peace for his people. The Prophet ﷺ wrote a document for him to the Bāhilah, in which he mentioned *Zakāt* details. Later, another person called Nahshal bin Mālik Wā'ili of Bāhilah came up. He too embraced Islam. The Prophet ﷺ wrote another document for him and his people explaining what Islam stood for.

Banu Sulaym Delegation

It was Qays bin Nusaybah who first went to see the Prophet ﷺ. He was invited to Islam and he readily embraced it. He went back to his people and brought back with him seven hundred men. Some say they were a thousand. One of them was Rāshid bin 'Abd Rabbihi. They met him at Qudayd while he was on his way to Makkah to subdue it. They all embraced Islam and were with him during the Makkan invasion as well as in the fights at Hunayn and Tā'if. The Prophet ﷺ allotted (a place) called Ruhāta to Rāshid bin 'Abd Rabbihi. It had a spring known as the Prophet's Spring. Rāshid had been the custodian of Banu Sulaym's idol. Once he had found two foxes urinating on it, and said some poetry at their helplessness.

The Delegation of Banu Hilāl bin 'Āmir

'Abd 'Awf bin Asram was among them. The Prophet ﷺ renamed him 'Abdullah.¹⁴¹

Bakr bin Wā'il's Delegation

When they came to the Prophet ﷺ they inquired about Qus bin Sā'idah. He told them that he was not of their tribe, rather, of Iyād. He had abandoned his old religion in pre-Islamic times. He had

¹⁴¹ Ibn Sa'd (1/316-359) through a Weak (*Da'if*) or very weak chain.

appeared in 'Ukāz at the time the people gathered there and spoke to them in words that have been preserved.

Of those that had gone to the Prophet ﷺ, were Bashir bin Khasāsiyyah, 'Abdullah bin Marthad and Hassān bin Hawt.¹⁴²

The Taghlab Delegation

They were sixteen men, both Muslim as well as Christian. The Prophet ﷺ entered into an agreement with the Christians that they could remain on their religion but will not baptize their children. To the Muslims among them he offered several gifts.

A Female Delegate of the Banu 'Anbar

Qaylah the daughter of Makhramah of Tamim, but subsequently of the 'Anbar went to see the Prophet ﷺ in his early days at Madinah. She went in the company of Hārith, or Hurayth, bin Hassān the Shaybāni, who himself was representing Banu Bakr bin Wā'il. She became a Muslim and the Prophet ﷺ wrote a document for her. Her emigration journey in the company of Hārith bin Hassān has been narrated in full when we dealt with Banu Bakr.

The Tajib Delegation

They were thirteen men who had come down in the ninth year. They had brought with them their *Zakāt*. The Prophet ﷺ felt pleased with them and gave them in return more than what they had brought.

The Khawlān Delegation

They were ten in number having come down in Sha'bān of the tenth year after *Hijrah*. They said they were Muslims and were

¹⁴²Being a narrative of *Ibn Sa'd* (1/316-359) through a very weak chain. Nevertheless, the delegation of Azd of 'Oman is confirmed through sources other than *Ibn Sa'd*. For, Ahmad mentioned it using a Good (*Hasan*) chain as said Shāmi in *Subulul-Huda* (7/402).

responsible for the tribe that they had left behind. The Prophet ﷺ asked them about their idol 'Amm Anas. They said Allāh (ﷻ) had given them a better alternative through his Prophet. They promised to break it down when they returned, and, in fact, so they did.

Apart from the above, the following are a few other delegations that arrived at the Prophet ﷺ:

The Khawlān Delegation from Yemen. They came in Sha'bān of the tenth year after *Hijrah*.

- The Ju'fi delegation.
- Zubayd delegation.
- Sadif delegation.
- Khushayn delegation.
- Sa'd Hudhaym delegation.
- Baliyi delegation.
- 'Udhrah delegation.
- Salāmān delegation.
- Bahra' delegation.
- Juhaynah delegation.
- Kalb delegation.
- Jarm delegation.
- Ghassān delegation.
- Sa'd Al-'Ashirah delegation.
- 'Ans delegation.
- The delegation of the Rahawiyyun from Madhhij.
- Ghāmid delegation.
- Al-Nakha' delegation.
- Delegation of Azd of 'Oman.
- Khath'am delegation.
- Ghāfiq delegation.
- Bāriq delegation.

The delegation of Thumālah and Al-Huddān.

- Aslam delegation.
- Judhām delegation.
- Mahrah delegation.
- Jayshān delegation.¹⁴³
- The delegation of Juma' of the Tihāmah mountains. These were a group of slaves belonging to the Kinānah, Muzaynah, Hakam, Qārah and other tribes. They took over Al-Marrah. The Prophet ﷺ wrote to them and offered them peace. He wrote: "Their slaves are free, and their new custodian is Muhammad. Whosoever is with them of the tribes will not be returned to the tribes."¹⁴⁴
- Madhhij delegation.¹⁴⁵
- The delegation of the Banu Nahda of the interior of Tihāmah.¹⁴⁶
- Banu Numayr delegation.¹⁴⁷
- Sibā' delegation.¹⁴⁸

¹⁴³ Ibid

¹⁴⁴ *Ibn Sa'd* (1/278) through Wāqidi that is, through a weak chain.

¹⁴⁵ Umar bin Shabbah: *Tārikhul-Madinah Al-Munawarah* (2/552-559) being one of the Disconnected (*Mursal*) reports of Sha'bi.

¹⁴⁶ *Ibn Sa'd* (2/559) which has in the chain 'Amr bin Wāqid who was abandoned, and 'Urwah bin Ruwaym, who was trustworthy but disconnected his reports.

¹⁴⁷ *Ibn Sa'd* (2/592) through a weak chain, because it is Interrupted (*Munqati'*). Ibn Hajar said in *Al-Isābah* (3/233) that Bukhāri mentioned part of the *Hadith* of this delegation of Bani Numayr in his *Tārikh*. However, it is a weak report because of the weakness in Fudayl bin Sulaymān who was given to lots of errors. As for his master, Ibn Abu Hātim remained silent over him.

¹⁴⁸ *Ibn Sa'd* (1/359) being a report of Wāqidi. As regards the miracle of the animals talking happened several times is evidenced by Ibn Kathir's report in *Al-Bidāyah* (5/108) that Ahmad and Tirmidhi recorded about a wolf sitting back and speaking to a shepherd. It also told the shepherd that the Prophet ﷺ is in Madinah informing the people of the past nations. Tirmidhi said about it, "*Hasan-Gharib-Sahih* (Good, Sound & Unfamiliar)." Ibn Kathir added, "It happens to be according to the conditions set by the

- The delegation of the Jinn.¹⁴⁹ They had gone to the Prophet ﷺ when he was in Makkah.
- The Hawāzin delegation. They had gone to the Prophet ﷺ while he was in Jī'rānah, after his return from Tā'if.¹⁵⁰
- Tha'labah delegation.¹⁵¹
- The delegation of Usayd bin Abu Unās. He went to the Prophet ﷺ a repentant after the Prophet ﷺ had declared his blood lawful.¹⁵²
- Banu Suhaym delegation.¹⁵³
- Banu Sadus delegation.¹⁵⁴
- Abu Sufrah delegation.¹⁵⁵
- The 'Anazah delegation. One of the members was Salamah bin Sa'd.¹⁵⁶ The Prophet ﷺ said about them, "...a tribe is being attacked, but will be helped."¹⁵⁷

Sunan writers, although they did not document it."

¹⁴⁹ See their story in Ibn Kathir: *Tafsir* (7/272-287, *Surat Al-Ahqāf*: 29, "And (remember) when We sent towards you a group of the jinn, (quietly) listening to the *Qur'an*." Their delegation is proved through authentic reports in *Al-Bukhāri*, *Muslim*, *Ahmad* and others, e.g., *Al-Bukhāri/Al-Fath* (15/15/H. 3860) and *Muslim* (1/331-333/H. 449-450).

¹⁵⁰ This was mentioned before when discussing the sharing of the spoils of Hunayn.

¹⁵¹ See *Ibn Sa'd*: *At-Tabaqāt* (1/298) being a narrative of Wāqidi.

¹⁵² See *Ibn Athir*: *Usdul-Ghābah* (1/89-90) for his biography and *Ibn Hajar*: *Al-Isābah* (1/47). *Ibn Hajar* said, "His story is recorded by *Ibn Shāhin* through *Madā'ini* and he through his own several narrators reaching up to *Ibn 'Abbās* and others..."

¹⁵³ Being a narrative of *Mirshāti* on the authority of *Abu 'Ubaydah* as *Shāmi* mentioned in his *Sirat* (6/521).

¹⁵⁴ Being a narrative of *Bazzār* on the authority of 'Abdullah bin *Aswad* as quoted by *Shāmi* in his *Sirat* (6/522).

¹⁵⁵ Being a narrative of *Ibn Mandah*, *Ibn 'Asākir* and *Daylami* as quoted by *Shāmi* in his *Sirat* (7/537).

¹⁵⁶ The report of this delegation was mentioned by *Salamah bin Sa'd* in *Usdul-Ghābah* (2/336), and *Al-Isābah* (2/65).

¹⁵⁷ Reported by *Abu Ya'la*, *Bazzār*, *Tabarāni*, and *Imam Ahmad*, as mentioned by *Shāmi* in the *Sirat* (6/593).

- Delegations of Rabi'ah bin Rawa' 'Ansi.¹⁵⁸
- Qays bin 'Asim delegation.¹⁵⁹

Lessons and Rules

1. The list of the delegations that arrived at Madinah offers definite proof of the quick spread of Islam in the Arabian Peninsula during the life of the Prophet ﷺ. Islam was able to unify the Peninsula into one entity under the banner of Islam with Madinah as the headquarters.
2. The torrent of delegations arriving at Madinah was proof of the help Allāh had promised His Messenger.
3. It is a part of good statesmanship, and a character of Islam to treat the representatives of the people with honor and respect. This is apparent from the Prophet's treatment of the delegates. It consisted in offering honorable receptions. A feastful departure was also accorded them and gifts were presented.
4. The legality of a pagan's entry into a mosque if it is expected that he can be won to Islam. We know that the Prophet ﷺ received the Thaqif delegation in the mosque and spent long hours with them explaining Islam to them. Obviously, if it is possible to allow entry to a pagan, then, all the more so to a Jew or Christian. In fact, the Prophet ﷺ had received the Najrān Jews in the mosque. Zarkashi¹⁶⁰ says, "You should

¹⁵⁸ Ibn Athir: *Usdul-Ghābah* (2/168), Ibn Hajar: *Al-Isābah* (1/508). Said Ibn Hajar: "Tabrani and others recorded it tracing it through 'Isa bin Muhammad bin 'Abdul-'Aziz, Ibn Abu Bakr bin Muhammad, his father, 'Abdul-'Aziz, his father." See also *Ibn Sa'd* (2/106).

¹⁵⁹ Being a narrative of Tabarāni through a good chain, coming through Qays bin 'Asim, as mentioned by Shāmi in the *Sirat* (6/613). See his biography in *Usdul-Ghābah* (4/219-221), and *Al-Isābah* (3/52) and *Ibn Sa'd* (2/60).

¹⁶⁰ See *I'lāmus-Sājid fi Ahkāmīl-Masājid*, pp. 319-321, in brief.

know that Rāfi'i and Nawawi have ruled that a non-believer might, after the Muslims' permission, enter the mosques on conditions that:

- a) there should be no preceding agreement with the *Dhimmis* that he will not be allowed entry into the mosques,
- b) the Muslim who allows him in has full authority, and
- c) his entry should be for listening to the Qur'ān, or attending a lecture, or when his Islam is coveted; or, his entry is for the purposes of construction, repair, etc.

Events, Expeditions and Delegations after Tabuk

Abu Bakr's Hajj

The Prophet ﷺ appointed Abu Bakr ؓ as the Leader of the Faithful for the *Hajj* of the ninth year after *Hijrah*. He left for Makkah in Dhul-Hijjah¹ along with three hundred Companions. They were carrying 20 camels for sacrifice while Abu Bakr had five of his own.²

When they all had left Madinah, *Surat Al-Barā'ah* was revealed. So the Prophet ﷺ sent 'Ali ؓ with the first few Verses of the chapter to pronounce them to the people in assembly in Mina, on the day of sacrifice. The Prophet ﷺ remarked on that occasion, "None but one of my kinsfolk should make this pronouncement."³

When Abu Bakr saw 'Ali, he asked, "A leader, or a follower?" 'Ali replied, "Rather, a follower." Then they proceeded.⁴ A group of companions, one of them Abu Hurayrah ؓ, helped 'Ali in the

¹ *Al-Bukhāri/Al-Fath* (16/204/H. 4363), and Ibn Hajar in *Al-Fath* (16/204), *Muslim* (2/982/H. 1374), Ibn Ishāq, *Suspended (Mu'allaq) – Ibn Hishām* (4/253), *Ibn Sa'd* (2/168) being a narrative of Wāqidi.

² *Ibn Sa'd* (2/168) being a narrative of Wāqidi.

³ Being a narrative of Ibn Ishāq, through a Good (*Hasan*) chain – *Ibn Hishām* (4/256). See *Hadith* of Imam Ahmad: *Al-Fathur-Rabbāni* (21/212), *Sā'āti* mentioned that Tirmidhi reported the same *Hadith*.

⁴ Ibn Ishāq, through a *Hasan* chain – *Ibn Hishām* (4/256).

announcement, reading the Verses aloud, and informing the people of the Prophet's message in words, "None but a believer will enter Paradise. Naked men will not be allowed to circumambulate the Ka'bah. And, if anyone has an agreement with the Prophet, then its period expires in four months time. After the expiry of the period, Allāh (ﷻ) and His Messenger are quit of the pagans. And, no pagan will be allowed to perform *Hajj* after this year."⁵

Imam Baghawi⁶ has written the opinion of the scholars that 'Ali was sent in order to convey the beginning portion of *Surat Al-Bara'ah* to the people during *Hajj* and to let them know what the Prophet ﷺ intended. The Prophet ﷺ chose 'Ali for this purpose because the Arabs were used to the custom of either the chief himself, or one of his family members entering into agreements and oaths, or breaking them. Had not 'Ali been sent, they would have clamored and said, "We do not know of annulment of treaties by other than those we are used to."

Sending of Abu Musa Ash'ari and Mu'adh bin Jabal to Yemen

The Prophet ﷺ sent Abu Musa Ash'ari ؓ and Mu'adh bin Jabal ؓ to Yemen, both in different directions, with the advice: "Make it easy for them and not difficult. Give glad tidings and do not create aversion. And co-operate with each other."⁷ He also told Mu'adh: "You will be going to a people who are the People of the Book. When you reach them, invite them to the testimony that there

⁵ *Al-Bukhāri/Al-Fath* (16/204/H. 4363), *Muslim* (2/982/H. 1347). They restricted themselves to mentioning the prohibition of the pagans and naked from performing the pilgrimage. The complete version was reported by Ahmad: *Al-Fathul-Rabbāni* (21/211) through a Sound (*Sahih*) chain, and Tirmidhi: *Sunan* (4/116) who declared it *Sahih*. See Tabari's opinion regarding this period in his *Tafsir* (14/95-102), and the opinion of Ibn Kathir: *Al-Bidāyah* (5/44). This announcement announced the end of the pagan era in the Arabian Peninsula.

⁶ *Tafsir* (3/49/the footnotes of *Tafsirul-Khāzin*). Sā'āti quoted this: *Al-Fathur-Rabbāni* (21/212).

⁷ *Al-Bukhāri/Al-Fath* (16/179-181/H. 4341-4345) whose words are taken here, and *Muslim* (3/1587/H. 1733).

is no deity except Allāh and that Muhammad is His Messenger. If they obey you in that, then let them know that Allāh has declared obligatory on them five prayers for every day and night. If they obey you in that, tell them that Allāh has placed on them charity that will be taken from their rich and returned to their poor. If they agree to that, then, avoid taking the best of their wealth. And, avoid the prayer of the oppressed against you, for, there is no veil between it and Allāh."⁸

When Mu'adh was leaving, the Prophet ﷺ went with him some distance to bid him farewell. Mu'adh was riding while he walked besides his beast, admonishing him. He ended by saying, "O Mu'adh. It is possible that you will not see me after this. Maybe you will pass by my mosque or my grave." Mu'adh began to weep at the thought of parting with the Prophet ﷺ. He added, "Don't cry Mu'adh. Crying has a time for it. Crying is from Satan." Then he turned towards Madinah and said, "Nearest to me are the god-fearing, whoever they might be, wherever they might be."⁹ He also explained to him the *Zakāt* rates.¹⁰

The Prophet ﷺ is also reported to have said to Mu'adh while dispatching him to Yemen, "How will you decide when a dispute is presented to you?" He answered, "By the Book of Allāh." He asked, "If you didn't find it in the Book of Allāh?" He said, "Then I shall rule by the *Sunnah* of His Messenger." He asked, "And if you didn't find it in the *Sunnah* of the Messenger of Allāh?" He answered, "I

⁸ *Al-Bukhāri/Al-Fath* (16/1183/H. 4347), Ibn Kathir said in *Al-Bidāyah* (5/113), "The rest of the four collectors recorded it through a variety of routes."

⁹ Ahmad: *Al-Fathur-Rabbāni* (21/215). Sā'āti said, "Its chain is Perfect (*Jaiyid*) and the narrators reliable." See reports about the sending of Mu'adh and Abu Musa to Yemen in Bayhaqi's *Dalā'il* (5/401-408).

¹⁰ Ahmad: *Al-Musnad* (5/115) and *Al-Fathur-Rabbāni* (8/219-220). Sā'āti said about the chain, "Traced by the four *Sunan* compilers, Ibn Hibbān, Darāqutni, Hākim who declared it Sound (*Sahih*), as did Ibn Hibbān."

See also Abu Dāwud's *Sunan* (2/234-235/*Zakāt*/H. 1576) being a report of Abu Mu'āwiyah and Nasa'i's *Sunan* (5/3-4/*The Book of Zakāt*) it being a narrative of Ibn Ishāq through A'mash. The four collectors recorded it through Mu'adh, e.g., see *At-Tirmidhi* (H. 623) who said the *Hadith* is Good (*Hasan*).

shall work it out myself, sparing no effort." The Prophet ﷺ patted him on his chest and said, "Allāh be praised for guiding the messenger of the Messenger of Allāh to what the Messenger of Allāh approves."¹¹

Sending of 'Ali bin Abu Tālib and Khālid bin Walid to Yemen

The Prophet ﷺ first sent Khālid bin Walid ؓ to Yemen, and then, sent 'Ali ؓ in his place. One of the tasks 'Ali was to perform was to receive the one-fifth of the state share. When 'Ali came to know of the Prophet's choice, he said, "O Messenger of Allāh. You are sending me while I am younger than any of them to judge their affairs." The Prophet ﷺ told him, "Go. Allāh will firm up your tongue and guide your heart."¹² After that he admonished him in words, "When one of them presents his case, make no decision until the other party has also spoken. It is then that you will be able to judge correctly." 'Ali used to say, "Thereafter I knew how to judge."¹³

The Prophet ﷺ also told 'Ali, "Seek the consent of Khālid's men. If one of them wishes to stay back with you,¹⁴ let him; if he doesn't, let

¹¹ Of those who reported it are Abu Dāwud: *Sunan* (18-19/The Book of *Aqdiyyah*/H. 3592); Tirmidhi: *Sunan* (5/8/The Book of *Ahkām*/H. 1327) being a narrative of Shu'bah. Tirmidhi commented, "We do not know of this narrative except through this route and, I do not have any report whose chain is complete." And Ibn Kathir said in *Al-Bidāyah* (5/117): "Ibn Mājah has reported it in a different way. But it is through Muhammad bin Sa'd bin Hassān, who was hanged, one of the liars." Da'ās, redactor of *Sunan Tirmidhi* said, "It is stated in *Al-Āridah* (6/72) that the critics differed over this *Hadith*. Some said it is not Sound (*Sahih*). But others said it is in fact *Sahih*. The truth is, it is *Sahih* for it is a well-known report coming from Shu'bah bin Hajjāj, from whom a lot of scholars narrated such as Yahya bin Sa'eed, Ibn Mubārak, Tayālisi, Hārith bin 'Amr, Hadhali. In fact, if it is not known through anyone but Shu'bah, it is enough for acceptance."

¹² Abu Dāwud: *Sunan* (14/11-12/The Book of *Aqdiyyah*/H. 3582); Ahmad: *Al-Musnad* (2/73/H. 666/Shākir). Shākir said its chain is *Sahih*. Also see (2/53/H. 636/Shākir) but its chain is Interrupted (*Munqati*). He said at the end, "Thereafter I was never in any doubt when judging between two people."

¹³ Ahmad: *Al-Musnad* (2/83/H. 690/Shākir). Shākir said its chain is *Sahih*.

¹⁴ *Al-Bukhārī/Al-Fathī* (16/184-185/H. 4349).

him return." 'Ali and his companions stayed in Yemen from where he returned to Makkah for *Hajj* and joined the Prophet ﷺ there.¹⁵

'Ali ؓ left some good examples of how to perform the duties of a judge. Once when his companions sought his permission to ride on the camels obtained as *Zakāt*, for reasons that their own beasts had weakened, 'Ali refused the permission saying, "You have the right to them, but only as much as any other Muslim." When 'Ali had left for *Hajj*, those people went up to his assistant seeking the same concession. He allowed them. When 'Ali came back, he felt that the camels had been used for ride. He reproached his assistant. Some of his companions felt that 'Ali was harsh. One of them, Abu Sa'eed Khudri, complained to the Prophet ﷺ. But the Prophet ﷺ sided with 'Ali. Abu Sa'eed Khudri regretted that he had taken the case to the Prophet ﷺ and said, "After this, never will I speak or think of 'Ali in bad terms."¹⁶ When some others complained of 'Ali's harsh measures, the Prophet ﷺ remarked, "People. Do not complain against 'Ali. Surely, he is harsher in Allāh's affairs, (or said, in the way of Allāh), that you should complain against him."¹⁷ Then he added, "To whosoever I am dear, may treat 'Ali as dear."¹⁸ According to another report, "Whosoever treats me as dear may treat 'Ali as dear. O Allāh, whoever treats him dear, You also treat him dear, and whoever treats him with enmity, You also treat him with enmity."¹⁹

¹⁵ *Al-Bukhārī/Al-Fathī* (16/190/H. 4353-4354), *Muslim* (2/888/H. 1218).

¹⁶ Bayhaqi: *Dalā'il An-Nubuwwah* (5/398-399) at length, Ahmad: *Al-Musnad* (3/86), shortened. Ibn Kathir mentioned its Bayhaqi version in *Al-Bidāyah* (5/120) and remarked, "This is a Perfect (*Jaiyid*) chain which meets the conditions set by Nasa'i although none of the six documented it."

¹⁷ Ibn Ishāq through a Good (*Hasan*) chain—*Ibn Hishām* (4/333).

¹⁸ Ibn Kathir: *Al-Bidāyah* (5/234) who attributed it to Ahmad and added, "Nasa'i also recorded it...via the same chain. And this happens to be a *Jaiyid-Qawi* (Perfect & Strong) chain whose narrators are all trustworthy."

¹⁹ Mentioned by Ibn Kathir in *Al-Bidāyah* (5/235) through different chains. He said in one of them, "Nasa'i is alone in recording through this chain. Our master Abu 'Abdullah Dhahabi said, 'This is a *Sahih Hadith*.'" At another place (5/238) he said that it is one of the narratives of Ahmad and then commented: "The chain is a *Jaiyid* one and the narrators trustworthy meeting the conditions set by the writers of the *Sunan*." See Ibn Kathir: *Al-Bidāyah* (5/234-240) who discusses the different narrations.

This happened when 'Ali forced them to return some of the gold that his assistant had divided among them. So they complained to the Prophet ﷺ. In response, he delivered a sermon on the eighteenth of Dhul-Hijjah at a place called Ghadir Khum, on his return journey from Hajj.

Of course, 'Ali succeeded where Khālid had failed. The latter stayed in Yemen some six months, inviting the people to Islam but received no response. But when 'Ali arrived and invited the Hamdān tribe to Islam, they immediately responded. 'Ali wrote to the Prophet ﷺ about their conversion. The Prophet ﷺ fell into prostration when he read the letter and said, "Peace be upon Hamdān, peace be upon Hamdan."²⁰

Jarir bin 'Abdullah's Expedition to Dhul-Khalasah

Khatham and Bujaylah had a temple in the pre-Islamic times known as 'Dhul-Khalasah,' or the 'Ka'bah Yamāniyah,' or the 'Ka'bah Shāmiyyah.' When Jarir bin 'Abdullah Bajali went up to the Prophet ﷺ in Madinah along with a delegation from his tribe, the Prophet ﷺ told him, "Will you not relieve me of Dhul-Khalasah?" (In response) Jarir complained that he found it hard to saddle himself upon a horse. The Prophet ﷺ struck him on his breast and said, "O Allāh. Accord him firmness and make a righteous guide out of him." Jarir left with a hundred and fifty riders to the temple, broke it and killed its custodians. Jarir sent Abu Artāt Husayn bin Rabi'ah the Ahmasi with the news to the Prophet. The Prophet ﷺ prayed for them in general terms, but for the Ahmas, brothers of Bajilah, Jarir's own group, in special terms.²¹

²⁰ Reported by Bayhaqi: *Dalā'il An-Nubuwwah* (5/396-397) who said: "Reported by Bukhāri in a shorter form through another chain coming through Ibrāhim bin Yusuf." The original *Hadith* is in *Al-Bukhāri/Al-Fath* (16/184/H. 4349). The redactor of *Zād* said (3/623): "The prostration of gratitude in the complete version is authentic meeting his conditions."

²¹ *Al-Bukhāri/Al-Fath* (16/190-193/H. 4355-4357), *Muslim* (4/1925/H. 2476). It was called Yamāniyah because Dhul-Khalasah was in Yemen and Shāmiyyah because they opened its way facing Shām. See *Ibn Hajar*: (16/190-191).

Notes

1. This passage tells as that what can mislead the people ought to be destroyed.
2. It is desirable of the righteous Muslims to pray for those who cannot find firmness on the back of a horse, or cannot use some of the war equipment, such as rockets and other modern war equipment.
3. The incident tells us about the virtue in riding horses and by extension, the driving of tanks or piloting fighter planes and other modern war equipment.
4. The desirability to appoint a man as leader from among the tribe itself, in order to attract them to Islam. The Prophet ﷺ did this so often. So also, they might be softened through prayers for them, and expression of good hopes of victory at their hands.²²

The Farewell Pilgrimage

Scholars have stated that Allāh (ﷻ) declared *Hajj* obligatory either in the ninth or tenth year before *Hijrah*. Some have said that it was declared obligatory in the sixth year before *Hijrah*. But that does not sound right.²³ Ibn Qaiyim²⁴ substantiates in a convincing manner that it was made obligatory in the tenth year after *Hijrah*. Taking its importance into consideration, it seems reasonable to think that it was made obligatory late in the Prophet's mission. Allāh (ﷻ) said,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

"And for Allāh is upon the people pilgrimage to the House, unto whoever can afford the journey."²⁵

This Verse came down during the Year of Delegations, that is, at

²² See *Ibn Hajar: Al-Fath* (16/194).

²³ *Ibn Kathir: Al-Bidāyah* (5/123).

²⁴ *Zādul-Mā'ad* (3/595).

²⁵ *Surat Āl 'Imrān*: 97.

the end of the ninth year.

The Prophet performed no *Hajj* except one, which he did in the tenth year after *Hijrah*. This *Hajj* is also known by several names such as the 'Hajj of the Message', the 'Hajj of Islam', or the 'Farewell Hajj', for the Prophet ﷺ said farewell to the people in this *Hajj*, not offering another after it. It was called as 'Hajj of the Message' because the Prophet ﷺ delivered messages concerning *Hajj* rituals during this *Hajj* both in words as well as through practical demonstration. In fact nothing was left of the important message of Islam that he did not clarify then. When he had done that Allāh (ﷻ) revealed,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"Today I have completed for you your religion and completed My favors unto you and am satisfied with Islam as your religion."^{26, 27}

When the people came to know of the Prophet's intention to perform *Hajj* in the tenth year, they began to pour into Madinah wishing to perform *Hajj* exactly as he would do.²⁸

He left on the 15th of Dhul-Qa'dah.²⁹ During the journey, up and down, many things happened that can be found in books of law dealing with rituals.³⁰ Scholars have devoted whole books to this topic, giving every detail pertaining to *Hajj* and quoting his admonitions to his followers.³¹ One of them is the famous sermon

²⁶ Surat Al-Māi'dah: 3.

²⁷ Al-Bukhāri/Al-Fath (16/235/H. 4407), and see Ibn Kathir: *Al-Bidāyah* (5/123).

²⁸ *Muslim* (2/1887/H. 1218).

²⁹ See Ibn Ishāq, through a Good (*Hasan*) chain—Ibn Hishām (4/330). Ibn Kathir declared it sound in *Al-Bidāyah* (5/125).

³⁰ See as an example Ibn Kathir in *Al-Bidāyah* (5/223-233).

³¹ Of the ancients: Ibn Hazm, and of the contemporary *Hadith* scholars: Shaykh Albāni, Shaykh Muhammad Zakariyyah Kāndhlawi. Dr. Fāruq Hamādah has, under the title: *Al-Wasiyyatun-Nabarwiyyah lil-Ummatil-Islāmiyyah*, collected together from various sources some thirty-eight entries and then took to verifying, checking and tracing the texts by the principles set for *Hadith* criticism that the *Hadith* scholars have agreed upon. For the question pertaining is part of the religion.

delivered during the *Tashriq* days (eleventh, twelfth and thirteenth of the month Dhul-Hijjah). Some of the things he said are as follows: "Your lives and property are sanctimonious unto you, like the sanctity of this day, in this month, in this town. Lo! Every practice of the pre-Islamic times is under my feet. All pre-Islamic bloodshed is to be left unavenged. The first claim on blood I abolish is that of Ibn Rabi'ah bin Hārith. (He was fostered among the Banu Layth, and whom Hudhayl had killed). I also abolish usury of the pagan times. And the first usury that I abolish is that of 'Abbās bin 'Abdul-Muttalib, all of it. And fear Allāh concerning women. You have taken them as a trust from Allāh, and you enjoy their persons by the Words of Allāh. It is your right that they should not let anyone into the house that you disapprove of. If they do that, beat them up, but lightly. And upon you is their food and clothing in a goodly manner. I am leaving behind me for you something that if you held fast, you will never be led astray: Allāh's Book. And, you will be asked about me. What will you say?" They said, "We shall bear witness that you conveyed to us Allāh's messages, admonished us, sincerely did good to your followers and passed on what was on you." He said, "O Allāh, bear witness," three times.³²

On another occasion he said, "Woe unto you. Do not return to disbelief after me slaughtering each other."³³ He also said, "Satan has lost hopes that he be worshiped in this land. But he will be satisfied with anything less, apart from that. Beware then, O people. I am leaving between you that which if you held fast unto, you will never lose the way: Allāh's Book and the ways of His Messenger. Every Muslim is a brother unto another Muslim. Muslims are brothers unto each other. Nothing of a brother's property or wealth is lawful unto another except for what he would give willingly..."³⁴

³² *Muslim* (2/889-890/H. 1218) from a lengthy and popular report of Jābir in connection with the Farewell pilgrimage.

³³ Al-Bukhāri/Al-Fath (16/133/H. 4403), *Muslim* (1/82/H. 65-66), see rules of *Hajj* in Al-Bukhāri/Al-Fath (16/The Book of Maghāzi). Also *Muslim* (2/834/1017/The Book of Hajj. Ahmad: *Al-Fathur-Rabbāni* (12/210-212), Ibn Ishāq, *Suspended (Mu'allaq)*—Ibn Hishām (4/333-337), Bayhaqi: *Dalā'il An-Nubuwwah* (5/432-452), Ibn Qayyim: *Zādul-Ma'ād* (2/101-311) in addition to other books of ancient as well as modern times that we have indicated.

³⁴ Being a narration of Bayhaqi: *Dalā'il An-Nubuwwah* (5/449), Hākim in *Al-*

Lessons, Rules and Precedence from the Farewell Pilgrimage

1. The Prophet ﷺ wished to teach the people the fifth pillar of Islam after he declared the practices of the pre-Islamic times invalid, such as, with reference to *Hajj*: clapping, whistling and circumambulation in the state of nakedness.
2. He also wished to meet the Muslims of all parts of Arabia. They poured into Makkah. He used the opportunity to offer them the gist of Islam in brief statements and pass on to them the duty of preaching to those who had not yet received the message, all over the world, for all times until the earth is left bereft of life. He also wished to demonstrate to the people how they were to perform this important ritual. Accordingly, his sermons consisted of the rules pertaining to *Hajj* as well as the primary teachings of Islam.

The most important report that deals with *Hajj* issues is that of Jābir ؓ that Muslim recorded in his work. Nawawi³⁵ said about it, "This is a *Hadith* of great importance that deals with some very important issues. Muslim is singular in reporting it, in the sense that Bukhāri did not record it in his *Sahih*. However Abu Dāwud recorded it, in the words of Muslim. Qādi 'Iyād said that many scholars have offered explanations to it in detail. Abu Bakr Ibn Mundhir in fact wrote a large volume over it working out some 150 rules of law..."

Albāni has abridged the rules to seventy-two in reference to the

Mustadrak (1/93) being a report of Ibn 'Abbās ؓ. Tirmidhi reported part of it in *Sunan* (3/54/The Book of *Tafsir*/H. 3295): Abridgement of Albāni who declared it authentic being there a transmission of 'Amr bin Ahwas. Albāni commented: "It is *Hasan*" and attributed it to Ibn Mājah also (1851), Ahmad in *Al-Fathur-Rabbāni* (21/280). Sā'āti said about its route: Ibn Kathir brought it in his *Tārikh*, recording in full attributing it to Imam Ahmad." Then he added, "Abu Dāwud reported parts of it, as bits and pieces of which were recorded by the leading *Hadith* scholars in various parts of their works, through authentic chains. Allāh knows best." The *Hādith* is also reported by Bazzār: *Kashful-Astār*, no. 1524.

³⁵ Muslim/with Nawawi's explanation (8/170).

Farewell pilgrimage. This book is very simple and we would have liked to present a summary here, but for the reason that we might lose some of the important parts of an already summarized work. The Shaykh made it more useful by adding in the appendix some of the innovations that are practiced by the common people during *Hajj* and during the visit to the Prophet's grave in Madinah or while visiting the Baytul-Maqdis.³⁶ He wrote about 175 innovatory practices.

Another book of importance is that of Ibn Qaiyim entitled *Zādul-Ma'ād*.³⁷ Its usefulness has been enhanced by the notes added by Shu'ayb Arna'ut and 'Abdul-Qādir Arna'ut.

The important and primary rules that the Prophet ﷺ prescribed and admonished his followers, could be summarized as follows:

- i) The announcement pertaining to the rights of the Muslims, and that their blood, wealth and honor are inviolable.
- ii) Announcement banning oppression and usury and every harmful pre-Islamic practice.³⁸
- iii) Announcement concerning women's rights, the commandment that their rights be recognized and given them. He also spoke of the rights of the husband over his wife.³⁹
- iv) Forbiddance of a will in favor of an inheritor, and reconfirmation of the law of inheritance as in the Qur'ān.⁴⁰
- v) The announcement of the illegality of adoption, or relating oneself to those one is not related, out of dislike of one's real kin.
- vi) The announcement that the child belonged to the bed, that

³⁶ *Hajjatun-Nabi* ؓ as narrated by Jābir ؓ, pp. 94-100, 105-149

³⁷ *Ibn Qaiyim* (2/101-324) quoting from the long narrative of Jābir ؓ on the Farewell pilgrimage.

³⁸ *Sahih Muslim* (2/889-890/H. 1218) from the lengthy and popular *Hadith* of Jābir in the Farewell pilgrimage.

³⁹ *Ibid*, *Abu Dāwud* (3/824/The Book of *Buyu'*/H. 3565), *At-Tirmidhi* (3/54/The Book of *Tafsir*/H. 3295), which Albāni declared in his *Ikhtisār* as *Hasan*, *Ibn Mājah* (2/The Book of *Tijārat*/H. 2295), 'Abdur-Razzāq: *Al-Musannaf* (9/48/H. 16308), and Ahmad: *Al-Musnad* (5/265).

⁴⁰ 'Abdur-Razzāq: *Al-Musannaf* (9/48/H. 16308), Ahmad *Al-Musnad* (5/248),

the adulterous man has no share in him, rather, he is to be stoned to death if he admits his crime.⁴¹

- vii) He informed the people that a *Muslim* was one from whose tongue and hands other Muslims felt secure, that a *Believer* was someone who gave peace to the people with regard to their wealth and lives; that a *Muhājir* in truth was one who gave up his sins and errors, that a *Mujāhid* was one who fought against his own self in obedience of Allāh.⁴² The Prophet ﷺ also admonished that whoever was entrusted with something, was bound to keep his trust.⁴³
- viii) He warned of lies fastened on him saying, "Whoever lied on me may seek his abode in the Fire."⁴⁴
- ix) He admonished the Muslims to hold fast unto the Book and his *Sunnah*. He said, "I am leaving behind me two things, after which you will never be led to error – if you held fast unto them: Allāh's Book and the *Sunnah* of His Prophet."⁴⁵
- x) He also reminded that the believers were brothers unto each other and that nothing of a brother was lawful unto a Muslim without his leave.⁴⁶
- xi) He ordered that they listen and obey those in charge of their affairs whatever their origin, color or social status, so long as they establish Allāh's Word.⁴⁷
- xii) He reaffirmed that superiority between people was on the basis of piety and not by another criteria.⁴⁸

Abu Dāwud (3/824/The Book of *Buyu'*/H. 3565).

⁴¹ *Ibid.* See also *Abu Dāwud* (5/339/The Book of *Adab*/H. 5115), *Ibn Mājah* (no. 2712).

⁴² Reported by *Ibn Hibbān*: *Mawāriduz-Zamān* (no. 25) through trustworthy transmitters.

⁴³ *Ahmad*: *Al-Musnad* (5/73), *Bazzār*: *Al-Musnad: Kashful-Astār* (2/34) in which falls *Musa bin 'Ubayd* who was weak.

⁴⁴ *Ibn Mājah* (no. 3057). It is stated in *Al-Zawā'id* that its chain is *Sound (Sahih)*, and *Ahmad*: *Al-Musnad* (5/412).

⁴⁵ *Muslim* (2/890/H. 1218).

⁴⁶ *At-Tirmidhi* (3/54/The Book of *Tafsir*/H. 3295), *Albāni* said it is *Hasan* in his version of *Tirmidhi*, being a narration of 'Amr bin Ahwas. See also *Al-Hākim* (1/93) and *Ahmad*: *Al-Musnad* (3/423).

⁴⁷ *Muslim* (2/944/H. 1298).

⁴⁸ See *Haythami*: *Majma'uz-Zawā'id* (3/372) where he said: "Reported by

xiii) He admonished them to treat the slaves well.⁴⁹

xiv) He also reminded that a Muslim's heart could never be without three things: sincerity in whatever he did, for the sake of Allāh alone, his true goodwill for those made in charge of the affairs, and his constant endeavor to remain with the majority of Muslims.⁵⁰

Usāmah bin Zayd's Expedition to Shām

The Prophet ﷺ returned from the Farewell pilgrimage by the end of Dhul-Hijjah. At the end of the next month, Safar, he raised an army for an expedition against the Romans in the Balqa' and Palestine area. It consisted of some important *Muhājir* and *Ansār*.⁵¹ Usāmah bin Zayd ؓ was appointed the commander in chief. Some people objected to it. He stood up and said, "If you object to his leadership, then (it is no surprise, for) you had objected to the leadership of his father, although, by Allāh, he is well-qualified to be a leader and to me he is the most beloved of the people after his father."⁵²

Tabarāni through (his) chain, but it is weak. But it is preceded by the *Sound (Sahih)* report about the sermon on the day of 'Arafah.' See *Jam'ul-Fawā'id* (1/510) and the notes therewith. As for the *Hadith*, "Your father is one, your religion is one, your father was Adam and Adam was from the dust," is in *Al-Bazzār* whose narrators are trustworthy as stated in *Kashful-Astār* (2/435).

⁴⁹ *Ahmad*: *Al-Musnad* (4/35). *Ibn Hajar* said in *Al-Isābah* (3/653): "Baghawi and *Ibn Shāhin* documented it as well as *Ibn Sakan*, *Ibn Mandah*, *Azdi* and others. Its chain is *Sahih*."

⁵⁰ *Ahmad*: *Al-Musnad* (4/80, 82); *Dārimi*: *Sunan* (no. 231, 233, 234); *Ibn Mājah*: *Sunan* (no. 3056); *Tabarāni* in *Al-Kabir* (2/130,131); and *Al-Hākim* (1/87) who said, "according to the conditions laid by the two." Also *Mundhiri* in *Tarhib wa Tarhib* (1/109), who declared it *Hasan*.

This text has come through many Companions, up to thirty according to *Suyuti*; hence counted as *Continuous (Mutawatir)*. See *Kattāni*: *Nazmul-Mutanāthir*, p. 23, as mentioned by *Dr. Fāruq Hamādah*: *Al-Wasiyyatun-Nabawiyyah*, p. 110.

⁵¹ *Ibn Hajar*: *Al-Fat-h* (16/287/The Book of *Maghāzi*), *Al-Wāqidi* (3/1117-1118), *Ibn Sa'd* (2/248); *Ibn Ishāq* – *Ibn Hishām* (4/337).

⁵² *Al-Bukhāri*/*Al-Fath* (16/287/H. 4469).

The reason why some people objected to the choice was Usāmah's youth. He had just turned eighteen.⁵³

As the preparations were underway, the Prophet ﷺ fell ill. The army, therefore, did not move for two days, having pitched its tents in Juruf. In fact, with the Prophet's death it returned to Madinah. It was Abu Bakr ؓ who ultimately sent it across, after he had become the successor. The army consisted of 3000 men.⁵⁴

Lessons

We learn from above the excellent position that Usāmah bin Zayd and his father Zayd held in the eyes of the Prophet ﷺ. Neither his youth, nor the slavery of his father came in the way of the Prophet ﷺ appointing him a leader over an army comprising senior Companions. This is how Islam destroyed the norms of the pre-Islamic times according to which they classified the people.

⁵³ Ibn Ishāq through a Good (*Hasan*) chain but Disconnected (*Mursal*)—*Ibn Hishām* (4/396), *Al-Wāqidi* (3/1118). Suhayli mentioned that he being a *Mawla* (manumitted slave) was another reason. See also *Al-Rawdul-Unuf* (4/248). We did not however succeeded in locating the origin and so there is some error in tracing it.

⁵⁴ Ibn Ishaq through a *Hasan* chain, but *Mursal*—*Ibn Hishām* (4/396), and Ibn Hajar: *Al-Fath* (16/287-288) and *Wāqidi* (3/1120-1122). *Wāqidi* was alone in numbering the force.

Sickness and Death

A few days before the month of Safar could end, or in the beginning of the Rabi'ul-Awwal, the Prophet ﷺ began to feel unwell. That was the eleventh year after *Hijrah*.¹

One night he asked his freed slave Abu Muwayhibah to accompany him to the Baqi' graveyard. It was midnight. He wished to supplicate for the forgiveness of the dead buried there. When he stood there before the graves, he said, "Peace be upon you, O people of the graves. Let me congratulate you on what you escaped from, in which the people have fallen. Tribulations are descending down upon them like patches of a dark night: one following another, in which every new one that follows is harder than the preceding one." Then he turned to Abu Muwayhibah and said, "O Abu Muwayhibah, I have been given the keys of the treasures of this world and everlasting stay in it, and then, ultimately entry into Paradise. I chose between that and between a meeting with my Lord and Paradise." Abu Muwayhibah interjected, "By my parents. Choose the keys to the treasures of the world and then Paradise." He replied, "No, by Allāh. I have chosen to meet with my Lord and Paradise." Then he sought the people of the graves to be forgiven. Thereafter he returned² to 'Āishah's house. His pain continued to

¹ Ibn Ishāq, *Suspended (Mu'allaq)*—*Ibn Hishām* (4/385). See the disagreement between the biographers about the time the Prophet ﷺ started to complain, and the time of his death with Ibn Hajar: *Al-Fath* (16/360-261).

² Ibn Ishāq through a Good (*Hasan*) chain—*Ibn Hishām* (4/385-386).

bother him while he visited the houses of his wives, until it became unbearable while he was in the house of Maymunah ؓ.³ He got his wives assembled and sought their permission to remain in the house of 'Āishah ؓ⁴ until he recovered from his sickness. He remained sick for ten days.⁵ Then, on the twelfth of Rabi'ul-Awwal,⁶ the day being Monday, he died, completing 63 years of his age.⁷

In his final days 'Āishah used to recite the last two chapters of the holy Qur'ān, and other supplicatory words that she had learned from him, then blow on him and wipe him by moving his hands around his body, in the hope of blessings.⁸

One day he registered high temperature. He asked them to pour on him seven large bowls of water so that, refreshed, he could go out to the people and seek their allegiance. They did it until he said, "Enough, enough." He felt himself light. He wrapped his head with a piece of cloth and went into the mosque. There he sat on the pulpit and addressed the people saying, "May Allāh curse the Jews and

³ Ibn Ishāq through a Good (*Hasan*) chain—*Ibn Hishām* (4/386-387). Ibn Hajar said in *Al-Fath* (16/260): "According to Abu Ma'shar's *Sirat* of the Prophet ﷺ fell sick in the room of Zaynab bint Jahsh ؓ, whereas in Sulaymān Taymī's *Sirat*, he fell sick in Rayhānah's quarters but the closest to being correct is that he fell sick in Maymunah's quarters."

⁴ *Al-Bukhārī/Al-Fath* (16/273-274/H. 4442, 4450), Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/387).

⁵ Ibn Hajar said in *Al-Fath* (16/260): "Biographers differed over how long the Prophet ﷺ remained sick. Most believe that it was thirteen days, or maybe one day more or less. It has also been said that it was ten days. Sulaymān Taymī insisted on this in his *Maghāzi*. Bayhaqi reported this *Hadith* through a Sound (*Sahih*) chain."

⁶ That is what the majority said according to Ibn Hajar in *Al-Fath* (16/261). Ibn Hajar in *Al-Fath*: (16/260-261) depended on the opinion of Abu Mikhnaf that the Prophet ﷺ died on the twelfth of Rabi'ul-Awwal. I might point out that Abu Mikhnaf is Lut bin Yahya, who was weak and cannot be used in authoritative works.

⁷ *Al-Bukhārī/Al-Fath* (16/286/H. 4466). The *Hadith* was also reported by Ahmad in *Al-Fathur-Rabbāni* (20/209-210) and (21/260) through a *Sahih* chain that he died after completing sixty-three years. See the discussion of *Sā'āti* for the narrations that said other than this.

⁸ *Al-Bukhārī/Al-Fath* (16/262, 287/H. 4429, 4451), and see the explanation of Ibn Hajar of the first version, *Muslim* (4/1721-1724/H. 2191-2192).

the Christians.⁹ They took the graves of their Prophets and Messengers for worship."¹⁰ According to another report, "May Allāh destroy the Jews and Christians." He also said, "Do not convert my grave into an idol for worship." This admonition came from him five days before his death.¹¹

Then he offered himself for retaliation saying, "If I have (wrongfully) got someone whipped, then, here is my back, let him retaliate now." After that he came down and offered the noon prayer. Thereafter he returned to the pulpit to continue with his offer of retaliation. One of those present said, "You owe me three dirhams." He said, "Pay him off, O Fadl." Another said that he had found three dirhams. He said, "Take them (into your care) O Fadl."¹²

Then he reminded the people to be good to the *Ansār*. He said, "I remind you of the (rights of) *Ansār*. They are my people and my Companions. They did what was expected of them, but what is expected to be done to them remains to be done. Therefore, treat them well and forgive their shortcomings." According to another report, "People will increase in numbers but the *Ansār* will decrease until they become like grains of salt in food. Let him then, who takes charge of the affairs, capable of doing anyone good or evil, accept their good side and ignore the faults."¹³

He said in his last sermon, "A slave was given the choice between this world and what is with Allāh. He chose what is with Allāh." The narrator says, "At that Abu Bakr wept. They were surprised at his crying. It was himself that the Prophet was speaking of, and Abu Bakr had realized it." The Prophet ﷺ said, "Do not cry Abu Bakr. If I were to take a *Khalil* apart from my Lord, I would take you as my *Khalil*. But, brotherhood of Islam and its bond of love is

⁹ *Al-Bukhārī/Al-Fath* (3/98-99/H. 425, 436, 437) and (6/244/H. 1330), *Muslim* (10/4756), and Mālik: *Al-Muwatta'*, p. 360.

¹⁰ Mālik: *Al-Muwatta'*, p. 365.

¹¹ Bayhaqi: *Dalā'il An-Nubuwwah* (7/169-180), Ibn Kathir quoted it in *Al-Bidāyah wan-Nihāyah* remarking: "Its chain and text contain some unfamiliar elements."

¹² *Al-Bukhārī/Al-Fath* (14/373/H. 3799-3801), *Muslim* (4/1949/H. 2510).

¹³ *Al-Bukhārī/Al-Fath* (3/133/H. 467), *Muslim* (4/1854/H. 2382).

enough. Let not any door be left opening into the mosque except that of Abu Bakr."¹⁴

When the time of death neared and his pain increased, he once again spoke to the Companions around him in his house, among whom 'Umar ؓ was present. That was on Thursday, four days before his death. He said, "Let me write down a document so that you are not led into error after me." 'Umar remarked, "He is in pain and suffering. In any case, you have the Qur'ān. Allāh's Book is enough for you." Some others disagreed with him and said, "Bring the writing material for Allāh's Messenger to write for you." A few others were with 'Umar. When their disagreement persisted the Prophet ﷺ said, "Leave me alone."¹⁵

That day he also instructed that the Jews, Christians and pagans be expelled from the Arabian Peninsula. He also advised that the delegates be treated in the manner he was treating them. The narrator forgot the third advice. One of the final advice that he offered was: "(Take care of) prayers and what your right hands own (i.e., the slaves)." According to a report, "Allāh, Allāh. (Take care of) prayers and what your rights hands own."¹⁶ He kept repeating these words until he had strength.¹⁷

Three days before his death he addressed the people once again saying, "Be of good hope with Allāh."¹⁸ After that his illness began to weigh on him heavily preventing him from coming out for prayers. He said, "Ask Abu Bakr to lead in the prayers." 'Aishah ؓ said, "O Messenger of Allāh. Abu Bakr is a softhearted man. If he takes the position you took, people will hardly hear him. So, let

¹⁴ *Al-Bukhāri/Al-Fath* (16/67/H. 4431-4432), *Muslim* (3/1257-1259/H. 1637)

¹⁵ *Al-Bukhāri/Al-Fath* (16/266/H. 4431).

¹⁶ Reported by Tamimi taking it up to Anas ؓ as mentioned by Dhahabi in the *Sirat*, p. 557.

¹⁷ Reported by Dhahabi in the *Sirat*, p. 557, and he said this is more authentic (i.e., than Tamimi's version). This *Hadith* was also reported by Ibn Mājah. See Albāni: *Sahih Ibn Mājah* (1/271/The Book of *Janā'iz*/H. 1625). Haythami said in *Al-Majma'* (4/237) that the *Hadith* is Sound (*Sahih*), but it has in its chain 'Abdullah bin Walid Wassāfi who was abandoned.

¹⁸ Reported by Dhahabi in the *Sirat*, p. 557, and he said that the *Hadith* is *Sahih*.

'Umar lead." He repeated, "Ask Abu Bakr to lead in the prayers." 'Aishah said to Hafsah ؓ, "Tell him that Abu Bakr is a softhearted man and that ..." He interjected, "You are like the companions of Yusuf. Ask Abu Bakr to lead in the prayers." On one occasion Abu Bakr ؓ was not available. 'Abdullah bin Zam'ah invited 'Umar ؓ to lead in prayers. When the Prophet ﷺ heard 'Umar's voice he said, "Allāh and the believers disapprove." He said that twice. So, Abu Bakr was sent for. He came and led in the prayer.¹⁹

Abu Bakr continued to lead in the prayers in the Prophet's mosque. On one occasion, the Prophet ﷺ felt better and went out to join the congregation. It was noon prayer. Abu Bakr was leading in the prayer. When he saw him, he tried to get back but he signaled him to stay put and sat down by his side. Abu Bakr began to follow the Prophet ﷺ in his prayer, and the people followed Abu Bakr.²⁰

One day before his death he freed all his slaves²¹ and gave away in charity a few dinars that he possessed: some seven or nine.²² He said, "We (Prophets) are not inherited by anyone. Whatever we leave behind goes to charity."²³ According to one narration, "My inheritors should not divide among themselves even a dinar that I leave."²⁴ Whatever is left after the maintenance of my wives and my servant's wages is for charity." But he left behind him neither a dinar, nor dirham, nor a slave. The sole exception was a white mule that he used to ride. He also left

¹⁹ Ahmad: *Al-Fathur-Rabbāni* (21/226-227) tracing it through Ibn Ishāq. Sā'āti said, "The report is *Sahih* whose transmitters are reliable. The *Hadith* was also reported by Hākim who declared it *Sahih* with the consent of Dhahabi." See also Abu Dāwud in *Sunan* (5/47-48), via Ibn Ishāq through a chain that is Good (*Hasan*), and Yunus bin Bukayr as report of Ibn Ishāq through a *Hasan* chain as quoted by Ibn Kathir in *Al-Bidāyah* (5/261).

²⁰ *Al-Bukhāri* (1/175/The Book of *Salāt*/H. 68) whose words have been taken here, and *Muslim* (1/313-314/H. 418).

²¹ See *Ibn Sa'd* (2/316-317) through different routes some of which strengthen others. It is supported by a report in *Al-Bukhāri* that the Prophet ﷺ did not leave behind either a male or female slave.

²² See *Ibn Sa'd* (2/237-238) through different lines of narration that strengthen each other.

²³ *Al-Bukhāri/Al-Fath* (25/127-130/H. 6726-6728, 6730).

²⁴ *Al-Bukhāri/Al-Fath* (25/129/H. 6729).

behind some weapons and a plot of land that he declared to be given away in the way of Allāh.²⁵

By night 'Āishah ؓ borrowed some oil for the lamp from a neighbor.²⁶ His coat of mail had been earlier mortgaged with a Jew against thirty measures of barley.²⁷ Probably it was about the left-over of this thirty measures of barley that 'Āishah said later, "The Prophet died having left nothing that a person could eat except for some barley in the rack. I kept using it for my sustenance for a long while until it was all gone."²⁸ Other reports do not say anything about what was left of those thirty measures in the house of his other wives.

As for what he left of the mule, the spear, the cloak, the weapons, and the bed: they were things that his successors inherited and used to adorn themselves with and sought blessing from. They remained in the hands of his successors, generation after generation.²⁹

The day he died he gave a pleasant surprise to the Muslims by removing the door curtain of 'Āishah's house. He looked at them as they were offering their *Fajr* prayer and smiled. Abu Bakr ؓ tried to fall back into the rows thinking that the Prophet ﷺ wished to join in and lead the prayer. The people too almost fell into commotion out of joy at the prospect of the Prophet ﷺ coming in. He signaled to

²⁵ *Al-Bukhāri/Al-Fath* (16/283/H. 4461). In this *Hadith* there is proof that whoever mentioned of slaves belonging to the Prophet ﷺ either died or was manumitted before his death. The report also supports those who say that a slave girl who gives birth to a child is free with the death of her husband-master. It takes as example Mariyah who lived after the Prophet ﷺ. As for those who said she died before his death, they have no evidence for it. See Ibn Hajar in *Al-Fath* (11/95). I might add that the evidence is in the remark of the Prophet ﷺ who said when she gave birth to Ibrahim, "Her son freed her." Bayhaqi recorded this in *Sunan Al-Kubra* (10/346) and is strengthened by the reports brought by Mārdini in his *Al-Jawharun-Naqi* as addenda to *Sunan Al-Kubra*.

²⁶ This was said by Ibn Rajab Hanbali in *Majālis min Siratin-Nabi* verified by Yāsīn Sawwās and Mahmud Arna'ut, p. 104.

²⁷ *Al-Bukhāri/Al-Fath* (16/286/H. 4467) and (10/130/H. 2509).

²⁸ *Al-Bukhāri/Al-Fath* (24/63 64/H. 4451), and *Muslim* (4/2283/H. 2973).

²⁹ Hammād bin Ishāq bin Ismā'il: *Tarikatun-Nabi* ؓ, p. 113, as verified by Dr. Akram 'Umari, p. 113.

them with his hand to continue their prayers. Then he withdrew to his room and dropped the curtain down.³⁰

When the sun was up he asked his daughter Fātimah ؓ to be brought in. He whispered something to her. She started crying. Then he whispered into her ear again and she smiled. When asked later, she said, "He told me that he would die in the illness that had taken hold of him. So I cried. Then he told me that I would be the first of his kin to join him, so I smiled."³¹ According to another version, the reason why she smiled was that he told her, "O Fātimah. Are you not satisfied that you should be the chief of women-believers in Paradise?" Or maybe he said, "The chief of the women believers of this *Ummah*..."³²

Of course, the above is an evidence of the Prophet's authenticity. Of his kinsfolk, Fātimah was the first to die after him.

Seeing how her father suffered, Fātimah cried out, "O my father's pain." He remarked, "Your father will not suffer anymore pain after this day."³³

The Prophet ﷺ had a pitcher of water before him. He would dip his hand in it, wipe his face and say, "There is no god but Allāh. Surely, death has its pangs."³⁴

When the suffering became more acute, he stopped speaking. Therefore, when Usāmah bin Zayd entered into the house, he only beckoned him with his hand.³⁵

It looks like those were the moments when he was administered a potion of medicine without being asked, although he was signaling to them not to do it. They thought it was the usual patient's dislike of medicine.³⁶ He was, on the other hand, rejecting the medicine for pleurisy that they thought he was suffering from.³⁷

³⁰ *Al-Bukhāri/Al-Fath* (16/277/H. 4448).

³¹ *Al-Bukhāri/Al-Fath* (16/267-268/H. 4433-4434), and *Muslim* (4/1904/H. 2450).

³² *Al-Bukhāri/Al-Fath* (14/124/H. 3623), and *Muslim* (4/1905/H. 2450).

³³ *Al-Bukhāri/Al-Fath* (16/283-284/H. 4462).

³⁴ *Al-Bukhāri/Al-Fath* (16/278/H. 4449).

³⁵ Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/398).

³⁶ *Al-Bukhāri/Al-Fath* (16/281-282/H. 4458).

³⁷ Reported by 'Abdur-Razzāq through a *Sahih* chain who traced it to Asma'

(Because of the fever and sharp pains when breathing.) Abu Ya'la reports through Ibn Lahiy'ah, and he through 'Āishah ؓ that the Prophet ﷺ died of pleurisy.³⁸

Then came the last few moments of his life. As he was lying down in 'Āishah's cottage, 'Abdur-Rahmān, her brother entered in. He had a *Miswāk* (tooth stick) in his hand. From the Prophet's manner of looking, 'Āishah knew he wished to use it. She took it from him, softened it and he brushed his teeth with it. When he was finished with it, he raised his hand and pointed his finger. His eyes were staring at the roof. His lips moved. 'Āishah put her ear to his mouth. He was saying, "Among those You have blessed: the Prophets, the foremost believers, martyrs and the righteous. O Allāh forgive me, show me mercy and join me with the companions on High. O Allāh, unto the companions on High." He said that three times.³⁹ Those were the last words he spoke⁴⁰ and died shortly thereafter.⁴¹

That was before noon⁴² or at noon.⁴³ Fātimah ؓ exclaimed, "O my father! He has responded to the call of his Lord. His end will be in Firdaws Paradise. O my father. To Jibril we leave the announcement of your death."⁴⁴

'Umar ؓ would not believe that the Prophet ﷺ was dead. He began to say, "Allāh's Messenger has not died. Rather, he has been taken away into solitude as Musa spent forty days in solitude away

bint 'Umays, as Ibn Hajar said in *Al-Fath* (16/282). Also recorded by *Ibn Sa'd* (2/235) through a chain in which figures 'Abdur-Rahmān bin Abu Zinād who was trustworthy. It is strengthened by the narrative in 'Abdur-Razzāq and others, as well as a few others reported by Ibn Sa'd.

³⁸ This was said by Ibn Hajar: *Al-Fath* (16/282-283).

³⁹ *Al-Bukhāri/Al-Fath* (16/278/H. 4449).

⁴⁰ *Al-Bukhāri/Al-Fath* (16/285/H. 4463), and *Muslim* (4/1894/H. 2444) and others.

⁴¹ *Al-Bukhāri/Al-Fath* (16/278/H. 4449).

⁴² Ibn Ishāq through a Connected (*Muttasil*) chain, but he did not clearly claim a hearing—*Ibn Hishām* (4/404).

⁴³ Tabari: *Tārikh* (3/200) through a chain in which falls Kalbi and Abu Mikhnaf who both were abandoned in *Hadith* matters.

⁴⁴ *Al-Bukhāri/Al-Fath* (16/284/H. 4462).

from his people. By Allāh, I expect the Prophet to live long enough to cut off the hands and tongues of the hypocrites who say that the Prophet is dead."⁴⁵

A little later Abu Bakr ؓ arrived from Sunh. He uncovered the Prophet's face and kissed him. Then he wept and said, "May I sacrifice my mother for you, you will not suffer two deaths. You have already tasted the death that Allāh had decreed for you." Then he went out to face the people. They were between denial and acceptance. He saw 'Umar hotly contesting with those who believed he was dead. He told him to sit down. 'Umar refused. But the people left him alone and turned to Abu Bakr. He said, "After Allāh's praise. Whoever of you worshipped Muhammad, may know that Muhammad is dead. And whoever worshipped Allāh, may know that Allāh is Alive. He does not die." Then he recited Allāh's words,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْفَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

"Muhammad is no more than a Messenger. Other Messengers have been before him. Then, if he died, or is killed, will you turn on your heels? And whosoever turned on his heels, will do no harm to Allāh. And surely, Allāh will reward the grateful."⁴⁶

That calmed the people. They felt as if they had not heard this Verse before. With the truth finally dawning upon 'Umar, his feet could not take his weight, and he slumped to the ground.⁴⁷

The next day, that is, Tuesday, they bathed his body with his

⁴⁵ Ahmad: *Al-Fathur-Rabbāni*: (21/241-242), *Ibn Sa'd* (2/266), 'Abdur-Razzāq in his *Al-Musannaf* (5/433-434), all of them narrated through Zuhri and Anas, and their chains are *Sahih*. Ibn Ishāq also recorded it through a complete chain going through Zuhri, Ibn Musaiyab and Abu Hurayrah. However he did not claim to have directly heard. It is strengthened by supporting narratives. See also *Ibn Hishām* (4/406).

⁴⁶ *Surat Āl 'Imrān*: 144.

⁴⁷ *Al-Bukhāri/Al-Fath* (16/279-280/H. 4452-4454).

clothes on.⁴⁸ It were 'Abbās, Fadl, Qutham, the two sons of 'Abbās, 'Ali, Shuqrān, the Prophet's freed slave, Usāmah and Aws bin Khawli who bathed him.⁴⁹

They enshrouded him in three pieces of white cotton cloth. They did not use a shirt or a headgear.⁵⁰

His grave was dug where he died, in 'Āishah's cottage.⁵¹

People prayed on him in batches, entering into the small room, praying and leaving by another door, without anyone leading in prayers.⁵² It is said that it were first the Banu Hāshim who prayed over him, then *Muhājir*, then *Ansār*, then ordinary men, then women, then children,⁵³ and finally the slaves.⁵⁴

He was laid to rest on Wednesday:⁵⁵

"We all belong to Allāh, to Him we return. We all belong to Allāh, to Him we return."

⁴⁸ Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/416). Others have also narrated through other than this chain.

⁴⁹ Ibn Ishāq, through a *Hasan* chain which has Husayn bin 'Abdullah in it, who was weak—*Ibn Hishām* (4/415).

⁵⁰ *Al-Bukhārī/Al-Fath* (16/164/H. 1264), *Muslim* (2/649-650/941), Ibn Ishāq, through a *Hasan* chain—*Ibn Hishām* (4/416).

⁵¹ Ibn Ishāq through a chain which figures Husayn bin 'Abdullah—*Ibn Hishām* (4/416-417), *Ibn Sa'd* (2/292) through different chains, of which those that are traced through Abu Walid Tayālisi are *Sahih*. Also, it is a well-known report that has been narrated by Ibn Mājah in his *Sunan* (1/521/The Book of Funerals). Ibn 'Abdul-Barr said, "...but it is *Sahih* being reported through various lines, and through several reports collected together." It was quoted by Fuwād 'Abdul-Bāqi in the footnotes of *Al-Muwatta'* (1/231). Thus, the narrative is authentic coming through Tayālisi and which is strengthened by other weak narratives.

⁵² Ahmad: *Al-Fathur-Rabbāni* (21/253-254). Sā'āti said, "...Haythami documented it saying, 'Ahmad recorded it and its transmitters are reliable.'" Ibn Sa'd also recorded it (2/288-292) through several lines, one of them being as recorded by Ahmad. Ibn Kathir said in *Al-Bidāyah* (5/299) that this act of praying individually upon the funeral was unanimous.

⁵³ *Ibn Sa'd* (2/291) being a narrative of Wāqidi.

⁵⁴ Tabari in *Tārikh* (3/2130) being a narrative of Ibn Ishāq who did not claim direct hearing. Further it has Husayn bin 'Abdullah who was weak.

⁵⁵ See Ibn Ishāq through a *Hasan* chain—*Ibn Hishām* (4/418).

One can only weep along with Hassān bin Thabit⁵⁶ who said,
 "So cry O eyes for the Messenger of Allāh copiously,
 May I never find you with your tears dried!
 Why should you not weep the kindly one
 Whose bounteous robe covered all men?
 Be generous with your tears and cries
 At the loss of him whose equal will never be found.
 Those gone by never lost one like Muhammad
 And one like him will not be mourned till Judgement Day."

Lessons

1. Death is enough of an admonition. Allāh (ﷻ) has willed that death shall be the end of all humans, no matter how long they live, and whatever their status in this life. This is Allāh's unalterable law. The Qur'ān said,

﴿وَمَا جَعَلْنَا لِشَرٍّ مِنْ قَبْلِكَ أَلْحَدًا أَفَّا يَنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنًا وَإِلَيْنَا تُرْجَعُونَ﴾

"We have not given eternity to any man before you (O Prophet). If you died, will they live for ever? Every soul is to taste death. We try you with good and evil. And to Us you will return."⁵⁷

He also said,

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

"You are going to die and they too will die."⁵⁸

Here we have Muhammad, Allāh's own slave and the best of mankind. He dies facing all the hardships of illness and death. If

⁵⁶ From his elegiac poem, through Abu Zayd Ansāri being a long ode consisting of 46 couplets, see *Ibn Hishām* (4/424).

⁵⁷ Surat *Al-Anbiya'*: 34-35.

⁵⁸ Surat *Az-Zumar*: 30.

the people understood this little fact, they would know the true meaning of slavery to Allāh and become true believers in His Divinity, submitting to Him, the One, the Compeller. They would then prepare themselves to face death with good deeds, Allāh's obedience and sincerity in their devotions to Him—in every field of life, including the acceptance of Him as the only Law-giving Authority. They would not hesitate either, to struggle in His cause, for Allāh (ﷻ) removes by power what cannot be removed by the Qur'ān. Allāh, Who created the human beings, knows what is best for them in this world as well as in the Hereafter. He said,

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

“Will He not know Who created? And He is the Subtle, the Knowing.”⁵⁹

2. The legality of charms. This is proven through reports in the *Sahihayn*. Nawawi,⁶⁰ Ibn Hajar⁶¹ and others have stated the legality of charms provided three conditions are met: That they should have words from Allāh's revelation - either His Names or Attributes; that they should be in Arabic, or in a language whose meaning is known; and that they are accompanied by the belief that by themselves they are of no effect without the Will of Allāh.
3. Abu Bakr's superiority over all others of the Companions was proven when the Prophet ﷺ insisted that he alone lead in prayers.
4. Prohibition that graves be prostrated unto.
5. From the reports that we have narrated in connection with the Prophet's sickness, one can draw out many other lessons.

The Mothers of the Believers

In all, the Prophet ﷺ married fifteen women.¹ Of these he entered into thirteen, there being with him, at one time, eleven of them. But he died with nine in his marriage.² Two of them he divorced because one of them was corrupted by other women. To her they said, “When he approaches you, show disfavor.” She did that and so he divorced her. As for the second one, what happened was that when Ibrāhīm died she remarked, “If he was a Messenger, his son wouldn't have died.” So he divorced her. Of the rest (apart from Khadijah ﷺ), five were from the Quraysh: 'Āishah, Hafsa, Umm Salamah, Sawdah and Umm Habibah. The non-Qurayshis were: Maymunah Hilāliyyah, Juwayriyah Khuzā'iyah, Zaynab bint Jahsh Asadiyyah, and Safiyyah the Khayberiyyah. These are the nine that were alive when he died.³ We have already spoken of Khadijah ﷺ and have given details of the marriage. We shall now speak of the rest in brief.

¹ Bayhaqi: *Dalā'il An-Nubuwwah* (7/288).

² Abu 'Ubaydah bin Muthanna': *Tasmiyatū Azwājin-Nabi ﷺ*, p. 77, Ibn Habib: *Al-Muhabbar*, p. 98. See *Ibn Sa'd* (8/141-150) for more details about women married by the Prophet ﷺ but did not bring them to his house, and those he separated from, and the reason why he separated. See also *Ibn Sa'd* (8/141-150) for details of women that the Prophet ﷺ intended to marry but marriage was not completed, and those women that offered themselves to the Prophet ﷺ.

³ Bayhaqi: *Dalā'il An-Nubuwwah* (7/289).

⁵⁹ Surat Al-Mulk: 14.

⁶⁰ Explaining *Sahih Muslim* (14/169).

⁶¹ *Fath Al-Bāri*: (19/320/The Book of Tibb).

Sawdah bint Zam'ah bin Qays

She was an early believer, and an early emigrant. She emigrated to Abyssinia along with her husband Sakrān bin 'Amr. He was a son of her father's uncle. Her family was of course upset at her Islam. Her husband died when they returned to Makkah. Some say he died in Abyssinia⁴ itself, leaving her alone. The Prophet ﷺ feared her family might reclaim her (and persecute her since) they were foremost in the opposition to Islam. Also, he wished to reward her for her faith and the troubles she had borne. Therefore, the best way he thought was to marry her. He did that in the tenth year after being commissioned,⁵ in the month of Ramadān. Khadijah ﷺ was dead by then. There is no difference in opinion over this. However, it seems likely that he married her in Shawwāl, after marrying 'Āishah ﷺ.

When 'Āishah taunted her over her age, she feared that she could be divorced by the Prophet ﷺ. But her great desire was to be raised as the Prophet's wife on the Day of Judgement. So she gifted away her day to 'Āishah.⁶ It is said that the Verse 128 of *An-Nisa'* was revealed in reference to her. It said,

﴿وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾

⁴ Two reports have come down regarding the place where Sakrān bin 'Amr died. One, he died in Abyssinia, and the other that he died after returning from Abyssinia to Makkah. Ibn Abdul-Barr collected them in *Al-Isti'āb* (2/125), biography of Sakrān. Musa bin 'Uqbah and Abu Ma'shar supported the first opinion, and Ibn Ishāq supported the second one, see *Maghāzi*, p. 254—*Ibn Hishām* (2/9) and *Al-Wāqidi* (8/53) according to what Ibn Sa'd quoted of him (8/53). Ibn Hajar said in *Al-Isābah* (2/59), "Abu 'Ubaydah claimed in his book, *Tasmiyat al-Azwājin-Nabi* that he returned to Abyssinia, became a Christian and died. Balādhuri said that the first is correct, viz., he died a Muslim in Makkah.

⁵ *Ibn Sa'd* (8/52-53) through *Wāqidi* as verified by Ibn Kathir in *Al-Bidāyah* (3/149).

⁶ *Al-Bukhāri/Al-Fath* (19/273/H. 5212), *Muslim* (2/1085/H. 1463), *Abu Dāwud* (2/602/The Book of *Nikāh*/H. 2135), Ahmad: *Al-Fathur-Rabbāni* (22/108) and (16/239); *Sahih Ibn Mājah* (1/334/H. 1972) where Albāni said it is *Sahih*.

"And if a woman fears from her husband either cruelty or desertion, then, there is no sin on the two that they should make peace between themselves, and peace is better."^{7, 8}

She was a heavy woman, of slow movements. Once she said to the Prophet ﷺ, "Last night I prayed behind you, but while bowing down I held my nose from the fear of the blood drops." (That is because the Prophet's bowing and prostration were severely long). The Prophet ﷺ smiled at her.⁹ And, because of her weight and old age, the Prophet allowed her and others of her kind to leave Muzdalifah at *Hajj* at night before others could do.¹⁰

'Āishah, Abu Bakr's Daughter

The Prophet ﷺ had a very special place in his heart for Abu Bakr ﷺ because of his services to his mission and the stand that he took on extremely important occasions. It was perhaps to strengthen the relationship between himself and Abu Bakr, his brother in Islam, that he decided to marry his daughter 'Āishah ﷺ.

'Āishah was a minor when the Prophet ﷺ married her in Shawwāl, the tenth year after prophethood. But the marriage was not consummated until Shawwāl of the second year after *Hijrah*.¹¹

'Āishah says, "The Prophet married me after the death of Khadijah in the tenth year of his prophethood. I was then six. And the marriage was consummated when I was twelve."¹² However,

⁷ *Surat An-Nisa'*: 128.

⁸ See Tabari: *Tafsir* (9/276-278) through a Sound (*Sahih*) chain, *Abu Dāwud* (2/602/The Book of Marriage/H. 2135), and Albāni: *Sahih At-Tirmidhi* (3/The Book of *Tafsir*/H. 2434), where Tirmidhi said that this has a *Hasan-Sahih* (Good & Sound) chain which was also the opinion of Albāni. See Bayhaqi: *Dalā'il An-Nubuwwah* (3/297)

⁹ *Ibn Sa'd* (8/54) whose transmitters are reliable but it is Disconnected (*Mursal*). See her biography in *Al-Isābah* (4/338-339).

¹⁰ *Al-Bukhāri/Al-Fath* (8/335-336/H. 1680, 1681).

¹¹ *Ibn Sa'd* (8/58-59) through several chains running via *Wāqidi*. However his marriage to her and consummation in Shawwāl is proven by *Sahih* reports. See *Sahih Muslim* (2/1039/H. 1423).

¹² *Al-Bukhāri/Al-Fath* (19/228/H. 5133), *Muslim* (2/1038-1039/H. 1422). Most of the narrations tell she was six. See *Sā'āti: Al-Fathur-Rabbāni* (22/109).

another report says he married her when she was nine.¹³

The Prophet ﷺ saw a dream—and dreams of Prophets are true—that a man brought to him her (picture) in a fine piece of silk saying, “This is your wife.” He uncovered it and saw her. He said, “If this be from Allāh, He is going to accomplish it.”¹⁴

The Prophet ﷺ did not marry any virgin except her.¹⁵

Whoever studies the life of this lady, will be amazed by her intelligence, wisdom, knowledge, high morals, and will realize why it was that she was dear to the Prophet ﷺ.¹⁶

Hafsah, ‘Umar’s Daughter

Her husband, Khunays bin Hudhāfah Sahmi, who had fought at Badr, had died. He had migrated in the way of Allāh twice: once to Abyssinia, and another time to Madinah.¹⁷ He received a wound at Uhud and died of it.¹⁸ Some say he died after Badr.¹⁹

The Prophet ﷺ married her for the same reasons as he had married ‘Āishah and Sawdah before, in addition to her great grief over the loss of a gallant husband. ‘Umar also felt aggrieved because of her. He asked Abu Bakr and ‘Uthmān to marry her hoping that the two would help him out in his grief. ‘Uthmān refused on grounds that he was not in any need of a woman. Abu Bakr remained silent. ‘Umar felt more vexed at the silence of Abu Bakr than he felt at ‘Uthmān’s rejection. It was not a few days after that, that the Prophet ﷺ himself offered to marry her. Then Abu Bakr met

¹³ *Muslim* (2/1039/H. 1422). Most of the narrations tell she was six. One might say that reconciliation is possible by saying that she was six years and few months which some counted while others didn’t.

¹⁴ *Al-Bukhārī/Al-Fath* (19/146/H. 5078), *Muslim* (4/1889-1890/H. 2438).

¹⁵ *Al-Bukhārī/Al-Fath* (19/145/H. 5077). Bukhārī is alone in documenting it.

¹⁶ See her biography in *Al-Isābah* and chapters on personal merits in the books of *Hadith* and the reports that Sā’āti collected from *Al-Musnad: Al-Fathur-Rabbāni* (22/109-128). It is an important source of information for the life of ‘Āishah ﷺ.

¹⁷ *Al-Bukhārī/Al-Fath* (19/211/H. 5122), *Al-Isābah* (1/456-457).

¹⁸ Ibn Hajar: *Al-Isābah* (1/456), Ibn Abdul Barr: *Al-Isti’ab* (1/438).

¹⁹ *Ibn Sa’d* (8/81-82) through Wāqidi, specifically stating it.

him and told him why he had kept quiet. The Prophet ﷺ had mentioned to Abu Bakr that he might marry Hafsah and Abu Bakr did not wish to publish a secret confided in him. He added, “If the Prophet rejects her, I’ll accept her.”²⁰ This shows that the Prophet ﷺ was aware of Hafsah’s plight and wished to be of help as well as a source of comfort for her father who was dear to him in Islam.

It is reported that once the Prophet ﷺ divorced her but then took her back.²¹ ‘Umar entered on her while she was crying. He asked her, “Why are you crying? Has the Prophet divorced you? Earlier too the Prophet had divorced you, but took you back because of me. If he divorces you again, I shall never speak to you thereafter.”²²

It is said that when the Prophet ﷺ divorced her, Jibril came down and said, “Take Hafsah back, for she fasts a lot and stands in prayers often. Also, she is your wife in Paradise.”²³

Zaynab bint Khuzaymah Hilāliyyah

She was earlier married to Tufayl bin Hārith bin ‘Abdul-Muttalib bin ‘Abd Manāf who had divorced her.²⁴ Some say she was married to Jahm bin ‘Amr bin Hārith.²⁵ In any case, after she was

²⁰ *Al-Bukhārī/Al-Fath* (19/211-213/H. 1522); Ahmad: *Al-Fathur-Rabbāni* (22/130), through a Sound (*Sahih*) chain.

²¹ Abu Dāwud: *Sunan* (2/712/The Book of *Talāq*/H. 2283) through a *Sahih* chain, Ibn Mājah: *Sunan* (1/650/The Book of *Talāq*/H. 2016); *Ad-Dārimi* (2/161/The Book of *Talāq*), and Nasa’i: *Sunan* (6/213/The Book of *Talāq*).

²² Sā’āti mentioned it in *Al-Fathur-Rabbāni* (22/130-131), remarking, “Haythami said it in *Al-Majma’* (4/333) that Tabarāni preserved it and its transmitters are reliable;” Ibn Ishāq: *As-Siyar wal-Maghāzi*, p. 257, through a Good (*Hasan*) chain, Ibn Hibbān in his *Sahih* (no. 1325) through a *Sahih* chain as said Albāni in *Irwa’ul-Ghalil* (7/158).

²³ Sā’āti mentioned it in *Al-Fathur-Rabbāni* (22/131) and added, “Haythami remarked that Tabarāni has preserved it and its transmitters are reliable.”

²⁴ *Ibn Sa’d* (8/115) through Wāqidi, and Ibn Bakkār, p. 49, through a Weak (*Da’if*) chain. Ibn Hajar mentioned it in *Al-Isābah* (4/315) employing a term indicating its weakness.

²⁵ Ibn Ishāq, *Suspended (Mu’allaq) – Ibn Hishām* (4/391).

divorced, 'Ubaydah bin Hārith married her. He was martyred at Badr.²⁶ Some others say she was married to 'Abdullah bin Jahsh and that he died a martyr at Uhud.²⁷ In pre-Islamic days she was known as *Ummul-Masākin* (Mother of the poor) because of her charitable works.²⁸ Zubayr bin Bakkār²⁹ has reported that when the Prophet married her and offered a dinner in celebration, slaughtering a camel, so many poor people turned in for dinner that other people left the food entirely to them.

She was a sister of the Prophet's another wife Maymunah bint Hārith by a common mother³⁰ Hind bint 'Awf bin Hārith bin Hamātah Himyariyyah.³¹

A woman who had seen so many husbands, two of whom were martyrs, and someone who was known to be kind to the poor, deserved that the Prophet should take care of her. And what better manner there was than to marry her!? He did that in Ramadān thirty-one months after *Hijrah*. She remained with him eight months dying in Rabi'ul-Awwal, thirty-nine months after *Hijrah*. No other of the Prophet's wives died in his lifetime except Khadijah and Zaynab.

It is said that she was thirty years old when she died.³² This sounds a bit strange because she was known as *Ummul-Masākin* in pre-Islamic times. Then she lived in Islam for 15 years. She must surely have been older than that when she died. Sawwāf³³ is one who has mentioned that she was sixty when the Prophet married her. However, he does not state the source. But, if that is proved, then it seems more reasonable to accept.

²⁶ *Ibn Sa'd* (8/115) through Wāqidi.

²⁷ Ibn 'Abdul-Barr: *Al-Isti'āb* (4/313) Suspended (*Mu'allaq*). He attributed it to no one, Ibn Hajar: *Al-Isābah* (4/315) *Mu'allaq*, who clearly stated it.

²⁸ Ibn Ishaq, *Mu'allaq*—*Ibn Hishām* (4/391), *Ibn Sa'd* (8/115) through Wāqidi.

²⁹ *Al-Muntakhab min Kitābi Azwājin-Nabi*, p. 48, through a Weak (*Da'if*) chain.

³⁰ Ibn Abdul Barr: *Al-Isti'āb* (4/313), who attributed it to no one, Ibn Hajar: *Al-Isābah* (4/315).

³¹ Ibn Habib: *Al-Muhabbar*, p. 105-109.

³² *Ibn Sa'd* (8/115-116) through Wāqidi.

³³ *Zawjātun-Nabi* At-Tāhirāt, p. 49.

Biographical works do not tell us much about her life with the Prophet, especially her relationship with Sawdah, 'Āishah and Hafsa; which leads us to believe that she had none of those qualities that women are normally envious of (i.e., youth and beauty—*Translator*). No one ever spoke of that (i.e., envy) in her, nor did she ever speak of it in another.

Umm Salamah—Hind bint Abu Umaiyah—Makhzumiyyah

The pages of history have recorded this lady as one who worked behind the *Mujāhidin* lines during the Uhud battle. She was also a woman of opinion. We spoke of her when discussing the Hudaibiyah treaty. She was one of those courageous ones who migrated to Abyssinia along with her husband Abu Salamah. He was the son of the Prophet's aunt and his foster brother.

Her husband fought bravely at Uhud receiving serious injuries. However, with time they healed. But, later they opened again and ultimately he died of them.

He left four children behind him: Zaynab, Salamah, 'Umar and Durrah.³⁴ The Prophet decided to heal her grief and include her among his wives. She needed that help, because she was an immigrant and had no relatives in the new place.

She narrates, "One day Abu Salamah came to me and said something the Prophet had said and which pleased me to hear. He said, 'There isn't a Muslim who seeks Allāh's refuge when a calamity descends on him and adds, "O Allāh, reward me for this calamity and award me with something better than what I have lost," ... no one said that but Allāh rewards him with better than what he lost.' So (she continued), I memorized those words. And, when Abu Salamah died, I said those words but said to myself, 'How can I find a man better than Abu Salamah!?' To be sure, when I had finished my waiting period, the Prophet sought entrance. I allowed him in. He sought to marry me. When he was finished with his proposal I said, 'O Messenger of Allāh, I cannot pretend that I

³⁴ *Ibn Sa'd* (8/87, 89).

have no inclination towards you. But I am given to extreme jealousy. Maybe you will experience something from me that Allāh will punish me for. Further, I am an aged woman. Lastly, I have a family to support.' He replied, 'As for your jealousy, maybe Allāh will cure it. As for the age, I think I am not very young either. Finally, as for your children, well, your children are my children.' So I agreed." She said after the marriage, "Surely, Allāh gave me through the Prophet, someone better than Abu Salamah."³⁵

According to other reports when she had completed her waiting period, Abu Bakr ﷺ sought her hand. But she declined. Then 'Umar ﷺ offered to marry her. She declined. Then the Prophet ﷺ sent his word. She said, "Welcome to the Messenger of Allāh. But I am a jealous woman, struck by misfortunes and have no guardian." The Prophet ﷺ replied through someone, "As for your words that you have been struck by misfortunes, Allāh will suffice you against misfortunes. As regards your words that you are extremely jealous, I will pray to Allāh that He cure you of it. And, as for the guardian, there is none of the people either near or far but would be happy that I married you." She said, "O 'Umar (her son), perform the marriage ceremony."³⁶

The marriage took place in Shawwāl of the fourth year after Hijrah.³⁷

³⁵ Muslim (2/632-633/H. 918, 919), Ahmad: *Al-Fathur-Rabbāni* (21/67), Albāni: *Sahih At-Tirmidhi* (1/288/The Book of *Janā'iz*/H. 990), Albāni: *Sahih Sunan Ibn Mājah* (1/245/H. 1447), *Ibn Sa'd* (8/89) through a *Sahih* chain.

³⁶ Ahmad: *Al-Fathur-Rabbāni* (21/67-68) through a *Sahih* chain. Sā'ati mentioned that this *Hadith* was reported by Nasa'i, Tirmidhi, and Hākim who declared it *Sahih*. Dhahabi agreed to it. Ibn Hajar declared in *Al-Isābah* that the chain of Nasa'i is *Sahih*. The report mentioned that she refused to marry Abu Bakr, and 'Umar was not mentioned. Ibn Sa'd mentioned it through a *Sahih* chain, and the 'Umar that is mentioned in it is 'Umar bin Khattāb and not 'Umar bin Abu Salamah for he was then three years old. Further, it is only a wild guess that the allusion was to Ibn 'Umar. This was said by Ibn Qayyim in *Zādul-Ma'ād* (3/107-108). Ibn Kathir mentioned in *Al-Bidāyah* (4/103) that 'Umar mentioned there was another 'Umar other than her son.

³⁷ *Ibn Sa'd* (8/87) through Wāqidi.

Juwayriyah bint Hārith

We have written about her marriage to the Prophet ﷺ while speaking of the Mustaliq expedition.

The Prophet ﷺ wished to honor the women prisoners of the expedition. He treated them equal to the free ones and gave a good example of Islam's magnanimity. He removed the feelings of contempt the people held for prisoners. They would use them as housemaids or sell them off. They were even denied freedom through a mutual deal. By the Prophet's own example, the Muslims learnt how to treat the honorable ones among the prisoners. After this, history has recorded many cases of caliphs, rulers and rich men marrying prisoners of war, and who in turn gave birth to many rulers, scholars and great men. One might look into the history of Abbasids for this.³⁸

Zaynab bint Jahsh

She was a daughter of the Prophet's aunt Umaymah. The Prophet ﷺ had married her off to Zayd bin Hārithah whom the Prophet ﷺ had freed and then adopted, until Allāh put an end to adoption. The following Verses from Allāh's revelation speak of her marriage first to Zayd and then to the Prophet ﷺ,

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾

"When you were saying unto him whom you and Allāh had shown favors, 'Hold on to your wife and fear Allāh.' And, you were concealing in your heart what Allāh was to reveal, fearing the people. But Allāh is more deserving that you should fear Him. So when Zayd had no longer any need for her, We married her to

³⁸ As instances of these references one is Zakariyya Kitābji: *At-Turk fi Mu'allafatil-Jāhiz*.

you so that there might not be any hindrance to the Muslims involving those they adopt, when they no longer have need for them. This was Allāh's command that had to happen."^{39, 40}

Bukhāri⁴¹ reports that Zayd ﷺ went up to the Prophet ﷺ complaining of his wife. The Prophet ﷺ told him, "Hold on to your wife and fear Allāh." 'Āishah ﷺ said, "Had the Prophet wished to conceal anything of the revelation, he would have concealed this Verse." And Zaynab used to boast among the Prophet's wives that while they were married off by their earthly custodians, she was married off by Allāh from above the seven heavens."

Her marriage to the Prophet ﷺ took place in early Dhul-Qa'dah of the fifth year after Hijrah. She was then thirty-five.⁴² It was to remove the restrictions that the pre-Islamic customs placed in matters concerning adopted sons, as mentioned in *Surat Al-Alzāb*.

The explanation to the Verse offered by the scholars is that what the Prophet ﷺ was concealing in his heart was the news that Zaynab might become his wife. And what prompted him to conceal the piece of information was the fact that the people would say, "He married his son's wife."⁴³ But Allāh (ﷻ) wished to declare the pre-Islamic custom of not marrying a previous wife of one's adopted son null and void. And the best way was to get it done, right before the eyes of the people and at the hands of a Prophet.⁴⁴

What we have stated is based on trustworthy reports

³⁹ *Surat Al-Alzāb*: 37.

⁴⁰ *Al-Bukhāri/Al-Fath* (18/139-140/H. 4787).

⁴¹ *Al-Bukhāri/Al-Fath* (28/191-192/H. 7420), Albāni: *Sahih At-Tirmidhi* (3/92-93) who declared it *Sahih*.

⁴² *Ibn Sa'd* (8/114).

⁴³ Ibn 'Umar ﷺ narrated: "We used to call Zayd as Zayd bin Muhammad until Verses of the Qur'an were revealed, 'Call them (adopted sons) by (the names) of their fathers, that is more just with Allāh,' (*Surat Al-Alzāb*: 5) when we changed to Zayd bin Hārithah." See Albāni: *Sahih At-Tirmidhi* (3/92) who declared it *Sahih*.

⁴⁴ Ibn Hajar: *Al-Fath* (18/140/The Book of *Tafsir*. Allāh's Words: "And, you were concealing in your heart what Allāh was to reveal." See the explanation of the *Hadith* by Suddi in *Ibn Abu Hātim*, Qatādah in 'Abdur-Razzāq, Tirmidhi in his *Sunan*, and *Tafsir Ibn Kathir* (6/420-421).

although, plenty of untrustworthy details have been spun around the story, especially those in Wāqidi's work. Such stories have been the fodder over which many have fed themselves, both in the past times, such as the atheists, as well as in modern times, such as the Orientalists.

Rayhānah bint Zayd bin 'Amr bin Khunāfah

There is difference in opinion over her identity. It is said that in reality she was Rayhānah bint 'Amr of Banu Nadir. Other said she was from Banu Qurayzah,⁴⁵ taken prisoner the day of Banu Qurayzah expedition. The Prophet ﷺ chose her for himself, freed her and then married her.⁴⁶ Subsequently he divorced her, but remarried her.⁴⁷

Others have said that she was his slave and never a wife.⁴⁸ They also differed over her date of death, whether she died before the Prophet's death or earlier. They failed to agree over a date.⁴⁹ We tend to believe that she died during the Prophet's life because of

⁴⁵ Because she was from Banu Nadir and married in Bani Qurayzah. This was said in *Al-Wāqidi* (2/520), with more details in *Al-Isābah* (4/309). Ibn Abdul Barr in *Al-Isti'āb* (4/310): "The majority believe she was from Banu Qurayzah."

⁴⁶ This was said in *Al-Wāqidi* (2/521) in one of the two reports being a narrative of Zuhri and that this *Hadith* is more authentic of the two. See also Ibn Bakkār: *Al-Muntakhab min Kitābi Azwājin-Nabi* ﷺ, pp. 55-56, being a Disconnected (*Mursal*) report of Ayyub bin 'Abdur-Rahmān bin Sa'sa'ah who was trustworthy. However, the chain also has Ibn Zabālah who had been abandoned in *Hadith* matters.

⁴⁷ *Ibn Sa'd* (8/130) being a narrative of Wāqidi.

⁴⁸ This was said by Ibn Ishāq, being a narrative of Ayyub bin 'Abdur-Rahmān bin Sa'sa'ah, *Mursal—Ibn Hishām* (4/339), and *Al-Wāqidi* (2/520-521) and Ibn Sa'd (8/131) through Wāqidi. The rest of its transmitters are worthy men. Ibn Ishāq's narrative strengthens the narrative of *Ibn Sa'd* (8/131). Ibn Qayyim accepted this in *Zādul-Ma'ād* (1/13).

⁴⁹ *Al-Wāqidi* (2/521): That she died during the life of the Prophet ﷺ, recorded through trustworthy narrators. See *Ibn Sa'd* (8/130-131) where there are two narrations through Wāqidi. But according to a narration by *Ibn Sa'd* (8/131) she died after the Prophet ﷺ.

stronger reports and because Ibn 'Abdul-Barr⁵⁰ was of this opinion.

Umm Habibah – Ramlah bint Abu Sufyān bin Harb

Umm Habibah was a daughter of Abu Sufyān. She had migrated with her husband 'Ubaydullah bin Jahsh the Asadi to Abyssinia. There he turned Christian and so she separated from him.

When the report of her husband's change of religion, and her own firmness in Islam reached the Prophet ﷺ, he sent 'Amr bin Umayyah the Damri to Najāshi who married her to the Prophet ﷺ. Her custodian was Khālid bin Sa'eed bin 'Ās, her father's uncle's son. Najāshi sent her to Madinah along with Shurahbil bin Hasanah. Her dowry and other marriage expenses were paid by Najāshi.⁵¹

That was in the seventh year and she was over thirty years of age. She had earlier given birth to a daughter Habibah by the previous husband Ibn Jahsh in Abyssinia. Some say in Makkah itself.⁵²

Whoever knows her firmness in Islam, will appreciate the Prophet's wisdom in marrying her, especially when her husband turned an apostate. The wisdom becomes all the more apparent when one considers her father's tooth and nail opposition to Islam. He had fought against the Prophet ﷺ in every battle after Badr, leading the Quraysh. If he was not there at Badr, it was because he was leading the caravan over which the battle took place. While

⁵⁰ See Abdul-Barr in *Al-Isti'āb* (4/310). It was said that she died in the tenth year after *Hijrah* after returning from the Farewell pilgrimage. This was said by *Ibn Sa'd* (8/130) through Wāqidi and Ibn Bakkār: *Al-Muntakhab min Kitābi Azwājīn-Nabi*, p. 56, through a very weak chain.

⁵¹ See: *Al-Fathur-Rabbāni* (22/133) where Sā'āti said, "Its chain is Perfect (*Jaiyid*) which Abu Dāwud and Nasa'i also recorded." *Ibn Hishām* (4/389) briefly and through a *Hasan* chain, for it contains Ziyād Bakkā'i who was trustworthy in historical matters. *Ibn Sa'd* (8/96-99) being a narrative of Wāqidi. This has additions to the reports in Ahmad and Ibn Hishām to the effect that the Prophet ﷺ sent 'Amr Damri to the Negus to arrange his marriage to her.

⁵² *Ibn Sa'd* (8/96-99) being a narrative of Wāqidi.

being married to the Prophet ﷺ - she received moral support for her steadfastness, her marriage helped decrease Banu Umayyah's hatred towards Islam and its Prophet ﷺ. This was one of the objectives of the Prophet ﷺ. This is also apparent from the way he dealt with her father Abu Sufyān during the fall of Makkah, or at the time of the division of spoils at Hunayn and on other occasions. It continued until Allāh had guided him and his likes to Islam, and they became its defenders.

Safiyah bint Huyaiy bin Akhtab of Banu Nadir

Several women were taken prisoner when Khayber fell. One of them was Safiyah. The Prophet ﷺ purchased her from Dihyah, since she had fallen to his share. He freed her and then married her.⁵³ He entered into her on the way back to Madinah. Abu Ayyub Ansāri was guarding his tent that night fearful that she might deceptively attack the Prophet ﷺ.⁵⁴ But, as it came out, she had no hatred for the Prophet ﷺ. She had believed in his Messengership from the beginning, the day it was suggested by his Companions that she was fit for the Prophet ﷺ alone, or the day he purchased her from Dihyah. This is proven by the fact that when the Prophet ﷺ tried to enter into her when they were six miles off Khayber, she evinced disinclination. But when they reached Sahba', she welcomed him. When he asked her the reason for the earlier disinclination, she replied that she was afraid the Jews would attack her in the night. The Prophet ﷺ appreciated that.⁵⁵ The Prophet ﷺ told her, "Your father remained my most avowed enemy until Allāh destroyed him." She replied, "O Messenger of Allāh. Allāh says in His Book, 'No bearer of sins will bear the sins of another.'" He told her, "Choose for yourself. If you choose Islam, I will marry you. If you choose Judaism, maybe I'll free you so that you can go and join them." She said, "O Messenger of Allāh! I was inclined to Islam and have believed in you even before you invited me to do so. When I

⁵³ *Sahih Muslim* (2/1045-1046/H. 1365) while in *Al-Bukhāri* it is stated that he chose her for himself. See *Al-Fath* (15/59-60/H. 4211).

⁵⁴ *Ibn Sa'd* (8/121) being a narrative of Wāqidi through several chains.

⁵⁵ *Ibn Sa'd* (8/123) being a narrative of Wāqidi.

came to you, I didn't have anyone among the Jews, neither a father nor a brother. You are giving me a choice between Islam and disbelief! You might know that Allāh and His Messenger are dearer to me than that I should be released and go back to my people." So the Prophet ﷺ retained her for himself.

Her mother belonged to Banu Qaynuqa'. Sallām bin Mishkam had earlier married her. Then he divorced her and she was married to Kinānah bin Rabi' bin Abu Huqayq. He was killed during the Khayber campaign. The Prophet ﷺ never heard her speak of her father. (She had heard of the Prophet's Messengership long back from her own father and uncle. They had admitted that he was a Prophet, but they vowed they would oppose him all the same — *Translator*.)

He had married her for the same reasons as he had married Juwayriyah. For, she was the daughter of a leader of the Jews. He, her husband and her brother had all died fighting against Islam. It was necessary to deal with her in an honorable manner because of her position among the Jews.

The marriage also disproves the allegation that the Jews often make, viz., his quarrel with them was racial. Racial thoughts never occurred to the Prophet ﷺ.

Safiyyah stayed with the Prophet ﷺ. The Prophet ﷺ used to give her ideas about how to defend herself whenever trouble occurred between her and his other wives. Tirmidhi⁵⁶ has a report which says, "Safiyyah heard Hafsa's remark that she was after all the daughter of a Jew. The Prophet ﷺ found her crying when he entered upon her. He asked her the reason. She said, 'Hafsa says I

⁵⁶ Albāni: *Sahih At-Tirmidhi* (3/244-245/The Book of *Manāqib*/H. 4166) where he ruled it *Sahih*. When he said "the daughter of a Prophet" he meant Ishāq عليه السلام, and by "the niece of a Prophet," the allusion was to Ismā'il عليه السلام. This *Hadith* was also reported by Ahmad: *Al-Musnad* (3/163) through a reliable chain. According to a report in Tirmidhi's *Sunan* (9/398/The Book of *Manāqib*/H. 3891) that 'Āishah too said this along with Hafsa. But the report is weak because of Hāshim bin Sa'eed Kufi. Tirmidhi said, "This is a Unfamiliar (*Gharib*) *Hadith* that we do not know through any other chain but that of Hāshim Kufi whose attribution was not strong." This is stated in *Jāmi'ul-Usul* (9/144).

am the daughter of a Jew.' The Prophet ﷺ told her, 'You are the daughter of a Prophet, the niece of a Prophet and the wife of a Prophet. How can they ever seek to air superiority over you?' Then he admonished Hafsa, 'Fear Allāh, O Hafsa.'"

It is said that the Prophet ﷺ abandoned Zaynab bint Jahsh عليها السلام for three months when she called Safiyyah a Jewess. When he finally waved away the abandonment, she gifted one of her slaves to the Prophet ﷺ in celebration of the Prophet's forgiveness, and as atonement for the slip.⁵⁷ That was during the Farewell pilgrimage as can be understood from various reports in this connection.

Maymunah bint Hārith Hilaliyyah

While discussing the missed *'Umrah*, we spoke about her marriage. We might point out here the good traits the Prophet ﷺ saw in her that led him to marry her. 'Āishah عليها السلام reports, "... As for her, she was the most fearful of Allāh, and the most charitable of us towards the kin."⁵⁸ The Prophet ﷺ said about her and about her other sisters, "Maymunah's sisters are believers, and so are Umm Fadl and Asma'."⁵⁹

It was 'Abbās, his uncle, who was covetous that the Prophet ﷺ should marry her. He suggested, "O Messenger of Allāh. Maymunah — Harith's daughter — has become a widow. Do you think you can marry her?"⁶⁰ Obviously, 'Abbās knew Maymunah very well, for she was his wife Umm Fadl's sister.

⁵⁷ Ahmad: *Al-Fathur-Rabbāni* (22/144) through a *Hasan* chain. Sā'āti said, "I have not come across this report except in Ahmad, but its chain is Perfect (*Jaiyid*)." But Ahmad preserved through another route whose chain is Good (*Hasan*) for it has Shumaysah, who was in any case acceptable. The *Hadith* was also reported by Ibn Sa'd (8/126-127) through the second route with a *Jaiyid* chain and its carriers are reliable as said by Sā'āti.

⁵⁸ Ibn Sa'd (8/139) whose chain Ibn Hajar called Sound (*Sahih*) in *Al-Isābah* (4/413).

⁵⁹ Ibn Hajar mentioned this in *Al-Isābah* (4/412) and attributed it to Ibn Sa'd, its chain is *Sahih*.

⁶⁰ Reported by Ibn Abdul-Barr in *Al-Isti'āb* (4/407) being a report of Shurahbil bin Sa'd, Disconnected (*Mursal*).

This lady indeed was of such good qualities that she deserved to be a member of the Prophet's family, in recognition of her virtues and in order to soften her family towards Islam.

Slave-Girls

The Prophet ﷺ did not have any slave-girls except Māriyah,⁶¹ Ibrāhīm's mother and another girl who had been taken prisoner in a battle.⁶² Then there was a third whom Zaynab bint Jahsh⁶³ had gifted him. As for Rayhānah, there is difference in opinion over her status. But one is inclined to believe that she was a slave-girl and not a wife. As for Māriyah, it is reported that the Prophet ﷺ said when she gave birth to his child Ibrāhīm: "Her son has freed her."⁶⁴

⁶¹ See her story in the chapter dealing with the letters of the Prophet ﷺ to the kings and the chiefs—Muqawqis.

⁶² See Ibn Kathir: *Al-Bidāyah wan-Nihāyah* (5/344), Ahmad: *Al-Fathur-Rabbāni* (22/148) and Ibn Qayyim: *Zādul-Ma'ād* (1/114). Their sources are not mentioned.

⁶³ We mentioned this in the story of Safiyyah and Zaynab calling her names, being a *Hadith* of Ahmad through a Perfect (*Jaiyid*) chain.

⁶⁴ This *Hadith* was taken by Ibn Kathir in *Al-Bidāyah wan-Nihāyah* (5/341) from Tabarāni, attributing it to Ibn 'Abbās ؓ. Then he remarked, "Reported by *Ibn Mājah* (Book 19/Chapter 20) being a transmission of Husayn bin 'Abdullah. We have received it through other sources too." Bayhaqi said in *Sunan Al-Kubra* (10/346) about the chain of this report: "The report has Abu Bakr bin Abu Sabrah who was weak, not to be considered except that he also narrated through others than Husayn bin 'Abdullah bin 'Ubaydullah bin 'Abbās, through 'Ikrimah, through Ibn 'Abbās in these words. Husayn has been declared weak by most scholars of *Hadith*." Abu Uways also narrated in this manner in a Disconnected (*Mursal*) form, reaching up to Ibn 'Abbās. Sa'eed bin Kulayb and 'Abdullah bin Salamah bin Aslam, through Husayn bin 'Abdullah, as also narrated by Ibn Saburah. Thereafter Bayhaqi reports another narrative of 'Ali bin 'Umar Hāfiz, through Ziyād bin Ayyub, reaching up to Ibn 'Abbās. Ibn Turkmāni said in *Al-Jawharun-Naqi* as an addendum to *Sunan Al-Kubra* of Bayhaqi (347): "Hākim reported this *Hadith* in *Al-Mustadrak*, and said that its chain is *Sahih*. Then he mentioned some of the supportive narratives. Ibn Hibbān also recorded it as a narrative of Abu 'Āsim, through Abu Bakr Nahshali, through Husayn. As for Nahshali, Muslim

Had the Prophet ﷺ desired several slave-girls, he could have taken them. The prevalent social system allowed multiple wives and slave-girls. We have not heard of the Jews and Christians making an issue of the number of wives Sulaymān⁶⁵ had, as they make issue of the Prophet's wives. There is no doubt that the raising of the issue in our times has evil objectives behind it.

Wisdom in Plurality of Wives

The wives that the Prophet ﷺ left behind him served as teachers and jurists to men and women of this *Ummah*, especially in matters pertaining to affairs of women, as well as Islamic rules, laws, etiquette, and Prophetic affairs in reference to family life. Apart from that, they were models of piety and righteous living, as the Prophet ﷺ was a model in the way he dealt with his wives. He treated them well, doing justice to everyone of them, and taught them rules of law pertaining to women. It was a requirement of the mission he was entrusted with, that he should have several wives, since, it would have been difficult for a single wife to learn and teach all the rules of family life that he had brought.⁶⁶

reported through him and a group of scholars declared him trustworthy. The *Hadith* has another supportive report through another route consisting of a *Jaiyid* chain. And Ibn Hazm, 'We have been handed down this report through Qāsim bin Asbagh...' then he added, 'This is a report of a Perfect (*Jaiyid*) chain. All its narrators are trustworthy.' Then he added in *The Book of Buyu'*: '*Sahih*.'"

In short, the *Hadith* picks up strength from supportive reports. One might see the rulings with regard to *Ummul-Walad* (a slave woman who begets a child for her master) in Ibn Qudāmah: *Al-Mughni* (9/527) and Bayhaqi: *Sunan Al-Kubra* (10/342-349).

⁶⁵ Bukhāri, Muslim and Ahmad reported that Prophet Sulaymān ؑ had multiple wives; whose number, according to some reports reached a hundred. The least number mentioned was sixty. See *Al-Bukhāri/Al-Fath* (13/215/H. 3424) and Ibn Hajar: *Al-Fath* (13/217-218/explanation of the *Hadith* 3424).

⁶⁶ See Sawwāf: *Zawajātun-Nabi* ؑ *At-Tāhirāt wa Hikmatu Ta'addudihinna*, p. 17.

On the other hand, there was no reason why they should have remained with him at all. (They could as well have sought separation.) For, as is well known, theirs was a hard life with him. It was so difficult that once they surrounded him to force him to allow them larger allowance. In response, he gave them the option of separation or remaining with him bearing the hardships.⁶⁷ This has been narrated in the Qur'an also which said,

﴿يَتَأْتِيهَا النَّبِيُّ قُلُوبًا لَلزَّوْجِ كَ إِذِ ان كُنْتَن تَرِدْتَن الْحَيَوةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمْتَعَكِن وَأَسْرَحَكِن سَرَا حَا جَمِيلَا ﴿٢٨﴾ وَلَئِن كُنْتَن تَرِدْتَن اللَّهَ وَرَسُولَهُ وَالذَّارَ
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَتِن مِن كُنَّ أَجْرًا عَظِيمَا﴾

"O Prophet. Tell your wives, 'If you prefer the life of this world and its glamour, then come, let me provide you (with gifts) and free you in a goodly manner. But, if you are aiming at Allāh, His Messenger, and the Hereafter, then (know that) Allāh has prepared great rewards for those of you who do good.'"⁶⁸

It might also be noticed that among the wives of the Prophet ﷺ were a variety of women: a young girl who played with dolls, an old woman, daughter of a sworn enemy, a daughter of a close friend, someone whose major activity was to look after the orphans, another who stood distinct in her devotion to Allāh. Surely, they were, on the whole, examples for the Muslims. And through them the Prophet ﷺ demonstrated how to deal honorably and successfully with women of such variety.

When the Prophet ﷺ migrated to Madinah, enmity towards him did not remain restricted to the Quraysh, rather, it spread to tribes all around. It was necessary that the Prophet ﷺ should nullify the enmity of as many people as possible through marriages with members of tribes, for, it was the practice among the Arabs that the

⁶⁷ See the commentary on Verse no. 28 of Surat Al-Alzāb and the Ahādith mentioned in that regard. See also Al-Bukhāri/Al-Fath (18/136-139/H. 4785) and Muslim (2/1103-2113/H. 14751479) and others.

⁶⁸ Surat Al-Alzāb: 28.

tribe should defend the husbands of their women. This is evident from the very word they chose to use for themselves in reference to the sons-in-law: *Alhima'*, meaning those who protect.

And since the wisdom in plurality of wives could be exploited by others of the Prophet's followers for sexual reasons alone, Allāh (ﷻ) prohibited it for anyone else, declaring it a specialty of the Prophet ﷺ, allowing others no more than four wives at a time.⁶⁹

The Prophet's Character

The Prophet ﷺ was a man of great character and manners. At this point, I wish to present some of those qualities that the people always stand in need of. The Prophet's character and conduct were a shining example for the world. Anyone who wishes to be a good person should learn from the Prophet ﷺ. The Prophet ﷺ was a man of great character and manners. At this point, I wish to present some of those qualities that the people always stand in need of. The Prophet's character and conduct were a shining example for the world. Anyone who wishes to be a good person should learn from the Prophet ﷺ.

Frugality in Food Consumption

It is said that the Prophet ﷺ never had a lunch or dinner. He used to eat bread and milk. He used to eat a meal consisting of bread and milk. He used to eat a meal consisting of bread and milk. He used to eat a meal consisting of bread and milk. He used to eat a meal consisting of bread and milk.

⁶⁹ See Dr. Muhammad Ruwās Qala'ji: *Qirā'atun-Jadidatun lis-Siratun-Nabawiyyah*, pp. 34-35.

The Prophet's Character

The Prophet ﷺ stood out completely from everyone else in regard to his character and manners. At this point, I wish to present only a few of those qualities that the people always stand in need of emulation. Obviously, the Prophet's character and conduct were a reflection of the values he held dear in his heart. Anyone wishing to follow him needs to adorn himself with the same values. Herewith are a few of his qualities:

Economy in Food Consumption

Anas ؓ said, "The Prophet ﷺ never had a lunch or dinner consisting of bread and mutton unless he had a guest."¹ According to another report brought to us by Mālik bin Dinār, "The Prophet ﷺ never enjoyed a hearty meal consisting of bread and mutton ever in his life, unless he had guests."² 'Āishah ؓ said, "Muhammad's home folk never had the joy of a stomach full from barley bread for

¹ Reported by Tirmidhi in *Ash-Shamā'il*, p. 48, and Albāni remarked in *Mukhtasarush-Shamā'ilil-Muhammadiyah*: "Its chain is *Sahih*, meeting the conditions of the *Shaykhayn*." Ibn Hibbān also documented it in *Al-Mawārid* (H. 2533); Ahmad in *Al-Musnad* (3/270); Ibn Sa'd (1/404); Abu Shaykh: *Akhilāqun-Nabi* ﷺ, p. 278.

² Reported by Tirmidhi in *Ash-Shamā'il*. Albāni said in *Mukhtasarush-Shamā'ilil-Muhammadiyah*, p. 76, that its chain is *Mursal-Sahih* (Disconnected & Sound).

two consecutive days until the Messenger of Allāh was dead."³ The words of another report are: "Muhammad's home folk never had a stomach full from wheat bread for three consecutive nights until he was dead."⁴ There are other reports with Muslim,⁵ Abu Shaykh⁶ and Tirmidhi⁷ of the same meaning.

Ibn 'Abbās ؓ said: "The Prophet ﷺ and his home folk used to continually sleep on empty stomachs, unable to find anything for dinner. And their food consisted mostly of barley bread."⁸

'Āishah ؓ also reports that the Prophet ﷺ would go to her and ask, "Have you something to eat?" When she said no, he would declare, "In that case we shall fast (this day)."⁹

Bukhāri and others have recorded from 'Āishah ؓ that she said, "The Prophet ﷺ died with his coat of mail mortgaged to a Jew for thirty weights of barley."

Bukhāri and other trustworthy collectors have also recorded 'Āishah's report that the Prophet ﷺ brought some food grains from a Jew and left his coat of mail in pledge. And Imam Shāfi'i has stated in his *Al-Umm* that the name of the Jew was Abu Shahm belonging to Banu Zafar. However, this is a Disconnected (*Mursal*) report. So is 'Ayni's judgment.

Economy in Furniture

'Āishah ؓ reports, "The mattress on which the Prophet ﷺ slept

³ Muslim (4/2282/H. 2970), and Tirmidhi in *Asli-Shamā'il*. Albāni said in *Mukhtasar Asli-Shamā'il*, p. 86, as well as Da'ās in *Mukhtasar*, that this Hadith is *Sahih*. See Albāni: *Sahih At-Tirmidhi* (2/276/The Book of Zuhd/H. 2476). Abu Shaykh in *Akhlāqun-Nabi* ؓ, p. 276, also said that the Hadith is *Sahih*.

⁴ *Al-Bukhāri/Al-Fath* (20/249/H. 5416), *Muslim* (4/2281/H. 2970) and others.

⁵ *Muslim* (4/2281-2282/H. 2970-2971).

⁶ *Akhlāqun-Nabi* ؓ, pp. 276-277.

⁷ Albāni: *Sahih At-Tirmidhi* (2/276/The Book of Zuhd/H. 2478, 2479).

⁸ Albāni and Da'ās quoted it in the *Mukhtasar Shamā'ilil-Tirmidhi*, p. 87. The two verifiers said that his Hadith is *Sahih*, *Ibn Sa'd* (1/400). Albāni: *Silsilatul-Ahādithus-Sahihah*, no. 21119.

⁹ *Muslim* (2/808-809/H. 1154). Albāni and Da'ās said in *Mukhtasar Shamā'ilil-Tirmidhi*, p. 102 that this Hadith is *Hasan*.

was made of leather stuffed with frond."¹⁰

Humbleness

The Prophet ﷺ said, "Don't commit excesses in reverence of me as the Christians did with regard to Jesus Christ. I am but a slave, so refer to me as, 'Allāh's slave and His Messenger.'"¹¹

Anas ؓ says that there was a woman who was mentally somewhat unstable. Once she said, "O Messenger of Allāh. I have some work for you to attend." He replied, "O mother of so-and-so. Wait in one of the lanes of your choice until I am free to attend to your need." Then he met her in one of the lanes and attended to her work.¹²

There was a slave-girl in Madinah who would take the Prophet ﷺ by hand and lead him where she wished.¹³

He would be invited to a dinner of barley and thickened oil that had begun to smell foul, and he would respond.¹⁴ He said, "If I am invited to a meal of goat's foot, I will attend. And if I am sent a goat's foot as gift, I would accept it."¹⁵

And, despite the fact that he was the most beloved unto his Companions, they would not rise for him (when he arrived) because they knew he disapproved of it.¹⁶

Speaking of the good virtue of humility he said, "Should I not tell you about the best of you? It is every weak person, treated weak,

¹⁰ *Al-Bukhāri/Al-Fath* (24/77/4656), and *Muslim* (3/1650/H. 2082). The words here are from *Muslim*.

¹¹ *Al-Bukhāri/Al-Fath* (13/150-151/H. 3445).

¹² *Muslim* (4/1813/H. 2326). See Albāni and Da'ās: *Mukhtasar Shamā'ilil-Tirmidhi*, p. 176.

¹³ *Al-Bukhāri/Al-Fath* (22/285/H. 6072).

¹⁴ *Al-Bukhāri/Al-Fath* (10/229/H. 2508), Albāni and Da'ās: *Mukhtasar Shamā'ilil-Tirmidhi*, p. 177.

¹⁵ *Al-Bukhāri/Al-Fath* (11/6/H. 2568), Albāni and Da'ās: *Mukhtasar Shamā'ilil-Tirmidhi*, p. 179, through a *Sahih* chain.

¹⁶ Albāni and Da'ās: *Mukhtasar Shamā'ilil-Tirmidhi*, p. 178, through a *Sahih* chain, *Al-Bukhāri: Al-Adabul-Mufrad*, p. 946, Abu Shaykh: *Akhlāqun-Nabi* ؓ, p. 63.

two consecutive days until the Messenger of Allāh was dead."³ The words of another report are: "Muhammad's home folk never had a stomach full from wheat bread for three consecutive nights until he was dead."⁴ There are other reports with Muslim,⁵ Abu Shaykh⁶ and Tirmidhi⁷ of the same meaning.

Ibn 'Abbās ؓ said: "The Prophet ﷺ and his home folk used to continually sleep on empty stomachs, unable to find anything for dinner. And their food consisted mostly of barley bread."⁸

'Āishah ؓ also reports that the Prophet ﷺ would go to her and ask, "Have you something to eat?" When she said no, he would declare, "In that case we shall fast (this day)."⁹

Bukhāri and others have recorded from 'Āishah ؓ that she said, "The Prophet ﷺ died with his coat of mail mortgaged to a Jew for thirty weights of barley."

Bukhāri and other trustworthy collectors have also recorded 'Āishah's report that the Prophet ﷺ brought some food grains from a Jew and left his coat of mail in pledge. And Imam Shāfi'i has stated in his *Al-Umm* that the name of the Jew was Abu Shahm belonging to Banu Zafar. However, this is a Disconnected (*Mursal*) report. So is 'Ayni's judgment.

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⁶ *Akhilāqun-Nabi* ؓ, pp. 276-277.

⁷ Albāni: *Sahih At-Tirmidhi* (2/276/The Book of Zuhd/H. 2478, 2479).

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¹³ *Al-Bukhāri/Al-Fath* (22/285/H. 6072).

¹⁴ *Al-Bukhāri/Al-Fath* (10/229/H. 2508), Albāni and Da'ās: *Mukhtasar Shamā'ilil-Tirmidhi*, p. 177.

¹⁵ *Al-Bukhāri/Al-Fath* (11/6/H. 2568), Albāni and Da'ās: *Mukhtasar Shamā'ilil-Tirmidhi*, p. 179, through a *Sahih* chain.

¹⁶ Albāni and Da'ās: *Mukhtasar Shamā'ilil-Tirmidhi*, p. 178, through a *Sahih* chain, *Al-Bukhāri: Al-Adabul-Mufrad*, p. 946, Abu Shaykh: *Akhilāqun-Nabi* ؓ, p. 63.

but if he swore on Allāh, He would do it as he swore ... May I not tell you about the people of the Fire? Every coarse mannered, gluttonous, proud man."¹⁷ He also said, "...No one ever was humble for the sake of Allāh,¹⁸ but He raised him (in status)." Pride is one of Allāh's own Attributes and, therefore, He has forbidden it unto the people. He also said, "...Might is Allāh's own upper garment, and Pride is His lower garment. Allāh says, 'Whoever quarrelled with Me over them, I shall punish him.'"¹⁹

And the Prophet ﷺ was never shy of serving his family members.²⁰

Manners

The Prophet ﷺ used to receive people with a smiling face and speak to the worst of people with good manners, succeeding in softening them.²¹

Anas ؓ served him for ten years. Never did he tell him once, "Oof." He never asked him about a thing he did as to why he did, or to what he failed to do as to why he failed to do.²²

He never spoke any indecency, never shouted in the market place, and would never respond to evil with evil, rather with forgiveness and clemency.²³ He used to say, "The best of you are

¹⁷ *Al-Bukhāri/Al-Fath* (22/285/H. 6071).

¹⁸ *Muslim* (4/2001/H. 2588). Apparently, the *Hadith* is promising a rise in rank in this world as well as the Next.

¹⁹ *Muslim* (4/2023/H. 2620).

²⁰ Bukhāri reported in this meaning/*Al-Fath* (22/249/H. 6039), as well as other *Ahādith* carrying the same meaning.

²¹ Part of a *Hadith* reported by Tirmidhi through a *Hasan* chain, as with Albāni and Da'ās in *Mukhtasar Shamā'ilit-Tirmidhi*, p. 181.

²² *Al-Bukhāri/Al-Fath* (22/247-249/H. 6038), *Muslim* (4/1804/H. 2309). It is also part of a *Hadith* reported by Tirmidhi through a *Sahih* chain. See Albāni and Da'ās in *Mukhtasar Shamā'ilit-Tirmidhi*, p. 181.

²³ Reported by Tirmidhi: *Sunan* (6/222/The Book of *Birr*/H. 2017) where he remarked that the *Hadith* is *Hasan-Sahih*. Albāni and Da'ās regarded the *Hadith* as *Sahih*, see *Sahih Sunan At-Tirmidhi* (2/196/The Book of *Birr*). Its first part has supporting evidence in a report of *Al-Bukhāri/Al-Fath* (22/245/H. 6035), as well as Abu Shaykh: *Akhlaqun-Nabi* ﷺ, p. 37.

those who are best in manners."²⁴

He said to 'Āishah ؓ, "The worst of men is one whom the people abandoned fearing his indecency."²⁵

He prohibited cursing saying, "It doesn't become of a *Siddiq* (truthful) that he should curse."²⁶ He also said, "Those who curse will not be allowed to intercede or testify on the Day of Judgement." When he was told, "Pray to Allāh against the pagans, he said, 'I haven't been sent to curse the people. I have been sent as a Mercy.'"²⁷

And, if he cursed someone, or prayed against him, but the person did not deserve it, then that proved to be good for the man, for he supplicated to Allāh in words, "... O Allāh! I am only a human being. If I curse a Muslim, or pray against him, then cleanse him thereby and give him good rewards."²⁸

The Prophet ﷺ was never given a choice but he chose the easier option without committing a sin. If it was a sin, he was far removed from it. He never sought revenge for himself. It was only when Allāh's commandments were broken that he sought to punish.²⁹

He never struck with his hands a woman, a servant, or a beast, except in a battlefield.³⁰

He was never asked for a thing and said, "No."³¹

Anas ؓ says, "The Prophet ﷺ was the best mannered of the people. I had a brother called 'Umayr. When he saw him he would say, 'O Abu 'Umayr, what did Nughayr do.' Nughayr was a bird

²⁴ *Al-Bukhāri/Al-Fath* (22/245/H. 6035). This is the second half of the *Hadith* mentioned in the above footnote.

²⁵ *Al-Bukhāri/Al-Fath* (22/262/H. 6054), and *Muslim* (4/2002/H. 2591).

²⁶ *Muslim* (4/2005/H. 2597).

²⁷ *Muslim* (4/2007/H. 2598-2599).

²⁸ *Muslim* reported ten *Ahādith* in this chapter. See them in (4/2007-2010/H. 2600-2604), what I mentioned here is the first *Hadith*.

²⁹ *Al-Bukhāri/Al-Fath* (25/223/H. 6786), and *Muslim* (4/1813/H. 2328). Albāni and Da'ās: *Mukhtasar Shamā'ilit-Tirmidhi*, p. 183, through a *Sahih* chain, and Abu Dāwud in *The Book of Adab*, no. 4785.

³⁰ Part of a *Hadith* reported by *Muslim* (4/1814/H. 2328). Albāni: *Mukhtasar Shamā'il*, p. 187, through a *Sahih* chain.

³¹ *Muslim* (4/1805/H. 2311) and others.

'Umayr used to play with.³² When it died and the Prophet ﷺ found him in a state of grief, he said those words."³³

His Courage

Anas ؓ narrated: "The Prophet ﷺ was one of the most handsome of people and the most courageous. One night the Madinans woke up to a huge noise. Everyone ran out in apprehension in the direction of the noise. They found the Prophet ﷺ heading towards them. He had outdone them in hurrying to the source of noise. He was on Abu Talhah's horse riding it without a saddle, a sword hanging by his neck. He said, 'Don't worry, don't worry.' Then he said about the horse, 'We found him a sea', or 'it is a sea.'" The narrator adds: "Earlier, the horse was a slow one."³⁴

'Ali ؓ said, "When fighting became too severe at Badr, we sought the shelter of the Prophet ﷺ. He was the toughest of men," or he said, "no one was nearer the enemy lines than him." Another narration says, "I have seen, myself as well as others on the day of Badr, seeking the Prophet's shelter. He was close to the pagans and fighting most vigorously."³⁵

We have also seen his courage at Uhud and Hunayn when Allāh (ﷻ) put the Muslims to a test.

Shyness and Modesty

Abu Sa'eed Khudri ؓ said, "He was more modest and shy than a virgin. When he disliked a thing we knew it from his face."³⁶ He used to say, "Modesty and shyness accrue nothing but good." Ibn 'Umar ؓ narrates that the Prophet ﷺ passed by a man who was

³² *Al-Bukhāri/Al-Fath* (22/295-296/H. 6203). Nughayr is a bird similar to the sparrow.

³³ Bayhaqi: *Sunan Al-Kubra* (10/248), and *Al-Adab*, p. 135.

³⁴ *Muslim* (4/1802/2307) *Al-Bukhāri/Al-Fath* (12/22/H. 2866, 2867), shortened.

³⁵ Ahmad: *Al-Fathur-Rabbāni* (21/36) and the *Musnad* (2/653/Shākir). Sā'ati and Shākir declared its chain *Sahih*.

³⁶ *Al-Bukhāri/Al-Fath* (22/314/H. 6102).

reproaching another over his over-shyness. He told him, "Leave him alone. Modesty and shyness are a part of faith." He said, "Of the talk of the earlier Messengers that the people have inherited (one is), 'If you are not ashamed, then do as you wish.'"

However, the Prophet ﷺ was never shy in matters of truth. Umm Salamah narrates that Umm Sulaym went up to the Prophet ﷺ and said, "O Messenger of Allāh. Allāh is not ashamed of truth. Has a woman to take a bath after a wet dream?" He replied, "Yes, if she discovers wetness."

Making Things Easy for Others

The Prophet ﷺ said, "Make things easy and not hard. Bring them closer and do not create hatred." Abu Hurayrah ؓ reports that a Bedouin urinated in the mosque. People jumped on him. The Prophet ﷺ said, "Let him off. Pour water on the urine. You have been raised to make things easy and not difficult."³⁷

He said about gentleness, "He who is denied gentleness is denied a lot of good." And, "Allāh is Gentle and loves the gentle. He gives on gentleness what He doesn't on coarseness and what He does not give in any other way." And, "There never entered gentleness in any affair but improved it and it was not removed from an affair, but spoiled it."³⁸

Anger

Forgiveness and clemency in moments of anger is one of the qualities of a believer. Allāh (ﷻ) said about it,

﴿ . . . وَإِذَا مَا عَضِبُوا هُمْ يَغْفِرُونَ ﴾

"... And when they are angry, they forgive."³⁹

³⁷ *Al-Bukhāri/Al-Fath* (22/322-328/H. 6117-6128).

³⁸ *Muslim* (4/2003-2004/H. 2592-2594).

³⁹ *Surat Ash-Shura*: 37. See the commentary on it in Ibn Kathir's *Tafsir* (7/197).

The Prophet ﷺ said, "A good wrestler is not one who can put down another. It is he who controls himself in moments of anger." When one of the men asked the Prophet ﷺ, "Advise me," he said, "Never get angry," repeating it several times.⁴⁰

Clemency and Deliberateness

He approved of these two qualities. When Ashajj bin 'Abdul-Qays came along he told him, "You have two qualities that Allāh and His Messenger approve of: clemency and deliberateness."⁴¹

Good Neighborliness

He said, "Jibril kept reminding me about the neighbor until I thought he will include him in inheritance."⁴²

He told Abu Dharr ؓ, "O Abu Dharr. When you prepare soup, add some water and send a little of it to your neighbor." According to another report, "...then look at your neighbors and treat them well."⁴³ He also said, "He who believes in Allāh and the Last Day, may not annoy his neighbor."⁴⁴ According to yet another narration: "Whoever believes in Allāh and the Last Day may do good to his neighbors."⁴⁵

Kindness towards Children

Anas ؓ reports that once the Prophet ﷺ took his child Ibrāhim, kissed him and smelled him.⁴⁶

The Prophet ﷺ declared that Paradise was for him who brought up three children but who died while they were still young. He gets

⁴⁰ *Al-Bukhāri/Al-Fath* (22/319-320/H. 6114, 6116), *Muslim* (4/2014/H. 2609).

⁴¹ Part of a *Hadith* reported by *Muslim* (1/48/H. 17-18).

⁴² *Al-Bukhāri/Al-Fath* (22-26/H. 6014), *Muslim* (4/2025/H. 2624-2625).

⁴³ *Muslim* (4/2025/H. 2625).

⁴⁴ *Al-Bukhāri/Al-Fath* (22/H. 6018).

⁴⁵ *Albāni: Sahih Sunan Ibn Mājah* (2/296/H. 3672).

⁴⁶ *Al-Bukhāri/Al-Fath* (6/211/H. 1303).

the reward for the kindness shown to them.⁴⁷

His eyes would overflow with tears at the death of one of them. Once Sa'd bin 'Ubādah exclaimed in puzzle, "O Messenger of Allāh. What's this?" He replied, "This is mercy that Allāh has planted in the hearts of His slaves. Indeed, Allāh shows mercy to him who shows mercy to the people."⁴⁸ When eyes were filled with grief at the death of his son Ibrāhim, Ibn 'Awf remarked, "Even you, O Messenger of Allāh!?" He replied, "O Ibn 'Awf. It is mercy for him whose (one drop of tear) follows another." He also said, "Surely, the eye is filled with tears, the heart is aggrieved, but we do not say except what is approved by Allāh. O Ibrāhim, I am aggrieved at your loss."⁴⁹

Once he came out of his house with Umāmah, a daughter of Ibn Rabi' and Zaynab, on his shoulder. He led in the prayers. When he bowed down, he placed her down and when he stood up he took her back on his shoulder.

Once he kissed Hasan bin 'Ali in the presence of Aqra' bin Hābis. He remarked, "I have ten children, but I never kissed anyone of them." The Prophet ﷺ looked at him briefly and then said, "He who does not show mercy, is not shown mercy."

Once a Bedouin came to him and asked, "Do you kiss your children? We never do." The Prophet ﷺ replied, "What can we do if Allāh has withdrawn love from your hearts?"⁵⁰

His Weeping near a Sick Person

Once when Sa'd bin 'Ubādah was sick he visited him and found him motionless." He exclaimed, "Is he dead?" They said, "No." He began to weep. When they saw him weeping, they also wept. He remarked, "Allāh does not punish because of tears of the eye, nor for the grief in the heart. He punishes because of this — pointing to

⁴⁷ *Al-Bukhāri/Al-Fath* (6/298/H. 1381).

⁴⁸ *Al-Bukhāri/Al-Fath* (6/189-190/H. 1284).

⁴⁹ *Al-Bukhāri/Al-Fath* (6/212/H. 1303).

⁵⁰ *Al-Bukhāri/Al-Fath* (210-212/H. 5996-5998).

his tongue—or shows mercy.”⁵¹

Prohibiting Tyranny

He said, “Allāh will punish those who beat others in this world.”⁵²

Kindness to Women

The Prophet ﷺ likened them to glassware hinting at their weakness, frailty, soft-heartedness, and inability to bear a lot. Thus, they deserve kindness. There were many situations in which he used to register this message. For example,

1. He was in one of his journeys. There were women travelers. One of them was Umm Sulaym and a young black slave-boy called Anjashah who was singing. The Prophet ﷺ said, “O Anjashah. Handle the glassware with care.”⁵³

2. Once his camel bolted. His wife Safiyyah ؓ was with him on it. They were both thrown to the ground. Abu Talhah rushed to them. The Prophet ﷺ told him, “Attend to the woman.”⁵⁴

3. Anas ؓ narrates that the Prophet ﷺ said, “Whoever looked after two girls until they reached their womanhood, will appear on the Day of Judgement along with me, like this: he closed in his fingers in demonstration.”⁵⁵

4. He said, “Whoever was tested with these girls, but did well towards them, will have them shelter him against the Fire.”⁵⁶

5. He also said, “The best of charity is to support your daughter after she has been rejected by her husband, at a time she has no one

⁵¹ Al-Bukhāri/Al-Fath (6/214/H. 1304).

⁵² Muslim (4/2017-2018/H. 2613).

⁵³ Al-Bukhāri/Al-Fath (22/349-350/H. 6149) and (22/H. 6161, 6202, 6209, 6211).

⁵⁴ Al-Bukhāri/Al-Fath (22/379-380/H. 6185).

⁵⁵ Muslim (4/2027/H. 2629).

⁵⁶ Al-Bukhāri/Al-Fath (22/209/H. 5995); Muslim (4/2028/H. 2631).

else to support her except you.”⁵⁷

6. He loved his own daughters greatly. Whenever Fātimah ؓ arrived to see him, he got up, took her by the hand, kissed her on the forehead and made her sit where he was sitting.⁵⁸

7. He said, “Sometimes I wish to prolong my prayers (while leading you), but I hear the cry of a baby and shorten the prayers because of my knowledge of its mother's feelings.”⁵⁹

A Model Husband

He recommended quite often that wives be treated properly. He would say, “The best of you are those who are the best towards their wives. And I am the best of you in treatment of my wives. No one honored women but an honored person, and no one humiliated them but a mean character.”⁶⁰ He did not forget them in the sermons delivered during his Farewell pilgrimage. He also said, “Of your world, women and perfumes have been made dear to me. And the cool of my eyes is in prayers.”⁶¹ His own love of Khadijah ؓ showed itself whenever he slaughtered a goat. He would send parts of it to her friends, although Khadijah was long dead. ‘Āishah ؓ admitted that she truly felt jealous from his attitude on such occasions.⁶²

He was once seen placing his knee on the ground for his wife Safiyyah ؓ to step on and climb a camel.⁶³

⁵⁷ Al-Bukhāri (7/75/The Book of Adab); Ibn Mājah (2/309/The Book of Adab/H. 3611).

⁵⁸ Abu Dāwud (5/391/The Book of Adab/H. 5217).

⁵⁹ Al-Bukhāri/Al-Fath (4/97/H. 707); Muslim (1/342-343/H. 470).

⁶⁰ Preserved by Ibn ‘Asākir through ‘Ali, At-Tirmidhi through ‘Āishah, and Ibn Mājah through Ibn ‘Abbās (1/636/H. 1978). Busiri said in *Zawā'id*, “Its chain meets the requirements of the *Shaykhayn*.”

⁶¹ Reported by Abū Shaykh: *Akhlaqul-Nabi* ﷺ, no. 247, Nasa'i in *'Ishratin-Nisa'* (7/61), Ahmad: *Al-Musnad* (3/128, 199, 285) and *Ibn Sa'd* (1/398). This is an authentic report, as mentioned by Dr. Sabbāgh, in *Mukhtasarul Maqāsidi-Hasanah*, p. 95.

⁶² Al-Bukhāri/Al-Fath (14/290-291/H. 3821).

⁶³ Al-Bukhāri/Al-Fath (16/60/H. 4211).

He admonished, "Treat women well. For, woman has been created from the rib bone. And the most curved of the rib bones is the top most. If you go about trying to straighten it, you will break it. But if you left it to itself, it will remain curved. So, treat women well."⁶⁴ He also said, "How can one of you beat his wife like he would a camel, and then embrace her?"⁶⁵ According to another report the words he used were, "... like whipping a slave..."⁶⁶

He also said, "The most perfect in faith of the believers is one who is the best of them in character. And the best of you are those who are the best to their women."⁶⁷ According to another narration, "The most perfect in faith of the believers is the best of them in character and the kindest to their women."⁶⁸

He also said, "The greatest of reward-giving acts is to spend on the family."⁶⁹

His Kindness towards the Weak in General

The Prophet ﷺ was sent as a mercy for the worlds.⁷⁰

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

"And We haven't sent you but as a mercy unto the worlds."⁷¹

The Prophet ﷺ said about mercy, "When Allāh had created His

⁶⁴ Al-Bukhāri/Al-Fath (19/303/H. 5186), Muslim (2/1090/H. 1468).

⁶⁵ Part of a Hadith narrated by Tirmidhi (4/143-144/H. 1163), who said, "This is a Hasan-Sahih Hadith. The Hadith was also reported by Ibn Mājah (no. 1851) and Imam Ahmad: Al-Musnad (5/72, 73).

⁶⁶ Al-Bukhāri/Al-Fath (22/252-253/H. 6042).

⁶⁷ Reported by Ahmad (2/250, 472) through a Hasan chain, and Tirmidhi (4/135/H. 1162) who declared it Hasan-Sahih.

⁶⁸ Ahmad (6/47), Tirmidhi (7/277/H. 2615) who declared it Hasan-Sahih.

⁶⁹ Muslim (2/692/H. 994, 995).

⁷⁰ Part of a Hadith narrated by Abu Hurayrah ؓ. He said, "It was said, 'O Prophet. Pray against the polytheists.' He replied, 'I have been sent not as a curse but as a mercy.'" This Hadith was also traced by Muslim (4/2007/H. 2599) and Bukhāri in Al-Adabul-Mufrad (no. 321).

⁷¹ Surat Al-Anbiya': 107.

creation, He wrote down in His Book which is with Him above the 'Arsh: 'Verily, My mercy shall overcome My anger.'⁷²

The Prophet ﷺ thought of the weak even in ritual matters. He instructed those who lead in the prayers: "When one of you leads in the prayers, let him shorten it, for, among the followers are the weak, sick and the aged. When you pray by yourself, you may lengthen it as you wish." According to another report, "Some of you create revulsion. Whoever leads in the prayers should shorten them. For, among the followers are the weak, the aged and the busy."⁷³

His mercy was for the servants and slaves too. He said:

1. "A believer should treat his servant or slave as his brother." Abu Dharr ؓ narrates that the Prophet ﷺ said, "They are your brothers whom Allāh has placed under you. Therefore, feed them with what you feed yourself, clothe them with what you clothe yourself, and do not overburden them. If you have to, then lend them a helping hand."

2. Abu Hurayrah ؓ narrates the Prophet ﷺ as having said, "When your servant prepares food and brings it forth, having borne the heat and the smoke, then let him sit with you and eat. If the food be scanty, then let him place a mouthful or two of it in his hand."⁷⁴

3. The Prophet ﷺ instructed - from his deathbed - that the slaves be treated well.⁷⁵

4. Abu Bakr ؓ narrates that the Prophet ﷺ said, "He who mistreated those that are under his authority, will never enter Paradise."⁷⁶

5. He said, "Whoever had a slave-girl, educated her in good

⁷² Al-Bukhāri/Al-Fath (3/10/H. 3194).

⁷³ Al-Bukhāri/Al-Fath (2/200/H. 704), and Muslim (1/340-341/H. 466, 467, 468).

⁷⁴ Muslim (3/1284/H. 1663).

⁷⁵ See: Ahmad (3/117), Ibn Mājah (1/271/The Book of Janā'iz/H. 1625), Abu Dāwud (5/359/The Book of Adab/H. 3156).

⁷⁶ At-Tirmidhi (6/183 84/The Book of Birr/H. 1947), Ibn Mājah (2/313/The Book of Adab/H. 3735).

manners, freed her and then married her, will have double the reward."⁷⁷

6. He also instructed that slaves be treated as one's offspring.⁷⁸

7. He said, "The atonement of someone who slapped or beat his slave is to set him free."⁷⁹

8. He said to Abu Mas'ūd ؓ when he saw him beating his slave, "Know it Abu Mas'ūd that Allāh has greater power over you than you have over this young man." Abu Mas'ūd stopped beating him and freed him in fear that he will be questioned in the Hereafter.⁸⁰

He also encouraged people to take orphans into their care, in view of their weakness and need. He said, "I, and he who looked after an orphan, will be in Paradise like this," — demonstrating by putting together his middle and the index fingers.⁸¹

He also encouraged that the widows and the poor be taken care of. He said, "He who strove to meet with the needs of the widow and the poor, is like one fighting in the way of Allāh, or like him who fasts during the day and prays during the night."⁸² He also said, "O Allāh, I warn (people) of the rights of two weak ones: the orphan and women."⁸³ He also said, "Help me in locating the weak ones, for you are helped and fed because of your weak ones."⁸⁴

His kindness extended towards animals too. He said, "There isn't a Muslim who plants a tree from which a man or animal feed themselves, but it will be counted as a charity by him."⁸⁵ He also said, "While a man was journeying, he felt very thirsty. He found a well, went down into it and quenched his thirst. As he came out, he noticed a dog lolling his tongue and licking moist earth out of

⁷⁷ *Al-Bukhāri* (6/120-121/*The Book of Nikāh*), and *Muslim* (2/1045/H. 1429).

⁷⁸ *Ibn Mājah* (2/314/*The Book of Adab*/H. 3735).

⁷⁹ *Muslim* (3/1278/H. 1657).

⁸⁰ *Muslim* (3/1280/H. 1659).

⁸¹ *Al-Bukhāri/Al-Fath* (22/219-220/H. 6005).

⁸² *Al-Bukhāri/Al-Fath* (22/221/H. 6006).

⁸³ *Ahmad* (439) being a report of Abu Hurayrah ؓ through a *Hasan* chain.

⁸⁴ *Abu Dāwud* (3/73/H. 2594), and *Ahmad* (5/1980) through a *Sahih* chain. Bukhāri has a similar thing to report in *The Book of Jihād*.

⁸⁵ *Al-Bukhāri/Al-Fath* (22/223/H. 6009).

thirst. He said, 'Surely, this dog is struck by thirst as much as I was.' So he went down, filled one of his socks (which used to be thick those days — *Translator*) with water and holding it by his mouth brought it out and watered the dog. Allāh appreciated his act and forgave him." They asked, "O Messenger of Allāh, shall we be rewarded for (doing good to) animals?" He answered, "Every living being brings rewards."⁸⁶

His Kindness towards the Enemies in War and Peace

Once the Prophet ؐ was offering his morning prayers in Hudaibiyah when seventy to eighty men descended on Tan'im in hope of striking at him. They were all captured. But the Prophet ؐ freed them all without punishing them in any way.⁸⁷

Similarly, he accepted ransom from the Badr prisoners and freed them. He is on record having forgiven the Quraysh at the time of the Makkan fall. Similarly, he freed the Hunayn slaves.⁸⁸

He forgave Ghawrath bin Hārith despite the fact that he had attempted on his life. Ghawrath went back to his people and told them: "I have come to you from the best of men."⁸⁹

Bukhāri⁹⁰ reports that a funeral procession passed by him. He stood up. He was told, "O Messenger of Allāh. That is a Jew." he said, "Wasn't he a living soul?" He prohibited the killing of women, children and servants, so long as they did not participate in the battle.⁹¹ Whenever he sent men in a campaign, he instructed them, "Do not deceive, do not betray, do not disfigure corpses, and do not kill children."⁹²

He had a Jewish servant. He would visit him when he was sick. Once he visited him and offered him Islam. His father was present. He said, "Obey Abul-Qāsim." The lad became a Muslim. The Prophet ؐ

⁸⁶ *Al-Bukhāri/Al-Fath* (22/222/H. 6009).

⁸⁷ See it in *Al-Hudaibiyah* expedition. It was a narration of *Al-Bukhāri*.

⁸⁸ This was mentioned before.

⁸⁹ See it in its place in this book. It is a narration of *Al-Bukhāri*.

⁹⁰ *Al-Fath* (6/219-220/H. 1312).

⁹¹ See it in its place in this book.

⁹² *Muslim* (3/1357/H. 1731).

someone saying something wrong, he would not reproach him directly by saying, "You said this, or that." He would rather say in public, "What's the matter with the people who say such things?!"¹⁰⁶

His Refusal to criticize Food, rather Preference to praise it

Abu Hurayrah رضي الله عنه reports, "The Prophet صلى الله عليه وسلم never criticized any kind of food. If he liked it, he ate thereof, if he didn't, he didn't."¹⁰⁷

Jābir رضي الله عنه says that once the Prophet صلى الله عليه وسلم asked his wives to send some curry (or some such thing). He was told that they had nothing but vinegar. He asked for it and began to eat (his bread with) it saying, "Vinegar is a good dish. Vinegar is a good dish."¹⁰⁸

A Comprehensive Statement of His Qualities

It is reported of 'Abdullah bin 'Amr and 'Abdullah bin Salām رضي الله عنه that they said, "By Allāh, he has been mentioned in the Torah with qualities that are also in the Qur'ān. Such as, 'O Prophet. We have sent you as a witness, harbinger of good tidings and a warner unto the unlettered ones. You are My slave and Messenger. I have named you Mutawakkil: neither crude nor coarse, nor one yelling in the markets. He does not respond to evil with evil, rather forgives and pardons. God will not take back his soul until a deviated people have said, 'There is no deity except Allāh,' and will open the eyes of the blind and the ears of the deaf and the hearts that are covered."¹⁰⁹

He did not approve of it that he be praised in a manner that would imply belittling other Prophets. He said, "Don't say I am the best of the Prophets."¹¹⁰

¹⁰⁶ Abu Dāwud (5/143/H. 4788). Mundhiri wrote, "Nasa'i also preserved it in meaning and is *Sahih*."

¹⁰⁷ Al-Bukhāri/Al-Fath (20/245-246/H. 5409).

¹⁰⁸ Muslim (3/1622/H. 2052).

¹⁰⁹ Al-Bukhāri/Al-Fath (9/199-200/H. 2125).

¹¹⁰ Al-Bukhāri/Al-Fath (26/92/H. 6917), and Muslim (4/1844/H. 2373).

He encouraged people to be grateful and to observe patience. He used to say, "When one of you looks at someone better than him in wealth and appearance, let him look at someone lower than him also."¹¹¹

He declared one's self-control in moments of anger as the measure of his strength.¹¹²

He used to forbid bad manners. He said, "Be warned of suspicion. For suspicion is false talk. Do not spy on each other and bear no rancor, nor scheme against each other. But rather, be Allāh's slaves, brothers unto each other."¹¹³

We might now present a long report that Tirmidhi has recorded in his '*Shamā'il*'.¹¹⁴ It describes the Prophet's physical appearance as well as some of his qualities. Hasan bin 'Ali رضي الله عنه is the narrator who says he asked his uncle Hind bin Abu Hālah,¹¹⁵ who was good at describing people, to describe the Prophet's person. He said, "The Prophet صلى الله عليه وسلم was massively built, large. His face shined like the full moon. He was taller than an average person but shorter than a tall one. He had a large head with slightly curled hair, which he parted in the middle. However,

¹¹¹ Al-Bukhāri/Al-Fath (24/114/H. 6490).

¹¹² Al-Bukhāri/Al-Fath (22/319-320/H. 6114).

¹¹³ Al-Bukhāri/Al-Fath (25/126/H. 6724).

¹¹⁴ Pp. 18-26. Albāni said about it, "This collector alone has documented it. Tabarāni also recorded it (in *Al-Kabir*) as well as Bayhaqi (in *Ash-Shu'ab*), through a weak chain. It suffers from two defects as I have pointed out in *Silsilatul Ahādithus-Sahihah* (2053). I have thereat traced a narrative that supports the first part of it. This *Hadith* was also reported by Bayhaqi in his *Dalā'il* through a different chain. But 'Ali bin Ja'far bin Muhammad figures there about whom the author of *Al-Kashf* preferred to remain silent. However, he remarked in *Al-Mizān*, 'I have not known anyone pointing a defect in him, nor anyone declaring him trustworthy.' Thereafter he quoted a *Hadith* in virtue of the House of the Prophet which is extremely unlikely to be authentic. I have also recorded one of his narratives in *Ahādith Da'ifah* (2122)."

I might point out that it was also recorded by Abu Nu'aym in *Ad-Dala'il* (227) in greater length, Ibn Sa'd (1/442) and Baghawi in *Sharhus-Sunnah* (3705).

¹¹⁵ Hind was a brother to Fātimah رضي الله عنها through her mother Khadijah. رضي الله عنها He was killed while fighting along 'Ali رضي الله عنه in the battle of Jamal.

when he let it down, it never crossed the ear lobe. He was bright-colored, with a wide forehead, eyebrows arching down. Although they were wide, they didn't meet with each other. Between the two he had a vein that swelled when he was angry. He had a long, thin nose that stood out by its shine. Whoever did not pay attention to this fact would think he had a high nose. He had a thick beard, compressed cheeks, a wide mouth, teeth with gaps in between, a line of hair running down his chest until the navel – a mere thin line. His neck had a smooth cut and shined like silver. A well-proportioned body, neither fat nor thin, the chest and stomach in one line, wide-chested, the two shoulders widely spaced, heavy joints, the visible parts shining. A thin line of hair from the neck to the navel, but the (lower part of the) breasts and stomach free of it. But the arms, shoulders, and upper part of the breasts with lots of hair. Upper part of the palms long, the central portion (of the palm) wide, heavy hands and feet. Wide, deep soles, smooth feet that allowed easy flow of water. When he moved, he moved strongly, slightly bending forward when moving forward, walking at easy pace in long strides, as if going down a hill. When he turned, he turned full. Eyes gazing down, looking at the ground oftener than upwards. Very observant. He walked behind his Companions, initiating with the Islamic greeting before another would."

The narrator says that he asked him, "Tell me about his speaking habits." He said, "The Prophet was of pensive, thoughtful mood. Most of the time he was quiet, not speaking unless there was good reason. He would start his talk in the Name of Allāh, and end it in the Name of Allāh,¹¹⁶ speaking in short meaningful phrases. In fact, his speech was without superfluous words, but at the same time not without the essential diction.

"He wasn't a dry man, nor contemptible. He was appreciative of the good things of life, even if ordinary things, never criticizing anything. He didn't criticize any food either, nor did he praise it unnecessarily.

¹¹⁶ According to a narration of Tabarāni, "he speaks with full mouth," i.e., clearly, plainly a sign of manliness.

"He wouldn't be angry over a worldly affair. But, when one of Allāh's rights was transgressed, his anger would not quell until he had avenged. He was never angry for himself, nor sought to avenge for himself. When he pointed at something, he used the whole hand. When something amazed him he turned his palms up and down, and when he spoke he moved it about. Sometimes he pressed the thumb of the right hand on to the palm of the left hand.

"When he was angry, he turned away and averted (his eyes), and when pleased, looked down. The most that he laughed was with a broad smile, which showed his snow-white teeth."

Hasan ؓ says he did not speak about the above description to Husayn ؓ. Sometime later he happened to mention to him and found that he had already spoken to the same person. In addition, he had asked 'Ali ؓ also about the Prophet ﷺ. In his own description 'Ali left nothing of the above from his description.

Hasan ؓ once asked his father 'Ali ؓ about the manners of the Prophet ﷺ when he entered his house. He said, "When he went home, he divided his time into three parts: a part for Allāh, another for his homfolk and himself, and a third for the people. In this portion he communicated his messages to those close to him, who passed them on to others, holding back nothing from anyone.

"It was his habit to give preference to the common people over the pious and virtuous ones but by their leave. Otherwise he treated them in accordance with their religiousness. Of those who came, someone was of a single need, another two, yet another several. He attended to them all and put them to the kind of work that was useful for them or for the general public, telling them what was the best thing for them to do. He would say, 'He who is present may pass on from me to those absent. And bring forward to me the needs of those who can't come, for, whoever brought to the man in power the needs of those who can't come themselves, will have Allāh affirm his feet on the Day of Judgement.'¹¹⁷

¹¹⁷ See Albāni, the verifier of *Ash-Shamā'il At-Tirmidhi*, p. 22, who said in the notes, "a part of the report is through 'Ali but carrying lot of weakness." I have thus traced it in *Silsilatul-Ahādithud-Da'ifah* (1594).

"So, people spoke nothing before him except about good and useful affairs. He too did not encourage them speak of other things. Important persons entered upon him and did not leave but well furnished, ready to guide others to good."

Hasan رضي الله عنه said that he asked him about the manners of the Prophet ﷺ when he left his house. How (and what) did he do? He answered, "The Prophet ﷺ guarded his tongue except for what was of importance. He brought people closer and never drove them away.¹¹⁸ He would honor every person who was honored by his people and place him as their leader. He would warn the people, and was wary of them except that he did not drive away anyone of them by bad behavior.

"He kept himself informed of his Companions and inquired about what the people were doing, displaying his appreciation of their good works, and strengthening them, and showing his abhorrence for the repulsive, and preventing it.

"He took the mean path in everything, not isolated, neither falling short of the truth nor overshooting it.

"Of those of the good people who sought his nearness, the best was he who was the most sincere, and such of those as were brotherly and cooperative with others."

Hasan رضي الله عنه says he asked him about his sitting and assembly habits. He replied, "The Prophet ﷺ never rose up nor sat down but with the Name of Allāh on his lips. When he joined an assembly of men, he sat down right where it ended. In fact, he recommended the same to others. To everyone sitting around him he gave his share of attention so that everyone of them felt that he held a special position with him. When he sat with someone, or someone came to him to speak of a need of his, he never parted company until he left. When someone asked him for something, he gave him exactly what he wanted, or sought excuse with humble words. He overwhelmed the people with his goodness and had become a father unto them. And, every one of them was equal in his eyes, so far as their rights were concerned.

¹¹⁸In this meaning Allāh says: "And had you been severe and harsh-hearted, they would have broken away from about you." Surat Āl 'Imrān: 159.

"His assembly sessions were sessions of knowledge, forbearance, modesty, trust and patience. Voices were not raised nor anyone's honor molested, nor anyone's slip of a tongue circulated. They sat as equals. If any, it were the pious that were shown extra respect. Yet, they all acted humble, respecting the old, kindly to the young, giving preference to those in need and taking care of the stranger."

Husayn رضي الله عنه says he asked his father about those who sought his company. He said, "The Prophet ﷺ carried a cheerful face. He was easy of manners, accessible, far from harshness, coarseness, shouts and immodesty. He never found fault and was never miserly. He would ignore what he didn't have the need for, and never drive anyone to despair who came to him with good hope nor disappoint him.

"He had spared himself three things: polemics, long talks and that which did not concern him.¹¹⁹ He had spared others also three things: he would not criticize others, would not point out a fault, and would not go after anyone's hidden affairs. And, he never spoke unless he felt it would be rewarding.

"When he spoke, the men in assembly sat as if they had birds on their heads.¹²⁰ They only spoke when he wasn't speaking. When they did, they did not contend with him. When someone spoke in the assembly, everyone else listened until the man had finished. Those spoke first who had arrived first.

"He would laugh at what they laughed and expressed his amazement at what amazed them. When he had to deal with one of the coarse ones, he bore him with patience to the extent that his Companions wished one of them would come in (and ask him about things they themselves were afraid of asking; but which the coarse

¹¹⁹Allāh says: "And those who turn away from vain talk," Surat Al-Mu'minun: 3. And the Prophet ﷺ has said, "It is part of the excellence of a believer's Islam that he shuns what is of no profit to him." Documented by Ahmad (3/177/H. 1737/Shākir) which Shākir declared *Sahih*.

¹²⁰What is meant is that they remained still without any movement out of respect for the Prophet ﷺ.

ones could do).¹²¹ He used to say, 'If you find someone in need, help him.' He did not accept to be praised but in proper measures. He did not cut down a man's talk unless he cross the bounds. (If he didn't like a topic), either he prevented it or would leave the assembly."¹²²

Of those reports that describe him, one is of Umm Ma'bad of the Khuzā'ah tribe about which we have spoken while dealing with the Hijrah journey. When Abu Ma'bad asked his wife to describe him, she said, "I found him a man with a bright face. He did not have the defect of a tummy, and was of smooth skin. Heavy but good looking. Dark of eyes, eye-lashes drooping down long. Soft voice, long neck, thick beard, thick eyebrows. Dignified when quiet and graceful when speaking. Most beautiful of men when seen from a distance and most loving when close. Sweet-tongued, clear of talk, precise in expression as if pearls falling down his lips. Of average height or slightly taller whose tallness couldn't be contended, nor short for eyes to look down upon, a branch between two branches, the best between the three to look at (i.e., he and his two companions), and the most respected. He had companions who were quick at service. When he spoke they were quiet and when he ordered they hurried to do the bidding. They stayed close to him and served him well, and he was neither scowling nor oppressive with them."¹²³

¹²¹ What is meant is that they wished strangers to show up to ask questions that they wished to ask.

¹²² Shaykh Albāni the verifier of *Ash-Shamā'il At-Tirmidhi*, said, "Be informed that the *Hadith* was primarily under various chapters of one chain, but I gathered them together as one narration. Then I discovered that it coincides with the narration of Ya'qub bin Sufyān, Fasawī, Hāfiz. He too narrated the whole following one chain which Ibn Kathir copied in *Al-Bidāyah* adding, 'Abu 'Eisa Tirmidhi recorded this version in full in his *Shamā'il*, tracing it through Sufyān bin Wakil ... without indicating that it is narrated in pieces too.' Then I found it in one piece in Abu Nu'aym also."

Bayhaqi opened a special chapter for it in his *Dalā'il* (1/308-332) to cover in brief the attributes and manners of the Prophet ﷺ that find support in what Hind bint Abu Hālah through a reliable chain. I might add that most of these reports can be traced back to *Al-Bukhāri* and *Muslim*.

¹²³ This was reported by Baghawi in *Sharhus-Sunnah*, *Hadith* no. 3704; *Al-*

In short, the Prophet ﷺ possessed qualities of perfection. But that is of little wonder, since it was his Lord Who had trained him and said about him,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"Surely, you are on a exalted (standard) of conduct."¹²⁴

'Āishah ؓ said, "His conduct was (as if) the Qur'ān (in practice)."¹²⁵

Obviously, the qualities that we have mentioned here are a small part of a large body. There is not a good characteristic mentioned in the Qur'ān or *Hadith*, but he possessed it, being of the first to live by them. It should be apparent that it is not possible to mention them all in a single chapter of a book of this size. Tirmidhi,¹²⁶ Bayhaqi,¹²⁷ Abu Shaykh,¹²⁸ Ibn Muqri,¹²⁹ Ferozeābādi,¹³⁰ Mustaghfiri,¹³¹ Ja'far bin Haiyān the Isfahāni,¹³² Baghawi¹³³

Anwār fi Shamā'ilin-Nabiul-Mukhtār verified by Ibrāhim Ya'qubi, part one, p. 340, *Hadith* 456; Ibn Sa'd in *At-Tabaqāt* (1/230-231), and Hākim in *Al-Mustadrak* (3/9-10), which Dhahabi confirmed. Ibn Hishām reported part of this *Hadith* through *Ibn Ishāq* (2/146-148) through a *Hasan li Dhātihi* chain. However, it has many supporting narratives.

¹²⁴ *Surat Al-Qalam*: 4.

¹²⁵ Ibn Kathir mentioned it in *Ash-Shamā'il* and attributed it to Bayhaqi. Hākim reported this *Hadith* in *Al-Mustadrak* (2/613) and Dhahabi and Ahmad agreed to it in *Al-Musnad* (6/54); as well as Abu Shaykh, p. 28. See Baghawi: *Ash-Shamā'il* (1/164-65), footnote no. 197.

¹²⁶ See his book *Ash-Shamā'il*. Renowned scholars added to these attributes, but the most important and fully covering the topic is that of Qādi 'Iyād entitled: *Ash-Shifa bi Tarifi Huquqil-Mustafa*. Shihāb Khafāji wrote a commentary on it calling it *Nasimur-Riyād*.

¹²⁷ See his book: *Al-Adab*. It has been verified and improved by Abu 'Abdullah Sa'eed Manduwah, being in 350 pages.

¹²⁸ See his book: *Akhlāqun-Nabi ﷺ wa Adābuhu*. It has been verified in 300 pages.

¹²⁹ See his book: *An-Nurus-Sāti'*. He died in 552 H.

¹³⁰ See his book: *Sifrus-Sa'ādah*. He died in 813 H.

¹³¹ See his book: *Shamā'ilun-Nabi ﷺ*. He died in 432 H.

¹³² See his book: *Akhlāqun-Nabi ﷺ*. He died in 369. It was commented upon by Dr. Sayyid Jumayli, in about 240 pages.

¹³³ We will deal with him separately in a moment.

and others have all tried to cover a portion of his character and conduct. Ibn Qaiyim¹³⁴ has tried to prepare a comprehensive account and seems to have succeeded better than others.

However, the best and the most comprehensive of the books on the topic is that of Husayn bin Mas'ūd Baghawi; it is entitled, *Al-Anwār fi Shamā'ilin-Nabiyul-Mukhtār*. Later, Shaykh Ibrāhim Ya'qubi improved it, traced its *Ahādith* (traditions) and added his own notes and comments. It is in two volumes running into eight hundred pages. The author collected together one thousand two hundred and fifty-seven reports that deal with nothing but the Prophet's character and conduct. In comparison, Tirmidhi has no more than four hundred.

The book *Al-Anwār fi Shamā'ilin-Nabiyul-Mukhtār* is also one of the best source books that illustrates how the Prophet's conduct and characteristics are derived from the narratives.¹³⁵

As for Shāmi, who wrote *As-Subul*, he too collected together a huge amount of material. The part dealing with the life of the Prophet ﷺ has been rechecked recently for its authenticity.¹³⁶

¹³⁴ *Zādul-Ma'ād fi Hadyi Khayril-'Ibād*.

¹³⁵ See the introduction.

¹³⁶ See the contents in the first part of the published work.

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في ضوء المصادر الأصلية

تأليف / الدكتور مهدي رزق الله أحمد

(باللغة الإنجليزية)

This work on the life history of the Prophet (ﷺ) stands out from other works in quite a few ways. First, every detail mentioned has been traced back to original sources, whose authenticity has been discussed extensively in the footnotes. Second, the events of the Prophet's life have been related to modern times and lessons drawn for the benefit of those who happen to face similar situations in their struggle to spread the Prophetic message.

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