

PART II

ACCOUNT OF WHAT HAPPENED AT THE APPROACH OF THE DEATH (قُرب اجل) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

'Affān Ibn Muslim informed us on the authority of Shu'bah ; (second chain) 'Ubayd Allāh Ibn Mūsa al-'Absi informed us on the authority of Isrā'il Ibn Yūnus, they on the authority of Abu Ishāq; he said: I heard Abu 'Ubaydah Ibn 'Abd Allāh informing on the authority of his father; he said: The Prophet, may Allāh bless him, recited repeatedly: O Allāh! glory be to Thee, O Allāh! all praises be to Thee, pardon me. When the *Sūrah*: "When Allāh's succour and the triumph."¹ was revealed, he said: O Allāh! glory be to Thee, O Allāh! all praises be to Thee, pardon me Thou art Forgiving, Merciful.²

Hawdhah Ibn Khalifah informed us; (he said): 'Awf informed us on the authority of al-Ḥasan; he said: "When it was revealed to the Prophet, may Allāh bless him:

When Allāh's succour and the triumph cometh.

And thou seest the mankind entering in religion of Allāh in troops,

Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy."

He (*narrator*) said: The appointed hour (of death) of the Apostle of Allāh, may Allāh bless him, came near and he was ordered to recite repeatedly *tasbiḥ*³ and ask for His forgiveness.

1 *Sūrah* No. 110 According to the commentators of the *Qur'an*, this is the last of the complete *Sūrahs* revealed to the Prophet and it was considered by him to be an indication of the approach of his last hour.

2 سبحانك اللهم

3 تسبيح (lit. glorification) it is used for recitation of the expression of سبحان الله

Qabiṣah Ibn 'Uqbah informed us: (he said): Isrā'il informed us on the authority of Jābir, he on the authority of 'Awn, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbās: When (the *Sūrah*) Allāh's succour and the triumph cometh; was revealed he (Prophet) said: (It signifies) call from Allāh and departure from the world.

Naṣr Ibn Bāb informed us on the authority of Dāwūd Ibn Abi Hind, he on the authority of 'Āmir, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: the Apostle of Allāh, may Allāh bless him, was repeatedly reciting: Glory be to Allāh, and praise be to Him, I beg for Allāh's forgiveness and I return to Him. She said: I asked: O Apostle of Allāh! you are repeatedly reciting: Glory be to Allāh, and praise be to Him, I beg Allāh's forgiveness and return to Him, and you did not recite it so frequently before today. She said: He said: Verily, my Lord has informed me of a sign in my *Ummah* (people) and also said: when you see it, glorify Allāh with the praises of your Lord and beg for His forgiveness: I have seen that sign.

"When Allāh's succour and the triumph cometh.

And thou seest the mankind entering in religion of Allāh in troops", to the end of the *Sūrah*.

[P. 2] Sa'id Ibn Sulaymān informed us: 'Abbād Ibn al-'Awwām informed us on the authority of Hilāl, i. e. Ibn Khabbāb, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When it was revealed:

"When Allāh's succour and the triumph cometh". The Apostle of Allāh, May Allāh bless him, called Fāṭimah, and said (to her): I have received information about my death. She said: Thereupon I wept. He said: Do not weep, you will be the first of my family to follow me. Consequently I laughed. The Apostle of Allāh, may Allāh bless him, said: "When Allāh's succour and the triumph cometh"; and the people of al-Yaman who were gentle hearted came. The Prophet said: The faith is of Yaman, and wisdom is of Yamān.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; (*he said*): Anas Ibn Mālīk informed me: Verily Allāh, may He be Blessed and Exalted, made revelations successively to the Apostle of Allāh, may Allāh bless him, before his demise and the revelation on the day when the Apostle of Allāh, may Allāh bless him, breathed his last were more than on any other day.

Al-Mu'alla Ibn Asad informed us; (*he said*): Wuhayb informed us on the authority of Ayyūb, he on the authority of 'Ikrimah; he said: al-'Abbās said: I shall surely find out how long the Apostle of Allāh will live amidst us. Then he said: O Apostle of Allāh! the people have made a covenant of fraternity with you, (it will be better) if you make a throne for you. He said: By Allāh! I shall continue to live amidst them and they will be quarrelling about my sheet and their dust will be falling on me till Allāh will comfort me. Al-'Abbās said: We discovered that only short period of the life of the Apostle of Allāh amidst us had remained.

Sulaymān Ibn 'Abd al-Raḥmān al-Dimashqī informed us; (*he said*): Shu'āyb Ibn Ishāq and al-Walīd Ibn Muslim informed us; (second chain) Khālid Ibn Khidāsh informed us; (*he said*): Bishr Ibn Bīkr informed us; they said: al-Awzā'i informed us; (third chain) Rabī'ah Ibn Yazīd related to me; (*he said*): I heard Wāṭhilah Ibn al-Asqa' saying: The Apostle of Allāh, may Allāh bless him, came to us and said: Do you think I shall be the last of you to die. Behold! I shall be the first of you to die and you will follow me, like the wooden pieces of the camel's saddle, one destroying the other. Khālid Ibn Khidāsh said in his version: *afnādan* (groups fighting together).

'Affān Ibn Muslim informed us; (*he said*): Ḥammād Ibn Salamah informed us on the authority of 'Aṭa Ibn al-Sā'ib, he on the authority of Sālim Ibn Abi al-Ja'd: Verily the Apostle of Allāh, may Allāh bless him, said: I was presented the keys of the world (in a state) as if I was sleeping; then your Prophet was conducted on the best of the routes and you were left in the world eating

sweets—red, yellow and white, having the same origin viz honey, fat, and flour—and you are only following your passions.

Yūnus Ibn Muḥammad al-Mu'addib informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ghālib, he on the authority of Bakr Ibn 'Abd Allāh; he said: The Apostle of Allāh, may Allāh bless him, said: My life amidst you is beneficial for you in which you converse and are conversed with; when I die, it, too, will be beneficial for you, for your deeds will be reported to me and I shall praise Allāh if they are noble and I shall ask Allāh's forgiveness for you if they are evil.

Hāshim Ibn al-Qāsim al-Kināni informed us; he said: Muḥammad Ibn Ṭalḥah informed us on the authority of al-A'mash, he on the authority of 'Aṭīyah, he on the authority of Abu Sa'īd al-Khudri, he on the authority of the Prophet, may Allāh bless him; he said: It is likely that I may be invited (to the next world) and I shall respond to the invitation and I am leaving among you two valuable things---the Book of Allāh and my progeny. The Book of Allāh is a rope stretched from heavens to [P. 3] the earth, and my family is comprised of the folk of my House-hold. Verily, the Kind, the Omniscient (God) has informed me that they will not be separated till they come down on the Cistern¹ before me. Look how you treat both of them.

ACCOUNT OF THE RECITATION OF THE *QUR'ĀN* BY
THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM,
BEFORE GABRIEL AND PRAYER IN *SECLUSION* IN
THE YEAR IN WICH HE BREATHED HIS LAST.

'Ubayd Allāh Ibn Mūsa informed us; (he said): Isrā'il informed us on the authority of Abu Ḥaṣīn, he on the authority of Abu Ṣālih; he said: Gabriel used to recite the *Qur'ān*

¹ It refers to *Hawā Kawthar* reservoir of water in Heaven.

once every year before the Apostle of Allāh, may Allāh bless him. In the last year of his life he recited it twice before him. The Apostle of Allāh, may Allāh bless him, used to pray in seclusion (اعتكاف) during the last ten days of Ramaḍān but in the last year of his life he remained in seclusion to pray for twenty days.

Yaḥya Ibn Khulayf Ibn 'Uqbah al-Baṣri informed us; (second chain) 'Abd al-Wahhāb Ibn 'Aṭa informed us; he said: Ibn 'Awn informed us on the authority of Muḥammad Ibn Sirīn; he said: Gabriel used to recite the *Qur'ān* before our Prophet, may Allāh bless him, once every year in Ramaḍān. In the year in which he breathed his last he recited it twice before him. Muḥammad said: I hope our style of reading (قرأ) conforms to the last recitation by Gabriel.

Ya'la Ibn 'Ubayd informed us; (he said): Muḥammad Ibn Ishāq informed us on the authority of Ibn Shihāb, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, used to recite once the Book (*Qur'ān*) before Gabriel during Ramaḍān every year. The Prophet, may Allāh bless him, was more benevolent than the blowing wind. When it dawned after the night in which he recited the *Qur'ān* before Gabriel he gave whatever was asked. In the month (of Ramaḍān) after which he expired, he recited twice.

Yaḥya Ibn 'Abbād informed us on the authority of Ibrāhīm Ibn Sa'd; (he said): Ibn Shihāb informed us on the authority of 'Ubayd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, was the most benevolent of the people, and he was most benevolent during Ramaḍān till its end. After Gabriel had met him and the Apostle of Allāh, may Allāh bless him, had recited the *Qur'ān* before him, the Apostle of Allāh, may Allāh bless him, became more benevolent than the blowing wind.

Hāshim Ibn al-Qāsim informed us; (he said): Abu Ma'shar informed us on the authority of Yazīd Ibn Ziyād; he said: The

Apostle of Allāh, may Allāh bless him, said to 'Āyishah, in the year in which he breathed his last: Verily, Gabriel used to recite the *Qur'ān* before me once every year, but this year he recited it twice, and there has been no prophet but he has lived half the life of the prophet preceding him. Jesus the son of Mary lived for one hundred and twenty five years, and this is the sixty second year of my life. He (Prophet) died half the year after this.

Hāshim Ibn al-Qāsim informed us; (he said): al-Mas'ūdī informed us on the authority of Qāsim, i. e., 'Abd al-Raḥmān; he said: Gabriel used to descend before the Apostle of Allāh, may Allāh bless him, and he recited the *Qur'ān* before him once every [P. 4] year in Ramaḍān, till the year when the Apostle of Allāh, may Allāh bless him, died; when Gabriel made him recite the *Qur'ān* twice. 'Abd Allāh said: I recited the *Qur'ān* as I have it from the mouth of the Apostle of Allāh, may Allāh bless him, that year. If I had known any one more well versed (اعلم) in the Book of Allāh than me and camels had borne me to him, surely I would have gone to him; but by Allāh! I do not know any such person.

ACCOUNT OF THOSE WHO SAID THAT THE JEWS HAD BEWITCHED THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

'Affān informed us; (he said): Wuhayb informed us; (he said): Hishām Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Āyishah: The Apostle of Allāh, may Allāh bless him, was bewitched and he imagined that he had done a work which he had not. This (state) persisted till I saw him praying one day, and then he said: Do you know Allah has informed me about what I was asking. Two men came to me, one of them stood by my head, the other by my feet. One of them asked: What is the ailment of this man? The other replied: He is bewit-

ched. He asked: Who has bewitched him? The other replied: Labīd Ibn al-A'ṣam. He asked: In what (manner)? The other replied: In the comb, the hair falling from the comb and the well of plump date-palm. He asked: Where is it? The other replied: In Dhu Dharwān. He (Ibn Sa'd) said: Then the Apostle of Allāh, may Allāh bless him, went there; and on his return he informed 'Āyishah saying: Its trees are like the heads of Satans, and its water is like a dilution of *hinnā*. I said: O Apostle of Allāh! Disclose it to the people. He replied: Allāh has cured me and I fear lest it (disclosure) may cause disorder among the people.

Mūsa Ibn Dāwūd informed us; Ibn Lahī'ah informed us on the authority of 'Umar, the Mawla (enfranchised slave) of Ghufrāh: Verily, Labīd Ibn al-A'ṣam, the Jew, bewitched the Prophet, may Allāh bless him, by which his sight became weak and his Companions paid him visits as if he was a sick man. Then Gabriel and Michael, peace be on them, informed him (about the person). The Prophet, may Allāh bless him, caught him and he confessed. Then he (Prophet) got (the material of) sorcery from a pit inside a well, he had it pulled out then he spat over it. The effect of magic disappeared and the Apostle of Allāh recovered and he pardoned the sorcerer.

Muḥammad Ibn 'Umar informed us; he said: Abu Marwān related to me on the authority of Ishāq Ibn 'Abd Allāh, he on the authority of 'Umar Ibn al-Ḥikam; he said: When the Apostle of Allāh, may Allāh bless him, returned from al-Ḥudayabiyah in Dhu al-Hijjah and the month of Muḥarram commenced, the chiefs (رؤساء) of the Jews, who had remained in al-Madinah, and who had declared their acceptance of Islām, but were (in reality) hypocrites, went to Labīd Ibn al-A'ṣam, the Jew, who was an ally of Banu Zurayq. He was a sorcerer and the Jews knew it that he was the most proficient among them in sorcery and knowledge of poisons. They said to him: O Abu al-A'ṣam! You are a greater sorcerer than any one of us. We bewitched Muḥammad, our men and women bewitched him but it was of no avail. You must have been observing his influence over us, his antagonism to our faith, and the number

of people he has killed and sent into exile. We will recompensate you if you bewitch him in a way that he is perished. They promised to give him three dinārs if he bewitched the Apostle of Allāh, may Allāh bless him. He wanted the comb and [P. 5] the hair of head sticking to it. He put knots into them, spat over them, buried them in a pit beneath a fat plam-tree, and later he took them and buried in the bottom of a well. The Apostle of Allāh, may Allāh bless him, felt some thing which he did not like and thought that he had done some thing which he had not. His eye-sight also suffered. Then Allāh guided him. He called Jubayr Ibn Iyās al-Zurqī, who had participated in the battle of Badr and directed him to go to the well at Dharwān. Jubayr went there and took them out. Then he (Prophet) sent for Labīd Ibn al-A'ṣam and said to him: What induced you to do what you have done? Allāh has informed me about your magic and what you have done. He replied: O Abu al-Qāsim! the love of dinārs. Ishāq Ibn 'Abd Allāh said: Then I informed 'Abd al-Raḥmān Ibn Ka'b Ibn Mālik about it. He said: The daughters of A'ṣam and sisters of Labīd, who were greater sorcerers and more wicked than Labīd had bewitched him. Labīd was the person who carried the material and placed it in the bottom of the well. No sooner had they tied the knots than the Apostle of Allāh, may Allāh bless him, began to suffer from the weakening of eyesight. One of the daughters of A'ṣam came to 'Āyishah, for spying, she told her about it or she heard 'Āyishah talking about the failing eye-sight of the Apostle of Allāh, may Allāh bless him. Then she went back to her sisters and Labīd and informed them. Thereupon one of them said: If he is a prophet, he will be guided (by Allāh) about this magic; and if he is otherwise, he will lose his senses and that will be a punishment for what our people and co-religionists have suffered at his hands. Allāh guided him in regard to it. Al-Hārith Ibn Qays said: O Apostle of Allāh! Should that well not be demolished? The Apostle of Allāh, may Allāh bless him, turned away his face from him. Subsequently al-Hārith Ibn Qays and his companions demolished it although it yielded sweet water. He (Ibn Sa'd) said: They dug another well, in the digging of which the Apostle of Allāh, may

Allāh bless him, helped them. They dug it to its water-level and subsequently it was ruined. It is said: He who brought the magical material by the order of the Apostle of Allāh, may Allāh bless him, was Qays Ibn Miḥṣan.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Ibn al-Musayyib and 'Urwah Ibn al-Zubayr; they said: The Apostle of Allāh, may Allāh bless him, used to say: The Jews of Banu Zurayq bewitched me.

'Umar Ibn Ḥafṣ informed us on the authority of Juwaybir, he on the authority of al-Ḍaḥḥāk, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, fell ill. He was bewitched about women and food. Then two angels descended while he was in a state between sleep and waking. One of them sat by the side of his head and the other by his feet. One of them said to his companion: What is his ailment? He replied: It is the effect of witch craft that is magic. The first asked: Who did it? The other replied: Labīd Ibn al-A'ṣam, the Jew. The first asked: By what thing did he do it? The other replied: In the spathe of a palm-tree. The first asked: Where did he place it? The other replied: In the well of *Dharwān* under a rock. The first asked: What is its remedy? The other replied: Water of the well should be drawn, the rock should be removed and the spathe of the palm-tree should be taken out. The angels then rose. The Prophet of Allāh, may Allāh bless him, sent for 'Ali, may Allāh be pleased [P.6] with him, and 'Ammār; and ordered them to go to the pit, and do what he had heard the angels say. They approached the pit, the water of which appeared as if it was coloured with *hinna*. They drew it, then removed the stone and took out the spathe of the palm-tree. There were eleven knots. The two *Sūrahs* no. 113 and 114¹ were revealed to him. No sooner did the Apostle of

1 According to most of the standard commentaries of the *Qur'ān*, the last two *Sūrahs* generally known as *معوذتين* were revealed on this occasion. Some writers however consider them to be among the early *Makkan Sūrahs*. See for instance Pickthal's English Translation. See Rāzi's, *Tafsīr Kabīr* 1294 A. H., Vol. VIII, p. 763.

Allāh, may Allāh bless him, recited a verse than a knot loosened. When all of them were loosened, he regained his urge for food and women.

Mūsa Ibn Mas'ūd informed us; (he said): Sufyān al-Thawri informed us on the authority of al-A'mash, he on the authority of Thumāmah al-Muḥallimi, he on the authority of Zayd Ibn Arqam; he said: A man from among the Anṣārs whom the Prophet may Allāh bless him, trusted made knots (of sorcery) and threw them into a well. Then two angels descended to pay him sick visit. One of them said to his companion: Do you know that such and such a person of the Anṣārs made knots of witchery and threw them into such and such a well. If the same be taken out, he will be cured. Some persons were then sent to the well and they noticed the water of the well had become green. They took them out and threw them away. The Apostle of Allāh, may Allāh bless him, was cured. He (Prophet) did not say any thing about it to him (to Anṣāri,) nor any sign (of displeasure) was visible in his countenance.

'Attāb Ibn Ziyād informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Yūnus Ibn Yazīd informed us on the authority of al-Zuhri about a sorcerer in his time. He said: He will not be put to death, because one of the men of scriptures¹ bewitched the Apostle of Allāh, may Allāh bless him, but he did not put him to death.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Jurayj related to me on the authority of 'Aṭa; (second chain) he (Ibn Sa'd) said: Ibn Abi Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥuṣayn, he on the authority of 'Ikrimah: Verily the Apostle of Allāh, may Allāh bless him, pardoned him (sorcerer). 'Ikrimah said: After pardoning him whenever he happened to see him, he turned his face.

Muḥammad Ibn 'Umar said: This version is more sound (أثبت) in our view than the narration that the Apostle of Allāh, may Allāh bless him, put him to death.

1 It refers to Labid Ibn al-'A am who was a Jew.

ACCOUNT OF THE POISON WHICH WAS GIVEN TO
THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Abu Mu'āwiyah al-Ḍarir (blind) informed us; (he said): al-A'mash informed us on the authority of Ibrāhīm; he said: They (people) say; Verily, the Jews poisoned the Apostle of Allāh, may Allāh bless him, and Abu Bakr.

'Umar Ibn Ḥafṣ informed us on the authority of Mālik Ibn Dīnār, he on the authority of al-Ḥasan: Verily, a Jewish woman presented poisoned (meat of) a she-goat to the Apostle of Allāh, may Allāh bless him. He took a piece from it, put it into his mouth chewed it and threw it away. Then he said to the Companions: Halt! verily, its leg tells me that it is poisoned. Then he sent for the Jewish woman and asked her: What induced you to do what you have done? She replied: I wanted to know if you are true; in that case Allāh will surely inform you, and if you are a liar I shall relieve the people of you.

Sa'id Ibn Muḥammad al-Thaqafi informed us on the authority of Muḥammad Ibn 'Umar, he on the authority of Abu Salamah Ibn 'Abd al-Raḥmān; he said: The Apostle of Allāh, may Allāh bless him, did not eat things given in charity (صدقة) but ate from things given as present (هدية). A Jewish woman presented him [P. 7] a roasted she-goat. The Apostle of Allāh, may Allāh bless him, and his Companions ate from it. It (goat) said: I am poisoned. He said to his Companions: Hold your hands! because it has informed me that it is poisoned. They withdrew their hands, but Bishr Ibn al-Bara expired. The Apostle of Allāh, may Allāh bless him, sent for her (Jewess) and asked her: What induced you to do what you have done? She replied: I wanted to know if you are a prophet, in that case it will not harm you and if you are a king, I shall relieve the people of you. He gave orders and she was put to death.

Sa'id Ibn Sulaymān informed us; (he said): 'Abbād Ibn al-'Awwām informed us on the authority of Hilāl Ibn Khabbāb, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās:

Verily, a woman of the Jews of Khaybar presented poisoned (meat of) a goat to the Apostle of Allāh, may Allāh bless him. Then he recognized that it was poisoned, so he sent for her and asked her: What induced you to do what you have done? She replied: I thought if you are a prophet, Allāh will inform you, and if you are a pretender, I shall relieve people of you. When the Apostle of Allāh, may Allāh bless him, felt (sick) he got himself cupped. He (Ibn 'Abbās) continued: Once (Prophet) set out for Makkah and when he put *iḥrām* he felt (sick) he got himself cupped.

Sa'id Ibn Sulaymān informed us; (he said): 'Abbād Ibn al-'Awwām informed us on the authority of Sufyān Ibn Ḥusayn, he on the authority of al-Zuhri, he on the authority of Sa'id Ibn al-Musayyib and Abu Salamah Ibn 'Abd al-Raḥmān, they on the authority of Abu Hurayrah; (he related a narration) similar to it or nearly similar to it and (added) that the Apostle of Allāh, may Allāh bless him, did not take action against her.

Abu al-Walīd Hishām al-Tayālīsī informed us; (he said): Abu 'Awānah informed us on the authority of Ḥusayn, he on the authority of 'Abd al-Raḥmān Ibn Abi Layla; he said: The Apostle of Allāh, may Allāh bless him, was bewitched and then a man came to him and cupped him at his temples with a horn.

Mūsa Ibn Dāwūd informed us; (he said): Ibn Lahī'ah informed us on the authority of 'Umar the *mawla* (enfranchised slave) of Ghufrah; he said: The Apostle of Allāh, may Allāh bless him, ordered the woman, who had served (poisoned meat of) goat to him to be put to death.¹

Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Ismā'il Ibn Abi Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥusayn, he on the authority of Abu Sufyān, he on the authority of Abu Hurayrah; (second chain) Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Abd al-Raḥmān Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik, he

¹ It may be noted that the woman was put to death not for giving poisoned meat to the Prophet, but because Bīḥr Ibn Bara had died after eating it.

on the authority of Jābir Ibn 'Abd Allāh; (third chain) Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah related to me on the authority of Yūnus Ibn Yūsuf, he on the authority of Sa'id Ibn al-Musayyib; (fourth chain) 'Umar Ibn 'Uqbah related to me on the authority of Shu'bah, he on the authority of Ibn 'Abbās; some of them furnished additional information; they said: When the Apostle of Allāh, may Allāh bless him, conquered Khaybar and he had peace of mind, Zaynab Bint al-Hārith, the brother of Marḥab, who was the spouse of Sallām Ibn Mishkam, inquired: Which part of the goat is liked by Muḥammad? They said: The foreleg. Then she slaughtered one from her goats and roasted it (the meat). Then she wanted [P. 8] a poison which could not fail. The Jews discussed about poisons and became united on one poison. She poisoned the she-goat putting more poison on the forelegs, and shoulder. When the sun had set and the Apostle of Allāh, may Allāh bless him, returned after leading the people in Maghrib (sun-set) prayers, she sat by his feet. He asked her about her. She said: O Abu al-Qāsim! here is a present which I wish to offer to you. The Prophet, may Allāh bless him, ordered it to be taken. It was served to him and to his Companions who were present and among those who were present was Bishr Ibn al-Bara Ibn Ma'rūr. Then the Apostle of Allāh, may Allāh bless him, said: Come closer and have night meal. The Apostle of Allāh, may Allāh bless him, took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allāh, may Allāh bless him, ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allāh, may Allāh bless him, said: Hold back your hands! because this foreleg; and according to another version, the shoulder of the goat, has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great (اكرمك)! I discovered it from the morsel I took. Nothing prevented me from emitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was some thing wrong.

Bishr did not rise from his seat but his colour changed to that of *taylsān* (a green cloth). For a year the pain did not permit him to change his sides but with the help of others and then he expired. According to another version, he died before leaving his seat. He (Ibn Sa'd) said: A piece of it was dropped before a dog who ate it and died (instantaneously) without being able to move its foreleg. The Apostle of Allāh sent for Zaynab Bint al-Hāriṭh and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king we will get rid of you. The Jewess returned as she had come. He (Ibn Sa'd) said: The Apostle of Allāh, may Allāh bless him, handed her over to the heirs of Bishr Ibn al-Bara who put her to death. This is the approved version with us. The Apostle of Allāh, may Allāh bless him, got himself cupped in the back of the neck because of what he had eaten. Abu Hind cupped him with a horn and a knife. The Apostle of Allāh, may Allāh bless him, ordered his Companions and they got themselves cupped in the middle of their heads. The Apostle of Allāh, may Allāh bless him, lived after this three years, till in consequence of his pain he passed away. During his illness he used to say: I did not cease to find the effect of the (poisoned) morsel. I took at Khaybar and I suffered several times (from its effect) but now I feel the hour has come of the cutting of my jugular vein, which is a vein in the back. The Apostle of Allāh, may Allāh bless him, died a martyr. May Allāh's blessings, His mercy, and His pleasure be on him.

[P. 9] ACCOUNT OF THE GOING OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO (GRAVE YARD OF) AL-BAQĪ' AND HIS PRAYING FOR THE FORGIVENESS OF THOSE BURIED THERE AND THE MARTYRS.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas

informed us on the authority of Ibn Abi 'Alqamah, he on the authority of his mother; she said: I heard 'Āyishah saying: One night the Apostle of Allāh, may Allāh bless him, rose, wore his clothes, and went out. I ordered my maid-servant Barīrah to go behind him. He reached al-Baqī', where he stood as long as Allāh willed him to stand. Then he returned and Barīrah had come earlier and informed me about it. I did not mention it to him until the following morning. Then I mentioned it to him and he replied: I was sent (by Allāh) toward those buried in al-Baqī' to offer prayers for them (لاصلى عليهم).

Nūh Ibn Yazīd al-Mu'addib and Muḥammad Ibn al-Ṣabbāh informed us; they said: Shurayk informed us on the authority of 'Āṣim Ibn 'Ubayd Allāh, he on the authority of 'Abd Allāh Ibn 'Āmir Ibn Rabī'ah, he on the authority of 'Āyishah; she said: One night I did not see the Prophet, may Allāh bless him, so I went in search of him and lo! he was in al-Baqī' where he said: May peace be on you believers! you are the residents of al-Baqī', our predecessors and I shall join you. O Allāh! do not deprive us from the reward which they have received and do not put us to trial after them. Then he turned to me and remarked: Woe be to her! I wish she had known what she had done.

Sa'īd Ibn Sulaymān informed us; (he said): Ismā'il Ibn Ja'far al-Madani informed us; (second chain) Khālid Ibn Khidāsh informed us; (he said): 'Abd al-'Azīz Ibn Muḥammad al-Darāwardi informed us; both of them on the authority of Shurayk Ibn 'Abd Allāh Ibn Abi Namir, he on the authority of 'Aṭā Ibn Yasār, he on the authority of 'Āyishah; she said: Whenever by night, the Apostle of Allāh, may Allāh bless him, was in my apartment, he used to go to al-Baqī' in the late hours of night and say: Peace be on you the believers! the residents of al-Baqī'! (دار قوم) the promise made to you and to us (is true); and I shall join you if Allāh will. O Allāh! pardon those buried in al-Baqī' al-Gharqad.

Muhammad Ibn 'Umar informed us ; (he said) : Ibrāhīm Ibn Ismā'il Ibn 'Abd al-Rahmān al-Makhzūmi informed us on the authority of his father, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, rose suddenly from his bed at mid-night. I said : O Apostle of Allāh ! may my mother and father be sacrificed for you, where are you going ? He replied : I have been ordered to ask forgiveness for those buried at al-Baqī'. She said : The Apostle of Allāh, may Allāh bless him, went out accompanied by his enfranchised slave Abu Rāfi'. Afterwards Abu Rāfi' used to relate saying : The Apostle of Allāh, may Allāh bless him, continued begging forgiveness for a long time. Then he returned and said : O Abu Rāfi' ! I was given choice between the treasures of the world and the everlasting abode, then between paradise and meeting my Lord, I chose meeting with my Lord. (لقا ربي).

Muhammad Ibn 'Umar informed us ; (he said) : Ishāq Ibn Yaḥya Ibn Ṭalḥah related to me on the authority of 'Amr Ibn Shu'ayb, he on the authority of his father, he on the authority of his ('Amr's) grand-father, he on the authority of Abu Muwayhibah, the enfranchised slave of the Apostle of Allāh, may Allāh bless him, he said : The Apostle of Allāh, may Allāh bless him, said (to me) at mid-night : O Abu Muwayhibah ! I have been ordered to beg forgiveness [P. 10] for those buried in al-Baqī', so come out with me. He set out and I accompanied him till he reached al-Baqī' where he continued begging Allāh's forgiveness for a long time for those who are buried there. Then he said (addressing to those buried there) : You are to be congratulated for the condition in which you are and how the other people have been. Disturbances¹ are coming forth and they will follow as parts of dark night follow each other, and every one following will be worse than the foregoing one. Turning to me he said : O Abu Muwayhibah ! the treasures of the world were offered to me

1 ما أصبحتم فيه عما أصبح الناس 1
(Hyd. Deccan, 1944, Vol. IV, p. 13), has rendered it thus : "The condition in which morning dawned on you, and morning dawned on others."

along with eternal life and the paradise; then I was given choice between this and meeting my Lord and the paradise. Thereupon I (Ibn Muwayhibah) said: May my father and mother be sacrificed for you! take the treasures of the world and eternal life and then the paradise. He said: I have chosen meeting my Lord and the paradise. When he returned, he suffered from the pain, as a result of which he expired, may Allāh bless him.

Ma'an Ibn 'Īsa and Muḥammad Ibn Ismā'il Ibn Abi Fudayk informed us on the authority of Hishām Ibn Sa'd, he on the authority of Zayd Ibn Aslam; (second chain) Muḥammad Ibn 'Umar informed us; (he said): Usāmah Ibn Zayd Ibn Aslam informed us on the authority of 'Aṭā Ibn Yasār: (Some one) came to the Apostle of Allāh, may Allāh bless him, and said to him to go and pray for those buried in al-Baqī'. We went there and prayed for them, saying: O Allāh! forgive those who are buried in al-Baqī'. He returned and slept. Then (some one) came to him and said to him to go to pray for the martyrs of Uḥud. He went to Uḥud and prayed for the martyrs of Uḥud. He returned with a piece of cloth tied round his head. That was the beginning of the illness as a result of which he died; may Allāh bless him.

'Attāh Ibn Ziyād informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Ibn Lahī'ah informed us; (he said): Yazīd Ibn Abi Ḥabīb related to me that Abu al-Khayr related to them: Verily the Apostle of Allāh, may Allāh bless him, prayed for the martyrs of Uḥud after eight years like one bidding farewell to the living and the dead. Then he climbed up the pulpit and said (to the people): I happen to be your precursor, I shall be a witness for you and the place of your return is *Ḥawḍ* (lit. tank)¹, and verily, I am seeing from my place here. I do not fear that you will return to polytheism but I fear the temptations of the world for which you shall vie with each other. 'Uqbah said: It was the last glimpse of the Apostle of Allāh, may Allāh bless him, that I had.

¹ Reference is to *Ḥawḍ Kawthar*, the reservoir of nectar in Paradise.

ACCOUNT OF THE BEGINNING OF THE ILLNESS, وَجَع
WHICH CAUSED THE DEATH OF THE APOSTLE
OF ALLĀH, MAY ALLĀH BLESS HIM.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; he said: 'Āyishah said: The illness of which the Apostle of Allāh, may Allāh bless him, died, commenced (when he was) in the apartment of Maymūnah. He left it and came over to me the same day. She said: I said: Woe be to my head! He said: I wish it had been while I was alive so that I could say prayers over you and bury you. Thereupon I said: I see that today you will marry another woman.¹ [P. 11] She said: The Apostle of Allāh, may Allāh bless him, said: Nay! I am suffering from headache! alas for it.² Then the Apostle of Allāh, may Allāh bless him, returned to the apartment of Maymūnah and his pain increased.

Al-Faḍl Ibn Dukayn informed us; (he said): Muḥammad Ibn Muslim informed us on the authority of Ibrāhīm Ibn Maysirah; he said: The Apostle of Allāh, may Allāh bless him, came to 'Āyishah, and she said: Alas the head! Thereupon the Prophet, may Allāh bless him, said: Alas! it is my head. This was the beginning of the illness of which he died. Before this he had never complained of any pain from which he suffered.

Muḥammad Ibn 'Umar informed us; (he said): Abu Ma'shar informed us on the authority of Muḥammad Ibn Qays; (second chain) Muḥammad Ibn 'Umar said: 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali informed us on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father; he said: The illness of the Apostle of Allāh, may Allāh bless him, commenced on Wednesday and the duration of his illness until his death may Allāh bless him, was thirteen days.

¹ Shaykh 'Abd al-Ḥaqq, *Madārij al-Nubuwwah*, Cawnpore, 1905, Vol. II, p. 536, has rightly pointed out she had said these words in humorous mood.

² According to another narration the Prophet had hinted that he would not be relieved of that pain. *Ibid.*

ACCOUNT OF THE SEVERITY OF THE ILLNESS (شدة المرض) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Al-Faḍl Ibn Dukayn informed us on the authority of Shaybān Ibn 'Abd al-Raḥmān; (second chain) Muslim Ibn Ibrāhīm informed us; (he said) : Abān Ibn Yazīd al-'Aṭṭār informed us; both of them said : Yaḥya Ibn Abi Kathīr informed us on the authority of Abū Qilābah, he on the authority of 'Abd al-Raḥmān Ibn Shaybah, he on the authority of Umm al-Mūminin 'Āyishah; she said : Verily, the Apostle of Allāh, may Allāh bless him, was severely struck by pain and he began to change sides on his bed and complain of it. 'Āyishah said to him : O Apostle of Allāh ! if any one of us had behaved in this way, you would have objected to it. The Apostle of Allāh, may Allāh bless him, said to her : "The pious," according to the version of al-Faḍl Ibn Dukayn and "the believers" according to the version of Muslim Ibn Ibrāhīm : "suffer hardships, because a believer does not suffer from a thorn-prick or some other pain milder than that but, Allāh elevates his position and pardons one of his sins ;" according to Muslim and "Allah pardons one of his sins." according to al-Faḍl Ibn Dukayn :

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us ; (he said) : Isrā'il Ibn Yūnus informed us on the authority of Ash'ath Ibn Abi al-Sha'tha, he on the authority of Abu Burdah, he on the authority of one of the wives of the Prophet, may Allāh bless him, whom he believed to be 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, fell ill and his restlessness or pain became severe. She said : I said : O Apostle of Allāh ! you are uneasy and restless. If any woman from us had acted in like manner you would have wondered at her. He said : Do you not know that if a believer suffers hardship, his faults are redeemed.

Hāshim Ibn al-Qāsim informed us ; (he said) : Abu Mu'āwiyah Shaybān informed us on the authority of Ash'ath Ibn Sulaym, he on the authority of Abu Burdah ; he said : The Apostle of Allāh, may Allāh bless him, fell ill and his pain became very

severe and rendered him restless. When he had some relief, one of his wives said to him: You complained of your illness and if any one of us had done so, she would have feared that you would object to it. He said: You do not know when a believer suffers from illness his sins are forgiven.

Qabīṣah Ibn 'Uqbah informed us; (he said): [P. 12] Sufyān informed us on the authority of al-A'mash, he on the authority of Abu Wā'il, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: I never saw any one suffering from more severe pain than the Apostle of Allāh, may Allāh bless him.

Abu Mu'āwiyah al-Darīr (blind) and Ya'la Ibn 'Ubayd informed us; they said: al-A'mash informed us on the authority of Ibrāhīm al-Taymī, he on the authority of al-Hārith Ibn Suwayd, he on the authority of 'Abd Allāh; he said: I went to the Prophet, may Allāh bless him, who was ill; I touched his body and said: O Apostle of Allāh! you are very ill. He said: Yes! my illness is equal to that of two men. He ('Abd Allāh) said: I said to him: You will be recompensed with reward equal to that of two men. He said: Yes! by Him in Whose hand is my life, no Muslim on earth suffers from disease or any thing else but Allāh makes him drop his sins as a tree drops its leaves.

Abu al-Mughīrah al-Naḍr Ibn Ismā'il informed us on the authority of al-A'mash he on the authority of Ibrāhīm, he on the authority of 'Alqamah; he said: 'Abd Allāh Ibn Mas'ūd went to the Prophet, may Allāh bless him, and put his hand on his body. Then he said: O Apostle of Allāh! you are very ill. He said: Yes! my illness is equal to that of two men. He (narrator) said: I said: O Apostle of Allāh! your reward will be equal to that of two men. He said: Yes! no Muslim on earth suffers from disease or anything else but Allāh makes him drop his sins as the tree drops its leaves.

'Ubayd Allāh Ibn Mūsa al-'Absī informed us on the authority of Mūsa Ibn 'Ubaydah al-Rabāḍhī, he on the authority of Zayd

Ibn Aslam, he on the authority of Abu Sa'īd al-Khudri ; he said : We went to the Prophet, may Allāh bless him, who had such high fever that none of us, could dare touch his body with our hands. Then we began to recite : Glory be to Allāh ! Thereupon the Apostle of Allāh, may Allāh bless him, said : There is none who suffers more than the prophets ; as our sufferings are severe so our recompensation is also doubled. Among the prophets there may be one who suffers from the biting of the lice which kills him, and there may be another who has no cloth except his cloak to cover his nakedness.

Ḳhalīd Ibn Khidāsh informed us ; (he said) : 'Abd Allāh Ibn Wahb informed us on the authority of Hishām Ibn Sa'd, he on the authority of Yazīd Ibn Aslam, he on the authority of 'Aṭa Ibn Yasār : Verily, Abu Sa'īd al-Khudri went to the Apostle of Allāh, may Allāh bless him, who had very high fever and there was a sheet covering his body. He (Abu Sa'īd) placed his hand on the sheet and felt the heat from over it. Then he said : How severe is your fever ! He (Prophet) said : It is so, and our suffering is severe and so our recompensation is double. He (al-Khudri) asked : Who are the people that suffer most ? He replied : The prophets. He asked : Next to them ? He replied : The pious ; one of them may suffer from poverty so that he does not have a piece of cloth except a cloak to cover the body. Another suffers from the lice which kill him. Verily, every one of them is more pleased with the suffering than any one of you with the reward.

'Affān Ibn Muslim informed us ; (he said) : Abu Hilāl informed us ; (he said) : Bakr Ibn 'Abd Allāh informed us : Verily, 'Umar went to the Prophet, may Allāh bless him, who was suffering from fever or intermittent fever. He (Bakr) said : He ('Umar) put his hand on his body but drew it back because of the severity of temperature. He (Bakr) said : He ('Umar) said : O Prophet of Allāh : [P. 13] How severe is your intermittent fever or how severe is your constant fever ! He replied : Tonight or last night I recited

seventy *Sūrah*s, out of which seven were *al-Ṭiwāl*.¹ He ('Umar) said: O Prophet of Allāh! "Allāh has forgiven you of your sin that which is past and which to come",² so you could be lenient to yourself. He replied: Should I not be a thankful servant (عبدًا شكورًا)?

Abu Usāmah informed us on the authority of Sulaymān Ibn al-Mughīrah, he on the authority of Thābit *i. e.*, al-Bunāni; he said: The Apostle of Allāh, may Allāh bless him, came out to his Companions and the symptoms of pain were visible on him, he said: I am as you see me but I recited seven long *Sūrah*s yesterday.

Yazīd Ibn Hārūn and al-Faḍl Ibn Dukayn informed us; they said: Mis'ar informed us on the authority of Ziyād Ibn 'Ilāqah; he (Ibn Sa'd) said: al-Faḍl said on the authority of al-Mughīrah Ibn Shu'bah, but Yazīd did not mention him (*i. e.*, al-Faḍl traced the chain to al-Mughīrah whom Yazīd omitted: Verily, the Prophet may Allāh bless him, used to stand (in superagatory *tahajjud* prayers) till his feet were swollen. It was said to him: "Allāh has forgiven you of your sin that which is past and which to come".² He replied: Should I not be a thankful servant?

Yazīd Ibn Hārūn and Abu Usāmah informed us on the authority of Hishām, he on the authority of al-Ḥasan; he said: When the Apostle of Allāh, may Allāh bless him, used to put in great efforts in performing prayers and fasting and looked like an old water-skin when he appeared before his Companions, Yazīd added in his version: He was the healthiest of the people.

Hāshim Ibn al-Qāsim informed us; (he said): Abu Mu'āwiyah Shāyban informed us on the authority of 'Āṣim, he on the authority of Muṣ'ab Ibn Sa'd, he on the authority of his father; he said: I asked the Apostle of Allāh, may Allāh bless him,: Who among the people are those who suffer most? He replied: The prophets, then who are next to them (in piety) and then who

1 *Al-Ṭiwāl* (lit. long), it is used for the longer *Sūrah*s of *Al-Qur'ān*.

2 *Al-Qur'ān*, 48 : 2.

are next to them (in piety). A man suffers in accordance to his faith. If he is strict in his faith his suffering is severe and if he is slack he suffers in proportion to (slackness in) his faith. The sufferings come to a servant and do not leave him walking on the earth until his sins are forgiven.

'Abd al-Wahhāb informed us ; (he said) : Hishām al-Dastawā'i informed us on the authority of 'Āṣim Ibn Bahdalah, he on the authority of Muṣ'ab Ibn Sa'd ; he said : Sa'd Ibn Mālik said : O Apostle of Allāh ! Who among the people are the greatest sufferers ? He narrated like the previous *ḥadīth*.

Al-Faḍl Ibn Dukayn informed us ; (he said) : Ismā'il Ibn Muslim al-'Abdi informed us ; (he said) : Abu al-Mutawakkil informed us : Verily, the Apostle of Allāh, may Allāh bless him, fell ill, till his illness became severe and Umm Salamah began to cry : thereupon he said : Keep quiet ! none but an infidel cries.

Yazid Ibn Hārūn informed us ; (he said) : Ismā'il Ibn 'Ayyāsh informed us on the authority of Ishāq Ibn 'Abd Allāh Ibn Abi Farwah, he on the authority of a person, he on the authority of 'Āyishah ; she said : I do not cease emulating without grudge the severity of death of a believer after witnessing its severity on the Apostle of Allāh, may Allāh bless him.

[P. 14] ACCOUNT OF WHAT THE APOSTLE OF ALLĀH
MAY ALLĀH BLESS HIM, CHANTED TO WARD
OFF EVIL AND WHAT GABRIEL CHANTED
TO WARD OFF EVIL.

Abu Mu'āwiyah al-Darīr (blind) informed us ; (he said) : al-A'mash informed us on the authority of Muslim, he on the authority of Masrūq, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, used to chant : O Lord of mankind take away the trouble, cure me, Thou art the Curer ;

there is no remedy except from Thee and that is a remedy that does not betray the sick. She said: the Apostle of Allāh, may Allāh bless him, fell severely ill, and ultimately he died I held his hand and began to rub it and chanted the same words to ward off evil; but he drew back his hand and said: O Lord! forgive me and let me join the kind Companion الرفيق. She said: These were the last of his words that I heard.

Ishāq Ibn Yūsuf al-Azraq informed us; (he said): Hishām al-Dastawā'i informed us on the authority of Ḥammād, he on the authority of Ibrāhīm; he said: When the Apostle of Allāh, may Allāh bless him, visited a sick person, he used to rub his face and his chest with his hand and chanted: O Lord of mankind! remove the evil, and cure him and Thou art the Giver of health. There is no remedy except from Thee, a remedy, that does not betray the sick. He (Ibrāhīm) said: When the Apostle of Allāh, may Allāh bless him, fell ill, he reclined against 'Āyishah. She took hold of his hand and began to rub it on his face and chest chanting the same words. The Apostle of Allāh, may Allāh bless him, withdrew his hand from her grip and said: O Allāh! bestow the eternal garden (جنة الخلد) (on me).

Ma'an Ibn 'Isa al-Qazzāz informed us; (he said): Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of 'Urwah, he on the authority of 'Āyishah: Verily, whenever the Apostle of Allāh, may Allāh bless him, fell ill, he recited prayers of protection and blew (his breath) upon himself. She said: When his pain became severe, I recited those words rubbing his hand in the hope of receiving God's blessings.

'Affān Ibn Muslim informed us; (he said): Yazīd Ibn Zuray' informed us; (he said): Mā'mar informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, during his last illness, chanted prayers for protection and blew (his breath) upon himself. When the illness became severe I started blowing my breath upon him after reciting those prayers and rubbing his hand on his body.

ʿArim Ibn al-Faḍl, Sulaymān Ibn Ḥarb and Khālid Ibn Khidāsh informed us; they said: Ḥammād Ibn Zayd informed us on the authority of ʿAmr Ibn Mālik al-Nukri, he on the authority of Abu al-Jawza, he on the authority of ʿĀyishah; she said: I used to invoke Divine protection for the Prophet, may Allāh bless him, when he fell ill, saying: O Lord of mankind remove the pain, cure is in Thy hands. There is no giver of health other than Thee, so grant him the cure that does not betray the sick man. She said: When he suffered from the illness of which he died I went to him, recited the same words, but he said: Remove [P. 15] your hand from me. Verily, it profited me in past days.

ʿUbayd Allāh Ibn Jaʿfar al-Raqqi informed us; (he said): ʿUbayd Allāh Ibn ʿAmr informed us on the authority of Ishāq Ibn Rāshid, he on the authority of al-Zuhri, he on the authority of ʿUrwah, he on the authority of ʿĀyishah; (she said): Verily, during his illness the Prophet, may Allāh bless him, recited *al-Muʾawwadhatayn* and blow his breath upon his body¹ while rubbing his face with his hand.

Abu Bakr Ibn Abi Murrah al-Makki informed us; (he said): Nāfiʿ Ibn ʿUmar related to me; (he said): Ibn Abi Mulaykah related to me; he said: ʿĀyishah was rubbing the chest of the Apostle of Allāh, may Allāh bless him, and reciting: O Lord of mankind remove this pain: Thou art the Doctor (طبيب) and Thou art the Curer. Thereupon the Prophet, may Allāh bless him, said: Let me join the Companion (صاحب) let me join the Companion.

Hāshim Ibn al-Qāsim al-Kināni informed us; (he said): al-Masʿūdi informed us on the authority of al-Qāsim; he said: The Prophet, may Allāh bless him, was stung by a scorpion. He sent for water and salt and recited: Say: He is Allāh, the One! Say: I

1. *Al-Qurʾān, Sūrah* 113 and 114. These two *Sūrah*s are known as the two cries for refuge and protection. The *Sūrah al-Falaq* (the Day break) is the prayer for protection from fears proceeding from the unknown. In *Al-Nās* (Mankind) the protection is sought from the evil in a man's heart and in the hearts of other men.

seek refuge in the Lord of Daybreak; Say: I seek the refuge in the Lord of Mankind; till he finished them.¹

Yaḥya Ibn Ḥammād informed us; (he said): Abu 'Āwānah informed us on the authority of Sulaymān i. e. al-A'mash, he on the authority of Abu al-Ḍuḥa, he on the authority of Masrūq; he said: 'Āyishah said: When some one from among us fell ill, the Apostle of Allāh, may Allāh bless him, used to rub him with his right hand and say: O Lord of mankind! remove the pain, cure him and Thou art the Healer, there is no remedy, except from Thee, that does not betray a sick man. She said: When his condition grew serious, I held his right hand and rubbed his body with it and repeated: O Lord of mankind! remove the distress, cure him and Thou art the Curer. He withdrew his hand from mine and said twice: O Allāh! forgive me and let me join the high company. She said: I did not know of his coming death, until, I did not observe his serious condition.

Al-Ḥasan Ibn Mūsa informed us; (he said): Shaybān informed us on the authority of Yaḥya Ibn Abi Kathīr, he on the authority of Muḥammad Ibn Ibrāhīm: Verily, Abu 'Abd Allah informed him that Ibn 'Ābis al-Juhani informed him: Verily, the Apostle of Allāh, may Allāh bless him, said: O Ibn 'Ābis! should I not inform thee of the best of the prayers, for protection. He (Ibn 'Ābis) said: Yes! The Apostle of Allāh, may Allāh bless him, said: The *Sūrah*s, (commencing). "I seek refuge with the Lord of mankind" and "I seek refuge with the Lord of day break"²

Ma'an Ibn 'Īsa informed us; (he said): Mu'āwiyah Ibn Ṣāliḥ informed us on the authority of 'Abd al-Raḥmān Ibn Sā'ib al-Hilālī, who was nephew (brother's son) of Maymūnah, the wife of the Prophet, may Allāh bless him, he said: Maymūnah said to me: O my brother's son! Come on, I shall chant on thee the charm (رقية) of the Apostle of Allāh, may Allāh bless him. Then she said: In the name of Allāh I recite for you; and Allāh will cure you of every

1 These are the opening words of the *Sūrah*s 112, 113, 114, of *al-Qur'ān*.

2 *Sūrah*s 113 & 114 Tr.

illness of yours. O Lord of mankind! remove the pain and cure him since there is no curer except Thee.

'Ali Ibn 'Abd Allāh Ibn Ja'far informed us; (he said): Sufyān Ibn 'Uyaynah informed us; (he said): 'Abd Rabbih Ibn Sa'id related to me on the authority of 'Amrah, she on the authority of 'Āyishah: Verily, the Apostle of Allāh, may Allāh bless him, said: In the name of Allāh, the clay of our land mixed with saliva of some of us will cure our sick with the permission of Allāh.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus and Sa'id Ibn [P. 16] Sulaymān informed us; they said: Abu Shihāb informed us on the authority of Dāwūd, he on the authority of Abu Naḍrah, he on the authority of Abu Sa'id; he said: The Apostle of Allāh, may Allāh bless him, fell ill and he i. e., Gabriel, peace be on him, chanted on him, saying: In the name of Allāh I chant on to ward off from you every thing that harms you and (to ward off you) against, every envier and from every evil eye and Allāh will heal you.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl informed us; (second chain) Ismā'il Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): 'Abd al-'Aziz Ibn Muḥammad al-Darāwardi informed us; both of them informed us on the authority of Yazid Ibn 'Abd Allāh Ibn al-Hād, he on the authority of Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymi, he on the authority of Abu Salamah Ibn 'Abd al-Raḥmān, he on the authority of 'Āyishah, the wife of the Prophet, may Allāh bless him; she used to say: When the Apostle of Allāh, may Allāh bless him, fell ill, Gabriel chanted on him saying: In the name of Allāh Who will cure you and Who will heal you from every malady (and will ward off) the evil of envier who envies and from smite of the evil eye.

Muḥammād Ibn 'Abd Allāh al-Anṣārī informed us; (he said): 'Aṭa, 'Amr Ibn Shu'ayb and Jubayr Ibn Abi Sulaymān informed us: Verily, Gabriel used to chant on Muḥammad, may Allāh bless him, saying: In the name of Allāh, the Compassionate, the Merciful. In the name of Allāh I chant to ward off every thing that

harms you, blemish of every eye, blowing of an envier and iniquity of an unjust; In the name of Allāh I chant and Allāh will heal you.

Abu 'Āmir al-'Qadi informed us on the authority of Zuhayr Ibn Muḥammad, he on the authority of Yazīd Ibn 'Abd Allāh Ibn al-Hād, he on the authority of 'Āyishah; she said: When the Apostle of Allāh, may Allāh bless him, felt unwell, Gabriel enchanted on him saying: In the name of Allāh, Who will cure you from every illness and will ward off the evil of every envier who envies and blemish of every evil eye.

Al-Faḍl Ibn Dukayn informed us; (he said): Ṭalḥah Ibn 'Amr informed us on the authority of 'Aṭa; he said: Verily, the amulet with which Gabriel protected the Prophet, may Allāh bless him, when the Jews bewitched him, was: In the name of Allāh I chant on you. In the name of Allāh Who will cure you from every illness that troubles you, take it, it will give you joy from the evil of envier when he envies.

ACCOUNT OF THE OFFERING OF PRAYERS BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WITH HIS COMPANIONS DURING HIS ILLNESS.

'Āffān Ibn Muslim informed us; (he said): Ḥammād Ibn 'Urwah informed us on the authority of 'Urwah, he on the authority of 'Āyishah: Verily, the Apostle of Allāh, may Allāh bless him, suffered from pain and his Companions came in to see him (عياة). He led the prayers sitting, while they were standing. He signalled them to sit down. When he had finished the prayers, he said: Verily, the *Imām* is appointed to be followed. When he says: "Allāh is Great" say: "Allāh is Great". When he bows down, you should also bow down. When he goes into prostration you should also go into prostration. When he sits you should also sit; and you should do as the *Imām* does.

Sufyān Ibn 'Uyaynah informed us on the authority of al-Zuhri who had heard Anas Ibn Mālik saying: The Apostle of Allāh, [P. 17] may Allāh bless him, fell down from a horse and his right side received a scratch. We went in to see him. The hour of prayers arrived and he led us in prayers seated and we were also seated. When he finished the prayers, he said: An *Imām* is appointed to be followed. When he says: "Allāh is Great" say; "Allāh is Great." When he bows down, you should also bow down. When he raises (his head), you should also raise (your head). When he says: "Allāh hears him who praises Him", say: "O Lord! all praise is due to Thee." When he offers the prayers sitting, you should offer the prayers sitting.

Talq Ibn Ghannām al-Nakha'i informed us; (he said): 'Abd al-Rahmān Ibn Jurays informed us; (he said): Hammād related to me on the authority of Ibrāhīm; he said: The Apostle of Allāh may Allāh bless him, led the people in prayers in his severe illness, reclining on Abu Bakr.

Yazīd Ibn Hārūn informed us; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah, he on the authority of Abu Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: The *Imām* is appointed to be followed. When he says: "Allāh is Great"; say: "Allāh is Great"; When he bows down, bow down. When he says: "Allāh hears him who praises Him"; say: "O our Lord! all praise is due to Thee". When he offers prayers sitting, all of you should offer prayers sitting.

ACCOUNT OF THE ORDER OF THE APOSTLE OF ALLĀH,
MAY ALLĀH BLESS HIM, TO ABU BAKR TO LEAD
THE PEOPLE IN PRAYERS DURING HIS ILLNESS.

Yazīd Ibn Hārūn informed us; (he said): Yahya Ibn Sa'īd informed us on the authority of Abi Bakr Ibn Mulaykah, he on the

authority of 'Ubayd Ibn 'Umayr al-Laythi : Verily, during his illness, which resulted in his death, the Apostle of Allāh, may Allāh bless him, ordered Abu Bakr to lead the people in prayers. When Abu Bakr commenced the prayers, the Apostle of Allāh, may Allāh bless him, felt some relief so he came out and began to make gaps between the rows. When Abu Bakr heard the sound of the movement, he thought that none but the Apostle of Allāh, may Allāh bless him, must be moving forward. Abu Bakr did not move from his place on either side but he moved back to the row behind him. The Apostle of Allāh, may Allāh bless him, made him resume his position and the Apostle of Allāh, may Allāh bless him, sat down by the side of Abu Bakr who remained standing. When they had finished the prayers, Abu Bakr said: O Apostle of Allāh! I see by grace of Allāh you have recovered and today is the day of the daughter of Khārijah, the wife of Abu Bakr of the Anṣar tribe Balhārith Ibn al-Khazraj. The Apostle of Allāh, may Allāh bless him, permitted him (to go) and himself remained sitting at the place of his prayers or by the side of the apartments warning the people of disturbances (تنبه). Then he spoke in a loud voice, audible outside the gate of the Mosque. He said: By Allāh! people cannot force me, I only declare lawful what Allāh has declared lawful in His Book and I do not declare any thing unlawful but what Allāh has declared unlawful in His Book. Then he said: O Fāṭimah daughter of Muḥammad! O Ṣafīyah aunt of Muḥammad! do (good) deeds because I shall not be of any avail with Allāh for you. Then he stood from his seat. When half the day had passed, Allāh took his soul.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; (he said): Anas [P. 18] Ibn Mālik informed me: Verily, Abu Bakr led the people in prayers during the illness of the Apostle of Allāh, may Allāh bless him, as a result of which he died. On Monday, when they had formed rows for prayers, the Apostle of Allāh, may Allāh bless him raised the curtain of the apartment to look at us, and he was

standing and his face appeared to be like a leaf of the *Qur'ān*. Then the Apostle of Allāh, may Allāh bless him, smiled and we were also happy because of the appearing of the Apostle of Allāh, may Allāh bless him. He (Anas) said: Abu Bakr withdrew to join the row under the impression that the Apostle of Allāh, may Allāh bless him, had come out to offer prayers. The Apostle of Allāh, may Allāh bless him, signified (أشار) to him with his hand to finish the prayers. He (Anas) said: Then the Apostle of Allāh, may Allāh bless him, entered (the apartment) and lowered the curtain. He (Anas) said: He died the same day, may Allāh bless him.

Sa'id Ibn Manṣūr informed us; (he said): Sufyān Ibn 'Uyaynah informed us on the authority of al-Zuhri who had heard Anas Ibn Mālik saying: I had the opportunity of having the last glimpse of the Apostle of Allāh, may Allāh bless him, on Monday. He raised the curtain and the people had formed rows behind Abu Bakr (to offer prayers). When the people witnessed him, they clinked and he directed them to stick to their places. I looked at his face which looked like a leaf of the *Qur'ān*. Then he lowered the curtain and breathed his last at the close of the day.

Sa'id Ibn Manṣūr informed us; (he said): Sufyān Ibn 'Uyaynah informed us; (he said): Sulaymān Ibn Suḥaym informed us on the authority of Ibrāhīm Ibn 'Abd Allāh Ibn Ma'bad Ibn 'Abbās, he on the authority of his father, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, raised the curtain while the people had formed rows for prayers behind Abu Bakr. He said: From revelations to prophets there remained none except true dreams which a believer will see or will be shown to him. I have been stopped from bowing (in prayer) or going into prostration (سجد). As regards bowing down, glorify the Lord and as regards prostrations, endeavour to beg, it is very likely that it (begging) will be answered.

Aḥmad Ibn al-Ḥajjāj informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Ma'mar and Yūnus informed us on the authority of al-Zuhri; (he said): Ḥamzah Ibn 'Abd Allāh Ibn 'Umar informed me; he said: When the illness of the

Apostle of Allāh, may Allāh bless him, grew serious, he said: Let Abu Bakr lead the people in prayers. Thereupon 'Āyishah said to him: O Apostle of Allāh! Verily, 'Abu Bakr is a man with tender heart and weeps profusely (كثير البكاء) when he recites the *Qur'ān*, so order 'Umar to lead the people in prayers. Then the Apostle of Allāh, may Allāh bless him, repeated: Let Abu Bakr lead the people in prayers. 'Āyishah also repeated her words. Thereupon the Apostle of Allāh, may Allāh bless him, said: Let Abu Bakr lead the people in prayers and you are like the women companions of Joseph.¹

Al-Zuhri said: (second chain) 'Ubayd Allāh Ibn 'Abd Allāh informed me: Verily, 'Āyishah said: I repeatedly opposed the Apostle of Allāh, may Allāh bless him, in this; and it occurred to me that I should repeatedly oppose him that it had come to my mind that people would not like the man who would take his place and I believed that people would consider him who takes his place to be an inauspicious person. I, therefore, wanted the Apostle of Allāh, may Allāh bless him, to abandon the idea of appointing Abu Bakr (Imām).

Aḥmad Ibn al-Ḥajjāj informed us: (he said): 'Abd Allāh Ibn al-Mubārak informed us: (he said): Ma'mar and Yūnus Ibn [P. 19] Yazīd informed me on the authority of al-Zuhri; (he said): Anas Ibn Mālik al-Anṣārī informed me while the Muslims were offering morning prayers on Monday and Abu Bakr was leading them (in prayers), suddenly the Apostle of Allāh, may Allāh bless him, raised the curtain of 'Āyishah's apartment and looking them in rows of prayers, he smiled, Abu Bakr withdrew himself to join the rear row, under the impression that the Apostle of Allāh, may Allāh bless him, had a mind to come out to offer prayers.

1 The story of Joseph as related in the *Qur'ān* is well-known. Zulaykha, the wife of the Egyptian minister had assembled a number of women and had given them knife and a lemon. They were to cut the lemon at the appearance of Joseph. As soon as he was made to appear before them suddenly, they were so deeply struck by his charming face that many of them cut their hand instead of lemon.

Anas said: The people were on the verge of being disturbed in their prayers on account of excessive joy when they saw the Apostle of Allāh, may Allāh bless him. He directed them with his hand to finish their prayers. Then he re-entered the apartment and lowered the curtain between him and them. Anas said: The Apostle of Allāh, may Allāh bless him, died the same day.

Abu al-Walid Hishām Ibn ‘Abd al-Malik al-Ṭayālisi and Mu‘āwiyah Ibn ‘Amr al-Azdi informed us; they said: Zā‘idah Ibn Qudāmah informed us on the authority of Mūsa Ibn Abi ‘Āyishah, he on the authority of ‘Ubayd Allāh Ibn ‘Abd Allāh; he said: I went to ‘Āyishah and said: Relate to me about the illness of the Apostle of Allāh, may Allāh bless him. She said: When the condition of the Apostle of Allāh, may Allāh bless him, grew serious, he inquired if the people had offered prayers. I said: No! They are waiting for you, O Apostle of Allāh! He said: Put water in a vessel. She said: We did accordingly and he went in and performed ablution. Then he tried to stand but he fell in a swoon. After a while he recovered and asked if the people had offered prayers. Thereupon I said: No! they are waiting for you. Then he said: Keep water in a vessel. She said: We did accordingly and he went in and performed ablution. Then he asked if the people had offered prayers. We said: No! they are waiting for you. At that time the people had assembled for *‘isha* prayers in the Mosque and were waiting for (the arrival of) the Apostle of Allāh, may Allāh bless him. She said: Then the Apostle of Allāh, may Allāh bless him, sent a message to Abu Bakr to lead the people in prayers. Then the messenger came to him and said: The Apostle of Allāh, may Allāh bless him, orders you to lead the people in prayers. Then Abu Bakr, who was tender hearted, said to ‘Umar: Lead the people in prayers. ‘Umar said: You have a greater right to it. She said: Then Abu Bakr led the people in prayers during these days (of illness). Then one day the Prophet, may Allāh bless him, felt some relief in his illness, so he came out between two men one of whom was al-‘Abbās. Then he offered al-Ḍuhr prayers but Abu Bakr led the people in prayers. When Abu Bakr saw him, he wanted to go behind; but the Prophet, may Allāh bless him, directed him not to

go back, and he said to them: Seat me by his side. They seated him by the side of Abu Bakr. He ('Ubayd Allāh) said: Abu Bakr offered prayers standing following the Prophet, may Allāh bless him, in prayers. The people followed Abu Bakr in prayers and the Prophet, may Allāh bless him, was sitting.

'Ubayd Allāh said: Then I went to 'Abd Allāh Ibn 'Abbās and said: Should I not repeat before you the story of the illness of the Apostle of Allāh, may Allāh bless him, as 'Āyishah related to me? He said: Relate it. I repeated before him, and he did not contradict any portion of the narration except that he asked: Did she name the person who was with al-'Abbās? He ('Ubayd Allāh) said: I said: No, He (Ibn 'Abbās) said: [P. 20] He was 'Ali Ibn Abi Ṭālib.

Sa'id Ibn Manṣūr informed us; (he said): Fulayḥ Ibn Sulaymān informed us on the authority of Sulaymān Ibn 'Abd al-Raḥmān, he on the authority of al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah; she said: The Prophet, may Allāh bless him, was informed of the prayer-hour. He said: Ask Abu Bakr to lead the people in prayers. Then he fell in a swoon. When he recovered he said: Did you ask Abu Bakr to lead the people in prayers? Thereupon I said: O Apostle of Allāh! Abu Bakr is a tender-hearted man, he cannot recite (*Qur'ān*) before the people, it will be better if you order 'Umar. He remarked: You are like women companions of Joseph; order Abu Bakr to lead the people in prayers. Verily, there are several persons who will say and desire to get this position but Allāh and the believers will reject it.

Muḥammad Ibn 'Umar al-Aslami informed us; (he said): Muḥammad Ibn 'Abd Allāh, al-Zuhri's brother's son related to me on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of 'Āyishah; she said: When the condition of the Apostle of Allāh, may Allāh bless him, grew serious, he said: Ask Abu Bakr to lead the people in prayers. Thereupon I said: O Prophet of Allāh! Verily, Abu Bakr is a tender-hearted man with a feeble voice and weeps much when he recites the *Qur'ān*. He said: Ask him to lead the people in prayers. She said: I repeated my words. Thereupon the

Apostle of Allāh, may Allāh bless him, remarked: You are like the women companions of Joseph, ask him to lead the people in prayers. 'Āyishah said: By Allāh! I shall not say it, I wanted to keep back my father and I said: The people will not like the man who takes the place of the Apostle of Allāh, may Allāh bless him, and that they will ever consider him to be an inauspicious person, and I desired to safeguard my father against it.

Muhammad Ibn 'Umar informed us; (he said): 'Abd al-Rahmān Ibn 'Abd al-'Azīz related to me on the authority of 'Abd Allāh Ibn Abi Bakr, he on the authority of his father, he on the authority of 'Amrah, she on the authority of 'Āyishah; she said: On the night, the Apostle of Allāh, may Allāh bless him, remained restless. In the morning every man and woman came to the Mosque because of the illness of the Apostle of Allāh, may Allāh bless him. Then the *Mu'adhdhin* came in to inform him of the morning prayers. He said: Say to Abu Bakr to lead the people in prayers. Thereupon Abu Bakr commenced prayers saying: "Allāh is Great." Then the Apostle of Allāh, may Allāh bless him, raised the curtain and saw the people offering prayers. Then he remarked: Allāh has made coolness of my eyes in prayers. In the morning of Monday he felt relief in his illness so he went out reclining on al-Faḍl Ibn 'Abbās and his slave Thawbān. He entered the Mosque when the people had gone into prostration in morning prayers under the *Imāmat* of Abu Bakr and had risen for the second *rak'ah*. When the people saw him they felt happy. He proceeded to reach by the side of Abu Bakr who wanted to go back to the rear row. The Prophet, may Allāh bless him, caught him by hand and made him move forward to the place of his prayers. Then the people remained in their rows, and the Apostle of Allāh, may Allāh bless him, sat and Abu Bakr stood by his left side reciting the *Qur'ān*. Then he offered two prostrations and then he recited *tashahhud*.¹ When he completed the prayers, the

1 *Tashahhud* means to say: All greetings be to Allāh, prayers and purities be to Him, peace be on you O prophet! His mercy and blessings. Peace be on us and the pious servants of Allāh. I bear witness there is no God but Allāh and I bear witness that Muḥammad is His servant and Apostle.

Apostle of Allāh, may Allāh bless him, performed the second *rak'ah*, and then he returned (to the apartment).

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Abd al-Malik [P. 21] Ibn Abi Bakr, he on the authority of 'Abd al-Raḥmān, he on the authority of his father, he on the authority of 'Abd Allāh Ibn Zam'ah Ibn al-Aswad; he said: I went to see him in his illness as a result of which the Apostle of Allāh, may Allāh bless him, died. In the meantime, Bilāl came to him to inform about the prayers. The Apostle of Allāh, may Allāh bless him, said to me: Ask the people to offer their prayers. 'Abd Allāh said: I went out near the people, but I did not talk to any one. I met 'Umar Ibn al-Khaṭṭāb and I did not try to find any one besides him; Abu Bakr was not present; so I said to him: Lead the people in prayers. 'Umar had a loud voice. When he said: "Allāh is Great" the Apostle of Allāh, may Allāh bless him, heard his voice. He took out his head from his apartment and the people looked at it. Then he said: No! Ibn Abi Quḥāfah should lead them. He ('Abd Allāh) said: The Apostle of Allāh, may Allāh bless him, was saying these words in anger. He ('Abd Allāh) said: Then 'Umar withdrew and said to 'Abd Allāh Ibn Zam'ah: O my brother's son! did the Apostle of Allāh, may Allāh bless him, ask you to request me? He ('Abd Allāh) said: No! but when I saw you I made no further search. Thereupon 'Umar said: When you asked me (to lead the prayers) I thought that the Apostle of Allāh, may Allāh bless him, had ordered you accordingly, otherwise I would not have led the people in prayers. Thereupon 'Abd Allāh said: I had not come across Abu Bakr and I thought you to be the fittest person to lead the prayers.

Muḥammad Ibn 'Umar related to us; (he said): 'Umar Ibn 'Uqbah al-Laythi related to me on the authority of *Shu'bah* the *Mawla* (enfranchised slave) of Ibn 'Abbās, he on the authority of Ibn 'Abbās; he said: The hour of prayer approached, and the Prophet, may Allāh bless him said: Ask Abu Bakr to lead the

people in prayers. When Abu Bakr stood in the place of the Prophet, may Allāh bless him, his weeping grew intense and it caused weeping among the people in the rear rows because of their feeling the absence of the Prophet, may Allāh bless him. When it was the hour of prayer, the *Mu'adhdhin* went to the Prophet, may Allāh bless him, and requested him to appoint a man to lead the prayers because the weeping of Abu Bakr had made the others also to weep and they were perturbed. Thereupon Ḥafṣah the wife of the Prophet, may Allāh bless him, said to him: Ask 'Umar to lead the prayers till Allāh brings your life to the end. He (Ibn 'Abbās) said: He went to 'Umar who led the people in prayers. When the Prophet, may Allāh bless him, heard him saying the *takbīr* (Allāh is Great); he asked: Who is this man whose *takbīr* I hear. His wives said to him: It is 'Umar Ibn al-Khaṭṭāb and reminded him: The *Mu'adhdhin* had come to you and had requested you to appoint a man to lead the people in prayers because Abu Bakr had perturbed them by his weeping and Ḥafṣah had said to him to ask 'Umar to lead the prayers. Thereupon the Apostle of Allāh, may Allāh bless him, said: Verily, you are like the women companions of Joseph; ask Abu Bakr to lead the people in prayers. If he does not take my place none will obey the others.

Khalaf Ibn al-Walid informed us; (he said): Yaḥya Ibn Zakariya Ibn Abi Zā'idah informed us; (he said): My father related to me on the authority of Abu Ishāq, he on the authority of al-Arḳam Ibn Shuraḥbil, he on the authority of Ibn 'Abbās; he said: When the Apostle of Allāh, may Allāh bless him, suffered from the illness as a result of which he died, he ordered Abu Bakr to lead the people in prayers. Then he felt some relief and came (to the Mosque), Abu Bakr wanted to go back to the row but he signified to him and he remained where he was; and the Prophet, May Allāh bless him, sat to the left side of Abu Bakr. Then he (Prophet) commenced (reciting the *Qur'ān*) from the verse [P. 22] at which Abu Bakr had ended.

Mūsā Ibn Ismā'il informed us; (he said): Jarīr Ibn Ḥāzim informed us on the authority of al-Ḥasan; he said: When the

Apostle of Allāh, may Allāh bless him, suffered from the disease of which he died and the *Mu'adhhdhin* came to him to inform him of the prayers, he said to his wives : Ask Abu Bakr to lead (the people) in prayers, and verily, you are like the women companions of Joseph.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd al-Raḥmān Ibn 'Abd al-'Azīz and 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Umārah Ibn Ghaziyyah, he on the authority of Muḥammad Ibn Ibrāhīm ; he said : The Apostle of Allāh, May Allāh bless him, while he was ill, asked Abū Bakr to lead the people in prayers. Then the Apostle of Allāh, May Allāh bless him, felt some relief and he came out while Abu Bakr was leading the people in prayers. He did not know it until the Apostle of Allāh, May Allāh bless him, placed his hand between his shoulders. Then Abu Bakr moved backward and the Prophet, May Allāh bless him, sat on his right side. Then Abu Bakr led the prayers and the Apostle of Allāh, May Allāh bless him, offered prayers with him. When he returned, he said : No prophet expires unless a member of his followers has led him in prayers.

Hāshim Ibn al-Qāsim al-Kināni informed us ; (he said) : Abu Ma'shar informed us on the authority of Muḥammad Ibn Qays, he said : The Apostle of Allāh, may Allāh bless him, said : No prophet ever breathes his last unless one of his followers has led him in prayers.

Muḥammad Ibn 'Umar informed us ; (he said) : Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of 'Āsim Ibn 'Ubayd Allāh, he on the authority of Sālim, he on the authority of Ibn 'Umar ; he said : 'Umar recited the *takbīr* (Allāh is Great), When the Apostle of Allāh, may Allāh bless him, heard his *takbīr*, he raised his head angrily and said : Where is Ibn Abi Quḥāfah, where is Ibn Abi Quḥāfah ?

Muḥammad Ibn 'Umar informed us ; (he said) : Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah related to me on the authority of Muḥammad Ibn 'Abd Allāh Ibn Abi Ṣa'sa'ah he on the

authority of his father, he on the authority of Abu Sa'id al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, came out whenever he felt relief, and when his condition grew serious and the *Mu'adhhdhin* came to him, he said: Ask Abu Bakr to lead the people in prayers. One day when he (*Mu'adhhdhin*) came out to ask Abu Bakr to lead the people in prayers, Ibn Abi Quḥāfah was absent; so 'Umar led the people in prayers. When he recited the *takbīr* (Allāh is Great), the Apostle of Allāh, may Allāh bless him, said; No! No! Where is Ibn Abi Quḥāfah? He (al-Khudri) said: The rows broke and 'Umar retraced his step. He (al-Khudri) said: We stayed a while, when Ibn Abi Quḥāfah appeared; he had been at al-Sunḥ. Then he came forward and led the people in prayers.

Muḥammad Ibn 'Umar informed us on the authority of Sa'id Ibn 'Abd Allāh Ibn Abi al-Abyaḍ, he on the authority of al-Maqburi, he on the authority of 'Abd Allāh Ibn Rāfi', he on the authority of Umm Salamah: Whenever the Apostle of Allāh may Allāh bless him, felt relief in his illness, he came out and led the people in prayers and when his condition became serious he would say: Let the people offer prayers. One morning Ibn Abi Quḥāfah led the people in prayers. He had offered one *rak'ah* when the Apostle of Allāh, may Allāh bless him, came out and sat by his side and offered (one *rak'ah*) with Abu Bakr. When Abu Bakr finished the prayers, the Apostle of Allāh, may Allāh bless him, offered the *rak'ah* that he had missed.

Muḥammad Ibn 'Umar informed us on the authority of Mūsa Ibn Ya'qūb; (he said): Abu al-Ḥuwayrith related to me; he said: I heard Abu al-Ḥubāb Sa'id Ibn [P. 23] Yasār; (second chain) Muḥammad Ibn 'Umar said: Sulaymān Ibn Bilāl and 'Abd al-Raḥmān Ibn 'Uṭhmān Ibn Wathāb informed us on the authority of Rabi'ah Ibn Abi 'Abd al-Raḥmān, he on the authority of 'Ubayd Ibn 'Umayr; (third chain) Muḥammad Ibn 'Umar related to us; (he said): Mūsa Ibn Ḍamrah Ibn Sa'id informed us on the authority of his father, he on the authority of al-Ḥajjāj Ibn Ghaziyyah, he on the authority of Ibn Sa'id al-

Khudri: Verily, the Apostle of Allāh, May Allāh bless him, offered one *rak'ah* of the morning prayers behind (خلف) Abu Bakr. Afterwards he offered the *rak'ah* which he had missed.

Muḥammad Ibn 'Umar said: I find it to be the most approved version with our fellow beings that the Apostle of Allāh, may Allāh bless him, offered prayers behind Abu Bakr.

Muḥammad Ibn 'Umar informed us; he said: I asked Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah, about the number of prayers in which Abu Bakr led the people. He replied: He led them in seventeen prayers. I asked him: Who related it to you? He said: Ayyūb Ibn 'Abd al-Raḥmān Ibn Ṣa'sa'ah related to me on the authority of 'Abbād Ibn Tamim, he on the authority of one of the Companions of the Apostle of Allāh, may Allāh bless him, who said: Abu Bakr led them in that number of prayers.

Muḥammad Ibn 'Umar informed us on the authority of Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah, he on the authority of 'Abd al-Majīd Ibn Suhayl, he on the authority of 'Ikrimah; he said: Abu Bakr led them (the people) in three prayers.

Al-Ḥusayn Ibn 'Ali al-Ju'fi informed us on the authority of Zā'idah, he on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of Abu Burdah, he on the authority of Abu Mūsa; he said: The Apostle of Allāh, May Allāh bless him, fell ill and his illness grew serious; then he said: Ask Abu Bakr to lead the people in prayers. Thereupon 'Āyishah said: O Apostle of Allāh! Verily, Abu Bakr is a tender-hearted man, if he stands in your place, it is possible that he may not be able to make the people hear (the *Qur'ān*). He said: Ask Abu Bakr to lead the people in prayers, you are just like the women companions of Joseph.

Al-Ḥusayn Ibn 'Ali al-Ju'fi informed us on the authority of Zā'idah, he on the authority of 'Āṣim, he on the authority of Zirr, he on the authority of 'Abd Allāh; he said: When the Apostle of Allāh, May Allāh bless him, passed away, the Anṣār said: There should be one *Amir* from amongst us and one from amongst

you. He ('Abd Allāh) said : 'Umar came to them and said to them : O people of the Ansār ! do you not know that the Apostle of Allāh, may Allāh bless him, had ordered Abu Bakr to lead the people in prayers ? They replied : Yes. He ('Umar) said : Which of you will like to prefer himself to Abu Bakr ? They said : We seek refuge with Allāh if we prefer ourselves to Abu Bakr.¹

ACCOUNT OF WHAT THE APOSTLE OF ALLAH, MAY
ALLAH BLESS HIM, SAID TO ABU BAKR, MAY
ALLAH BE PLEASED WITH HIM, DURING
HIS (PROPHET'S) ILLNESS.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us ; (he said) : Abu Bakr Ibn 'Ayyāsh informed us on the authority of Abu al-Muhallab, he on the authority of 'Ubayd Allāh Ibn Zaḥr, he on the authority of 'Ali Ibn Yazīd, he on the authority of al-Qāsim, he on the authority of Abu Umāmah, he on the authority of Ka'b Ibn Mālik ; he said : That my period is nearer to that of your Prophet, may Allāh bless him, before his death [P. 24] in regard to five affairs. I heard him saying and he was moving his hand. There was no prophet before me, who had not had a close friend (خليل) from amongst his followers. Note that my close friend is Abu Bakr. Allāh made me His friend as He had made Ibrāhim (Abraham) His friend.

Mūsa Ibn Dāwūd informed us ; (he said) : Nāfi' Ibn 'Umar al-Jumaḥī informed us on the authority of Ibn Abi Mulaykah ; he said : The Prophet, may Allāh bless him, said in his illness as a result of which he died : Call Abu Bakr. Thereupon 'Āyishah

1 It may be noted that the emphatic orders of the Prophet to the effect that Abu Bakr only was to lead the prayers during his illness, was a clear indication of his superiority over other Companions. At the time of the election of the Caliph after the death of the Prophet, this was presented as the strongest argument in favour of his preference.

said: Verily, weeping overcomes Abu Bakr; if you like, we will call Ibn al-Khattāb. He said: Call Abu Bakr. She said: Abu Bakr is a tender-hearted man; if you like, we shall call Ibn al-Khattāb. He said: You are like the women companions of Joseph. Call Abu Bakr and his son to write down: If any covetous person covets against the position of Abu Bakr or any desirous person desires it. He continued: Allāh will deny it and the believers will deny it. Allāh will deny it and the believers will deny it. 'Āyishah said: Allāh denied it and the believers denied it; Allāh denied it and the believers denied it.

Mūsa Ibn Dāwūd informed us on the authority of Nāfi' Ibn 'Umar, he on the authority of Muḥammad Ibn al-Munkadir; he said: During his illness as a result of which he died, the Apostle of Allāh, may Allāh bless him, said: Call Abu Bakr to me. They called 'Umar Ibn al-Khattāb. Then he fell in a swoon. When he recovered his senses, he said: Call Abu Bakr to me. They called 'Umar Ibn al-Khattāb. Thereupon he said (to his wives): You are like women companions of Joseph. Subsequently 'Āyishah was asked as to why she did not call her father to the Apostle of Allāh, may Allāh bless him, as he had ordered her. She replied: I knew that when they would hear my father's voice, they would say he was the worst successor of the Apostle of Allāh, may Allāh bless him. I would have liked this expression of sentiment about 'Umar rather than my father.¹

Muḥammad Ibn 'Umar informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of Yahya Ibn Sa'id, he on the authority of al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah; (second chain) Muḥammad Ibn 'Umar said: Hishām Ibn 'Umārah informed us on the authority of Ismā'il Ibn Abu Hukaym, he on the authority of al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah; (third chain) al-Ḥakam Ibn al-Qāsim informed us on the authority of 'Āfif Ibn 'Amr, he on the

¹ This is surprising because 'Āyishah had a very great regard for 'Umar as is indicated by the fact that she allowed him to be buried in her apartment next to Abu Bakr although she had kept that place reserved for herself.

authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of 'Āyishah; their versions are intermingled. She said: The illness of the Apostle of Allāh, may Allāh bless him, commenced in the apartment of Maymūnah. Then the Apostle of Allāh, may Allāh bless him, came to me and I was crying: Woe to my head! Thereupon he said: (It would have been better) if it (your death) had taken place while I was living and I had begged forgiveness for you, said prayers over you, enshrouded you and buried you. I cried: What a loss! you like my death, (If it had occurred) you would have solemnized another marriage. On this the Prophet of Allāh, may Allāh bless him, said: Nay! Woe for the pain of my head! I wished (according to another version) wanted to send your father and brother to do some work and make a covenant so that no covetous person would covet the affair (امر),¹ no claimants would claim and no desiring persons could desire. Then he said: It is not necessary, Allāh will not allow and the believers will reject (according to other version) Allāh will reject and [P. 25] believers will not allow (the covetous to covet). Some of them said in their narration: Allāh will not allow any one except Abu Bakr.

Muḥammad Ibn 'Umar informed us on the authority of al-Thawri, he on the authority of Ismā'il Ibn Muslim, he on the authority of al-Ḥasan; he said: Abu Bakr said: O Apostle of Allāh! I saw in a dream that there were two Yamanite sheets on my body and I was walking through human excrement and that there are two plants (shooting forth from) my chest. He (Prophet) interpreted it thus: The two plants indicate that you will rule (the people) for two years, the Yamanite sheets indicate that you will not get happiness from one of your sons;² and your moving in the excrement indicates that you will not suffer at their (people's) hands.

1 It has been suggested that the Prophet wanted to dictate his instruction about his Khalifah. See for instance Urdu Translation. Vol. IV, p. 37.

2 It has been suggested that the reference is to Muḥammad Ibn Abu Bakr who was among the assailants of Hadrat 'Uthmān.

Muḥammad Ibn 'Umar informed us on the authority of Ibrāhīm Ibn Sa'd, he on the authority of his father, he on the authority of Muḥammad Ibn Jubayr; he said: A man came to the Prophet, may Allāh bless him, to discuss about some thing. He asked: If I come and do not find you, then to whom should I go? He replied: Go to Abu Bakr.

Muḥammad Ibn 'Umar said: He meant after his death.

Muḥammad Ibn 'Umar informed us on the authority of Muḥammad Ibn 'Amr al-Anṣārī; (he said): I heard 'Āṣim Ibn 'Umar Ibn Qatādah (saying): The Prophet, may Allāh bless him, took a camel (on loan) from a person for a fixed period. He said: O Apostle of Allāh! if I come to you and do not find you *i. e.*, after your death (then to whom should I go)? He said: Go to Abu Bakr. He said: If I come and do not find Abu Bakr after his death (then to whom should I go)? He said: Go to 'Umar. He said: If I come and do not find 'Umar after his death (then to whom should I go)? He replied: If 'Umar is dead, you should also die if you can afford.

ACCOUNT OF THE CLOSING UP THE DOORS (OF THE
APARTMENTS OPENING INTO THE MOSQUE)
EXCEPT THAT OF ABU BAKR, MAY ALLĀH
BE PLEASED WITH HIM.

Yaḥya Ibn 'Abbād, Sa'id Ibn Maṣṣūr and Yūnus Ibn Muḥammad al-Mu'addib informed us; they said: Fulayḥ Ibn Sulaymān informed us; (he said): Abu al-Naḍr Sālim related to me on the authority of 'Ubayd Ibn Ḥunayn and Busr Ibn Sa'id, they on the authority of Abu Sa'id al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, delivered a sermon before the people, in the course of which he said: Verily, Allāh gave choice to his servant between this world and what is with Him: (the

invisible world); the servant chose what is with Him. He (al-Khudri) said: Abu Bakr began to weep. He (al-Khudri) said: Then I said to myself: What makes this old man weep when the Apostle of Allāh, may Allāh bless him, informs us about a servant who was given choice, and he chose. He (al-Khudri) said: The servant who was given the choice, was the Apostle of Allāh, may Allāh bless him, and Abu Bakr knew of it more than all of us. He (al-Khudri) said: The Apostle of Allāh, may Allāh bless him, said: O Abu Bakr! do not weep. O people! The person who has obliged me most by his association and (sacrifice of) wealth is Abu Bakr. If I were to take any one as my close friend it would have been Abu Bakr, but the brotherhood of Islām and its friendship (suffice). All doors opening into the Mosque save that of Abu Bakr should be closed up.

Qutaybah Ibn Sa'īd al-Balkhī informed us; (he said): Layth Ibn Sa'd informed us on the authority of Yaḥya Ibn Sa'īd: Verily, the Prophet, may Allāh bless him, said: The person who has obliged me most by his association and his open hand (generosity) is Abu Bakr, so close up these doors opening into the Mosque save the door of Abu Bakr.

Qutaybah Ibn Sa'īd said: al-Layth Ibn Sa'd said: [P. 26] Mu'āwiyah Ibn Ṣāliḥ said: The people talked among themselves: He (Prophet) closed up our doors and left that of his close friend. Thereupon the Apostle of Allāh, may Allāh bless him, said: What you were talking about the door of Abu Bakr, has reached me. Verily, I see light on the door of Abu Bakr while I see darkness on your doors.

Ishāq Ibn 'Īsa informed us; (he said): Jarīr Ibn Ḥāzīm informed us on the authority of Ya'la Ibn Ḥukaym, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: During his illness as a result of which the Apostle of Allāh, may Allāh bless him, died he came out having a bandage around his head. Then he sat on the pulpit from where he glorified Allāh and praised Him. He added: There is none who has obliged me more by personal service and property

than Abu Bakr Ibn Abi Quḥāfah. If I were to take a close friend from among the people, I would have taken Abu Bakr as a close friend, but the brotherhood of Islām is superior to all. Close up all apertures (خوذة) in the wall opening into the Mosque save that of Abu Bakr.

Aḥmad Ibn al-Ḥajjāj al-Khurāsāni informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us on the authority of Yūnus and Ma'mar, they on the authority of al-Zuhri; (he said): Ayyūb Ibn Bashir al-Anṣārī informed us on the authority of some of the Companions of the Apostle of Allāh, may Allāh bless him: Verily, the Apostle of Allāh, may Allāh bless him, came out and sat on the pulpit and recited *tashahhud*.¹ When the recitation of *tashahhud* was over, his first words with which he commenced his speech, were: I pray for forgiveness for those who were slain on the Day of Uḥud. Then he proceeded: A servant from among the servants of Allāh was given choice between the world and what is with his Lord and he chose what is with his Lord. Abu Bakr al-Ṣiddiq was the first of the people to realize (its significance) and he understood that the Apostle of Allāh, may Allāh bless him, meant himself, so Abu Bakr wept. The Apostle of Allāh, may Allāh bless him, said: O Abu Bakr console yourself. (He added): Close up the doors of passages into the Mosque save the door of Abu Bakr, because I do not know any one of my Companions superior to Abu Bakr in generosity towards me.

Muḥammad Ibn 'Umar informed us; (he said): al-Zubayr Ibn Mūsa related to me on the authority of Abu al-Ḥuwayrith; he said: When the Apostle of Allāh, may Allāh bless him, ordered the closing up of the doors (into the Mosque) except that of Abu Bakr, 'Umar said: O Apostle of Allāh: Let me open an aperture in the wall so that I may see you when you come out for prayers. The Apostle of Allāh, may Allāh bless him, said: No.

¹ i. e., *Kalimah Shahādat* (I bear witness that there is no god but Allāh and I bear witness that Muḥammad is His Apostle).

Muḥammad Ibn 'Umar informed us; (he said) : 'Abd al-Raḥmān Ibn al-Ḥurr al-Wāqifi related to me on the authority of Ṣāliḥ Ibn Abi Ḥayyān, he on the authority of Abu al-Baddāḥ Ibn 'Āsim Ibn 'Adi; he said : Al-'Abbās Ibn 'Abd al-Muṭṭalib said : O Apostle of Allāh ! Why did you open the doors of (apartments of) the people into the Mosque and why did you close up the doors of (the apartments of) the people into the Mosque ? The Apostle of Allāh, may Allāh bless him, said : O 'Abbās ! I did not open them of my free will nor I closed them up them of my free will.

ACCOUNT OF THE CHOICE (GIVEN TO) THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Waki' Ibn al-Jarrāḥ and Rawḥ Ibn 'Ubādah informed us on the authority of Shu''bah, he on the authority of Sa'd Ibn Ibrāhīm, [P. 27] he on the authority of 'Urwah, he on the authority of 'Āyishah ; she said : I used to hear that no prophet dies unless he is given choice between this and the invisible world. She said : A severe hoarseness of voice developed in his illness and I heard him saying : With those whom Allāh has blessed of the prophets, the thruthful, the martyrs and the pious and that will be a good company; and I concluded that he was also given a choice.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us ; (he said) : Kathīr Ibn Zayd informed us on the authority of al-Muṭṭalib Ibn 'Abd Allāh Ibn Ḥanṭab ; he said : 'Āyishah said : The Apostle of Allāh, may Allāh bless him, used to say : There is no prophet whose soul is not taken out, his reward not shown and then return to life. Then he is given choice between returning to this life and what he has to join. She said : I had it in my memory and he was reclining against my chest and I noticed that his neck had bent down and I thought that he had expired. Then I recollected what he had said. I saw him rising and looking

at some thing. She said : I said : By Allāh ! now he will not choose us. Then he uttered : With the High Company in the paradise, with those whom Allāh has blessed of the prophets, the truthful, the martyrs and the pious, and they are good companions.

Muḥammad Ibn 'Umar informed us on the authority of Usāmah Ibn Zayd al-Layṭhi, he on the authority of al-Zuhri ; (he said) : Sa'id Ibn al-Musayyib informed us in the group of learned men that 'Āyishah, the wife of the Prophet, may Allāh bless him, said : When the Apostle of Allāh, may Allāh bless him, was in good health, he used to say : No prophet ever died unless his abode in paradise was shown to him, and he was given a choice. 'Āyishah said : When the Apostle of Allāh, may Allāh bless him, was feeling unwell, and his head was on my thigh, he fell in a swoon ; after about an hour he regained consciousness and fixed his eyes on the ceiling of the apartment and then said : O Allāh ! the High Company ! 'Āyishah said : Then I said : He will not choose us and recollected the words that he used to utter before us while he was in good health. These were the last words which the Apostle of Allāh, may Allāh bless him, uttered.

Muḥammad Ibn 'Umar informed us ; (he said) : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith, he on the authority of Umm Salamah, the wife of the Prophet, may Allāh bless him, she said : I said : The Apostle of Allāh, may Allāh bless him, will not choose us when he will be given choice.

Abu Usāmah Ḥammād Ibn Usāmah and 'Abd Allāh Ibn Numayr informed us on the authority of Hishām Ibn 'Urwah, he on the authority of 'Abbād Ibn 'Abd Allāh Ibn al-Zubayr, he on the authority of 'Āyishah ; she said : I heard the Apostle of Allāh, may Allāh bless him, before he died, while he was reclining against my chest saying : O Allāh ! forgive me, show mercy to me and let me join the Company.

Ma'an Ibn 'Īsa informed us ; (he said) : Mālik Ibn Anas informed us ; (second chain) al-Mu'alla Ibn Asad informed us ;

(he said) : Al-'Aziz Ibn al-Mukhtār informed us ; both of them on the authority of Hishām Ibn 'Urwah, he on the authority of 'Abbād Ibn 'Abd Allāh Ibn al-Zubayr, that 'Āyishah informed him : That she heard attentively the Prophet, may Allāh bless him, while she was supporting his back saying : O Allāh ! forgive me, show me mercy and make me join the High Company.

[P. 28] Ma'an Ibn 'Īsa informed us ; (he said) : Mālik Ibn Anas informed us ; he said : It (report) has reached me on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, said : No prophet dies unless he is given choice. She said : I heard him saying : O Allāh ! The High Company ; and I realized that he was going to pass away.

Ya'la and Muḥammad sons of 'Ubayd informed us ; they said : Ismā'il Ibn Abi Khālid informed us on the authority of Abu Burdah Ibn 'Abi Mūsa ; he said : 'Āyishah was supporting the Apostle of Allāh, may Allāh bless him, against her chest, then he had some relief and she was praying for his recovery ; he said : No ! May Allāh make easy for me the High and the fortunate Company with Gabriel, Michael and Seraphel (Isrā'īl).

Anas Ibn 'Iyād al-Laythi, Ṣafwān Ibn 'Īsā al-Zuhri and Muḥammad Ibn Ismā'il Ibn Abi Fudayk al-Madani informed us on the authority of Unays Ibn Abi Yaḥyā, he on the authority of his father, he on the authority of Abu Sa'id al-Khudri ; he said : While we were sitting in the Mosque, the Apostle of Allāh, may Allāh bless him, came out during the illness as a result of which he passed away and he had a bandage of a piece of cloth around his head. He continued moving till he ascended the pulpit and sat on it. According to the version of Abu Ḍamrah, Anas Ibn 'Iyād and Ṣafwān ; he said : By Him in Whose possession is the soul of the Apostle of Allāh ; and according to the version of Muḥammad Ibn Ismā'il ; he said : By Him in Whose possession is my soul ! Verily, I shall stand by the Cistern on the day of judgment. Verily, the world and its luxuries were presented to a man but he chose the invisible world. None of the people except Abu Bakr could comprehend it and so he wept. Then he said :

O Apostle of Allāh! My father and mother be sacrificed for you, Nay! we will sacrifice our fore-fathers, our sons, our souls and our properties. He (al-Khudri) said: He came down (from the pulpit), and will never ascend it till the day of judgment.

ACCOUNT OF THE DIVISION OF TIME DURING HIS ILLNESS BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AMONG HIS WIVES.

Anas Ibn 'Iyād al-Laythi informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father: Verily, the Prophet, may Allāh bless him, was borne in a sheet of cloth to his wives and thus stayed with each of them turn by turn during his illness.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb, he on the authority of Abū Qilābah: Verily the Prophet, may Allāh bless him, stayed with each of his wives and treated them at par and used to say: O Allāh! This is all that is in my power and Thou hast power over what is not in my power that is love in heart.

ACCOUNT OF THE SEEKING OF PERMISSION FROM HIS WIVES BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, FOR BEING NURSED IN THE APARTMENT OF 'ĀYISHAH.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn [P. 29] Kaysān, he on the authority of Ibn Shihāb; he said: When the illness of the Apostle of Allāh, may Allāh bless him, grew serious,

he asked his wives to permit him to remain in the apartment of 'Āyishah. It is said: That Fāṭimah said this to them and that she also said to them: This movement is irksome to the Apostle of Allāh, may Allāh bless him. They permitted him, and he came out of the apartment of Maymūnah and was taken to the apartment of 'Āyishah. (At this time) his feet appeared to be dragging between 'Abbās and another person, and thus he entered the apartment of 'Āyishah. Afterwards, they thought, that Ibn 'Abbās asked them who the other man was, and they said: We do not know. He rejoined that it was 'Ali Ibn Abi Ṭālib.

Aḥmad Ibn al-Ḥajjāj informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Ma'mar and Yūnus informed us on the authority of al-Zuhri; (he said): 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah informed me that 'Āyishah, the wife of the Prophet, may Allāh bless him, said: When the illness of the Apostle of Allāh, may Allāh bless him, grew serious and his condition worsened, he asked permission of his wives to be nursed in my apartment. They permitted him, and he came out between two men while his feet were dragging between Ibn 'Abbās *i. e.*, al-Faḍl and another man. 'Ubayd Allāh said: Then I informed Ibn 'Abbās what she had said. He asked me: Do you know the other man whose name 'Āyishah did not mention? He ('Ubayd Allāh) said: I said: No. Ibn 'Abbās said: He was 'Ali and 'Āyishah does not feel happy on any of his good actions. 'Āyishah said: On entering my apartment, when his pain became severe, the Apostle of Allāh, may Allāh bless him, said: Pour water on me from seven water-skins full of water while their straps are not loosened, it is likely that I may take oath of fealty (أداء) from the people. She said: They seated him in a vessel belonging to Ḥafṣah, the wife of the Prophet, may Allāh bless him. Then we began to pour water on him from these water-skins till he began to point with his hand to stop. Then he went out to the people, led them in prayers and delivered a sermon.

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Abu 'Imrān al-Jawni,

he on the authority of Yazīd Ibn Bābanūs ; he said : One of my friends and I sought permission to be admitted before 'Āyishah, who granted it. When we entered, she drew the screen and provided a cushion for us and we sat on it. Then she said : While passing by my door the Apostle of Allāh, may Allāh bless him, was accustomed to say some word, with which Allāh benefitted me. He passed one day and did not say any word. Then he passed the following day and said no word. Thereupon I said : O slave-girl ! put a cushion for me at the door. She put a cushion and I sat on it in his way and tied my head with a bandage. Then the Apostle of Allāh, may Allāh bless him, passed by me and asked me : How are you ? I replied : I have headache. Thereupon the Apostle of Allāh, may Allāh bless him, said ! Oh I too am suffering from headache. Then he went away. Only a short time had passed when he was brought in a sheet of cloth to my apartment. Then he sent for his wives and said : I am ill and cannot come to your apartments, if you like you can permit me to remain in the apartment of 'Āyishah. They permitted him and I began to nurse him ; I had not nursed any sick person before him.

Muḥammad Ibn 'Umar informed us ; (he said) : Ḥātim Ibn Ismā'il related to me on the authority of Ja'far Ibn [P. 30] Muḥammad, he on the authority of his father ; he said : When the illness of the Prophet, may Allāh bless him, grew serious, he said : Where shall I be tomorrow ? They said : With so and so. Then he asked : Where shall I be the day after tomorrow ? They replied : With so and so. Then his wives realized that he wanted to live with 'Āyishah, so they said : O Apostle of Allāh ! We make gift of our turns to our sister 'Āyishāh.

Muḥammad Ibn 'Umar informed us ; (he said) : Al-Ḥakam Ibn al-Qāsim related to me on the authority of 'Afif Ibn 'Amr al-Sahmī, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, used to go by turns to his wives. When his illness grew serious, he was in the apartment

of Maymūnah; the wives of the Apostle of Allāh, may Allāh bless him, realized that he wanted to stay in my apartment. They said: O Apostle of Allāh: Our turns are for our sister meaning 'Āyishah.

ACCOUNT OF THE TOOTH-STICK (سواك) WITH WHICH THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, CLEANSED HIS TEETH DURING THE ILLNESS AS A RESULT OF WHICH HE DIED.

Muḥammad Ibn 'Umar informed us; (he said): Ja'far Ibn Muḥammad Ibn Khālid Ibn al-Zubayr related to me on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Nawfal, he on the authority of al-Zuhri, he on the authority of 'Urwah Ibn al-Zubayr, he on the authority of 'Āyishah; she said: On the day on which the Apostle of Allāh, may Allāh bless him, returned to enter my apartment, and rested in my laps, a member of the family of Abu Bakr came in with a green tooth-stick of *caparis sodata*. The Apostle of Allāh, may Allāh bless him, looked at his hand in a way that I knew he wanted it. So I said: O Apostle of Allāh! do you wish that I should give you this tooth-stick? He said: Yes. So I took it, chewed it till I softened it, then I gave it to him. He cleansed his teeth much more than he used to do before it, then he kept it away.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Alqamah Ibn Abi 'Alqamah, he on the authority of his mother, she on the authority of 'Āyishah; she said: 'Abd al-Raḥmān Ibn Abi Bakr came to the Prophet, may Allāh bless him, during his illness, while I was supporting him on my chest and there was a tooth-stick of *caparis sodata* in 'Abd al-Raḥmān's hand. He asked it to be softened by chewing which I did, and handed it over to the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn Abi Bakr related to me on the authority of Ibn Abi Mulaykah, he on the authority of al-Qāsim Ibn Muḥammad; he said: I heard him saying: I heard 'Āyishah saying: It was the blessing of Allāh on me and His favour to me that the Apostle of Allāh, may Allāh bless him, died in my apartment, on the day of my turn, between my lung and throat, and my saliva was mixed with his saliva at the time of his death. Al-Qāsim said: We understood what you said but how your saliva was mixed with his. She said: 'Abd al-Raḥmān Ibn Umm Rūmān, my brother came to the Prophet, may Allāh bless him, to see him, and in his hand there was a green tooth-stick of the *caparis sodata*. The Apostle of Allāh, may Allāh bless him, was very fond of using the tooth-stick. I saw [P. 31] the Apostle of Allāh, may Allāh bless him, glancing it. Then I said: O 'Abd al-Raḥmān break the tooth-stick. He passed it on to me, I chewed it and then put it into the mouth of the Apostle of Allāh, may Allāh bless him, who cleansed his teeth with it. In this way my saliva was mixed with his saliva.

ACCOUNT OF THE MEDICINE WHICH WAS ADMINIS-
 TERED THROUGH THE CORNER OF THE MOUTH
 OF THE APOSTLE OF ALLĀH, MAY ALLĀH
 BLESS HIM, IN HIS ILLNESS.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said): Abu Yūnus al-Quṣṣayrī *i. e.*, Ḥātim Ibn Abi Ṣaghīrah related to me; (he said): 'Amr Ibn Dinār related to me: Verily the Apostle of Allāh, may Allāh bless him, fell ill and he fainted. Then he regained consciousness while his wives were administering medicine through the corner of his mouth. Thereupon he said: What! you have administered medicine to me through the corner of my mouth and I am fasting, probably Asma Bint 'Umays

asked you to do it. Did she apprehend that I was suffering from pleurisy? Allāh will not let me suffer from pleurisy. There should not remain in the house any one except my uncle 'Abbās to whom medicine is not administered through the corner of the mouth. Then the women rushed to administer the medicine through the corner of the mouth of one another.

Muḥammad Ibn al-Ṣabbāh informed us; (he said): 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authority of Hishām *i. e.*, Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, (some times) suffered from pain in the waist which troubled him much. Once he suffered from its attack and the Apostle of Allāh, may Allāh bless him, fainted till we thought he had expired on the bed. Then we administered medicine through the corner of his mouth. When he regained consciousness he came to know that we had administered medicine through the corner of his mouth. Thereupon he said: You thought that Allāh had made me suffer from pleurisy while Allāh will not let me suffer from it. By Allāh! there should not remain a person in the house to whom medicine is not administered through the corner of the mouth except my uncle 'Abbās. When some of his wives said that she was fasting, they said: We will not exempt you since the Apostle of Allāh, may Allāh bless him, has said that none in the house should be left without medicine being administered through the corner of the mouth. Then we administered medicine through the corner of her mouth although she was fasting.

Muḥammad Ibn 'Umar informed us; (he said): Sa'īd Ibn 'Abd Allāh Ibn Abi al-Abyaḍ related to me on the authority of al-Maqburi, he on the authority of 'Abd Allāh Ibn Rāfi', he on the authority of Umm Salamah; she said: The illness of the Apostle of Allāh, may Allāh bless him, commenced in the apartment of Maymūnah. Whenever he felt relief, he came out to lead the people in prayers. But whenever he felt it was severe, he asked others to offer prayers. We feared it to be pleurisy

and the attack was very severe, so we administered medicine through the corner of his mouth. The Prophet, may Allāh bless him, felt the bitterness (*خشونة*) of the medicine and regained consciousness, he said: What have you done to me? We said: We have administered medicine through the corner of your mouth. He asked: What were its ingredients? We replied: *Aloes-wood, memycylon tinctorium* (or turmeric) and a few drops of olive-oil. He asked: Who induced you to do it? They said: Asma Bint 'Umays. He said: This is the system of medicine which is developed in the land of Abyssinia. There should remain none in the house except the uncle of the Apostle of Allāh *i. e.*, al-'Abbās, to whom the medicine is not administered through the corner of the mouth. Then he said: What disease you feared was in me? They replied: [P. 32] Pleurisy. He said: Allāh will not make me suffer from it.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Ja'far related to me on the authority of 'Uḥmān Ibn Muḥammad al-Aḫnāsī; he said: Umm Bishr Ibn al-Bara came to the Prophet, may Allāh bless him, during his illness and said: O Apostle of Allāh! I never saw fever like it in any one. The Prophet, may Allāh bless him, said to her: Our trial is double and so our reward is double. What do the people say about it? She said: They say: It is pleurisy. Thereupon the Apostle of Allāh, may Allāh bless him, said: Allāh will not like to make His Apostle, suffer from it because it indicates the possession of Satan, but (my disease is the result of) the morsel that I had taken along your son. It has cut my jugular vein.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Ḥamid Ibn 'Imrān Ibn Abi Anas related to me on the authority of his father, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: When the Apostle of Allāh, may Allāh bless him, was suffering from pain, they administered medicine through the corner of his mouth. He asked: Who ordered you to do this? Did you fear of pleurisy with which Allāh will not make me suffer. Asma Bint 'Umays

induced you (to administer this medicine); and she had brought it from Abyssinia. There should not remain in the house any one except my uncle al-'Abbās, to whom medicine is not administered through the corner of the mouth. He (Ibn 'Abbās) said: They began to administer medicine to one another.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām; he said: Umm Salamah and 'Asma Bint 'Umays were the persons who administered medicine through the corner of his mouth. He (Abu Bakr) said: Medicine was administered to Maymūnah that day although she was keeping fast, because of the oath of the Prophet, may Allāh bless him, and as if it was a punishment to them.

ACCOUNT OF THE DISTRIBUTION OF DĪNĀRS BY THE
APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM,
DURING HIS ILLNESS AS A RESULT OF WHICH
HE DIED.

Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Ismā'il Ibn 'Abd al-Malik informed us; (he said): Ibn Abi Mulaykah informed us; (he said): 'Āyishah related to me; she said: The Apostle of Allāh, may Allāh bless him, had received some dīnārs. These he distributed except six which he handed over to one of his wives. Then he could not sleep and inquired about those six dīnārs. They said: You have handed them over to so and so. He said: Bring them to me. Then he distributed five of them among the five houses of Anṣārs. For the remaining one he said: Give it in charity. He slept after saying: Now I am in peace.

'Abd Allāh Ibn Maslamah Ibn Qa'nab al-Ḥārithi informed us; (he said): 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Amr Ibn Abi 'Amr, he on the authority of al-Muttalib

When it was morning I said to him : O Apostle of Allāh ! in the early night I observed you standing and sitting and not going to sleep. Then you went out leaving me and after a short while you came back and I heard you snoring. He said : Yes ! Eight dirhams were brought to the Apostle of Allāh after the evening had set in. What will be the opinion of the Apostle of Allāh (about his Lord) if he meets Allāh and they were with him.

Sa'id Ibn Manṣūr informed us ; (he said) : Ya'qūb Ibn 'Abd al-Raḥmān informed us on the authority of Abu Ḥāzim, he on the authority of Sahl Ibn Sa'd ; he said : There were seven *dinārs* with the Apostle of Allāh, may Allāh bless him, which he had entrusted to 'Āyishah. When he fell ill, he said : O 'Āyishah ! send the gold to 'Ali, then the Apostle of Allāh, may Allāh bless him, fainted, and 'Āyishah became busy (nursing) him. He repeated it three times and every time he fainted and 'Āyishah remained busy. Ultimately she sent gold coins to 'Ali who gave them in charity. Then came the evening of Monday preceding the death of the Apostle of Allāh, may Allāh bless him. 'Āyishah sent her lamp to one of the wives of the Prophet and said : Pour a little melted butter in it, because the Apostle of Allāh, is in grip of death (agony) since evening.

ACCOUNT OF THE CHURCH ABOUT WHICH THE WIVES
OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS
HIM, TALKED TO HIM DURING HIS ILLNESS
AND WHAT THE APOSTLE OF ALLĀH, MAY
ALLĀH BLESS HIM, SAID ABOUT IT.

'Abd Allāh Ibn Numayr informed us ; (he said) : Hishām Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Āyishah : Verily, the wives of the Apostle of Allāh, may Allāh bless him, were talking about a church in Abyssinia, called Mary. They talked of its beauty and its paintings. Umm

Salamah and Umm Ḥabibah had been to the land of Abyssinia. The Apostle of Allāh, may Allāh bless him, said : They are the people, who erect a place of worship by the grave of a pious person when he passes away and paint such pictures. These are the worst of mankind near Allāh.

Ya'qub Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb ; (he said) : 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah related to me : Verily, 'Āyishah and 'Abd Allāh Ibn 'Abbās said : When the Apostle of Allāh, may Allāh bless him, fell ill, he covered his face with a kerchief. As he felt suffocation, he removed it from his face and said : It is so. May Allāh's curse be on the Jews and the Christians who converted the graves of their prophets into places of worship. He wanted to warn them (Muslims) against what they (Jews and Christians) had done.

'Abd Allāh Ibn Ja'far al-Raqqi informed us on the authority of 'Ubayd Allāh Ibn 'Amr, he on the authority of Zayd Ibn Abi [P. 35] Unaysah, he on the authority of 'Amr Ibn Murrah, he on the authority of 'Abd Allāh Ibn al-Hārith ; (he said) : Jundub informed us : Verily he heard the Apostle of Allāh, may Allāh bless him, saying five days before his death : Beware ! Those who were before you, converted the graves of their prophets and pious persons into places of worship, so do not convert graves into places of worship. Verily, I forbid you from doing this.

'Abd Allāh Ibn Numayr informed us ; (he said) : Muḥammad Ibn Ishāq informed us on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah : Verily, the last of directions given by the Apostle of Allāh, may Allāh bless him, was : May Allāh destroy the Jews, who converted the graves of their prophets into places of worship.

Yazid Ibn Hārūn informed us ; (he said) : Yaḥya Ibn Sa'id informed us on the authority of Ismā'il Ibn Abi Ḥakīm, he on the authority of 'Umar Ibn 'Abd al-'Azīz ; (second chain) Ma'an

Ibn 'Īsa informed us; (he said); Mālik Ibn Anas informed us on the authority of Ismā'il Ibn Abi Ḥakīm that he heard 'Umar Ibn 'Abd al-'Aziz saying: Verily, during his illness, as a result of which he died, the Apostle of Allāh, may Allāh bless him, said: May Allāh destroy the Jews and Christians who converted the graves of their prophets into places of worship and two faiths (دين) will not remain in the land of Arabia.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us on the authority of Zayd Ibn Aslam, he on the authority of 'Aṭa Ibn Yasār: Verily, the Apostle of Allāh, may Allāh bless him, said: O Allāh! do not let my grave be an idol which is worshipped. Allāh was extremely displeased with the people who converted the graves of their prophets into places of worship.

Muslim Ibn Ibrāhīm and Abu Hishām al-Makhzūmi informed us; they said: Abu 'Awānah informed us on the authority of Hilāl Ibn Abi Ḥumayd al-Wazzān, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, said in his illness after which he did not recover (لم يبرأ): May Allāh damn the Jews and the Christians, verily, they made the graves of their prophets their places of worship. If there had not been this prohibition, people would have not only visited his grave but, he apprehended, they would have made it a place of worship.

'Abd al-Wahhāb Ibn 'Aṭa informed us; he said: 'Awf informed us on the authority of Abu al-Ḥasan; he said: They (Companions) consulted among themselves about burying him, may Allāh bless him, in the Mosque, but 'Āyishah said: Verily, the Apostle of Allāh, may Allāh bless him, said while placing his head in my laps: May Allāh kill the nations who made the graves of their prophets their places of worship, and therefore their opinion was unanimous about burying him where he breathed his last in the apartment of 'Āyishah.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Abu Bakr Ibn 'Ayyāsh informed us on the authority of Abu al-

Muhallab, he on the authority of 'Ubayd Allāh Ibn Zahr, he on the authority of 'Ali Ibn Yazīd, he on the authority of al-Qāsim, he on the authority of Abu Umāmah, he on the authority of Ka'b Ibn Mālik; he said: Verily, the time of my last meeting with your Prophet, may Allāh bless him, was five days before his death, when I heard him saying: Verily, those who were before you, made houses into grave-yards. Beware! I have forbidden you of the same. Beware! I have conveyed this to you. O Allāh! bear witness, O Allāh! bear witness.

'Ubayd Allāh Ibn Māsa informed us on the authority of Shāybān, he on the authority of al-A'mash, he on the authority of Jāmi' Ibn Shaddād, he on the authority of Kulthūm, he on the authority of Usāmah Ibn Zayd; he said: We went to see the Apostle of Allāh, [P. 36] may Allāh bless him, while he was ill. We found him standing and covering his face with a sheet from Aden. Then he uncovered his face and said: May Allāh damn the Jews who forbid (the eating) of fat and consume its price.

'Ali Ibn 'Abd Allāh Ibn Ja'far informed us; he said: Sufyān *i. e.*, Ibn 'Uyaynah informed us; (he said): Ḥamzah Ibn Mughīrah informed us on the authority of Suhayl Ibn Abi Šāliḥ, he on the authority of his father, he on the authority of Abu Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: O Allāh! do not make my grave an idol. May Allāh damn the nation which made the graves of its prophets their places of worship.

ACCOUNT OF THE DOCUMENT (الكتاب) WHICH THE
 APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM,
 WANTED TO DICTATE (يكتبه) FOR HIS PEOPLE
 DURING HIS ILLNESS AS A RESULT OF
 WHICH HE DIED.

Yaḥyā Ibn Ḥammād informed us; (he said): Abu 'Awānah informed us on the authority of Sulaymān *i. e.*, al-A'mash, he on

the authority of 'Abd Allāh Ibn 'Abd Allāh, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: The Prophet, may Allāh bless him, fell ill on Thursday. Thereupon he, *i.e.*, Ibn 'Abbās began to weep and say: Woe be to this Thursday! What a Thursday. The illness of the Prophet, may Allāh bless him, became severe; he said: Bring an ink-pot and something (*شئ*)¹ to write on. I shall have a document written² and you will never be misguided. He (Ibn 'Abbās) said: Some one, from among those who were present, said: Verily, the Prophet of Allāh is departing from us. He (Ibn 'Abbās) said: Then it was said to him: Should we not bring what you have asked for? He said: After this? He (Ibn 'Abbās) said: Then he did not ask for it.

Sufyān Ibn 'Uyaynah informed us on the authority of Sulaymān Ibn Abī Muslim, maternal uncle of Ibn Najīḥ, he heard Sa'id Ibn Jubayr (saying), he said: Ibn 'Abbās said: Woe be to this Thursday: What a Thursday! He (Ibn 'Abbās) said: The illness of the Apostle of Allāh, may Allāh bless him, became severe that day. Then he said: Bring me an ink-pot and something to write on, I shall write a document for you and you will never be misguided after that. They began to differ among themselves (*تتازعوا*) and there should be no quarrelling before a prophet. They said: What is his condition? If he said it in delirium,³ inquire from him. They went to him and repeated it. Thereupon he said: Leave me. I am better in the condition in which I am than to the condition to which you call me. I enjoin on you three things. He said: Turn out the polytheists from the Island (*جزيرة*) of Arabia and make provision for the deputations as I make. He kept quiet about the third. I do not know (remember) if he told about it and I forgot it or he kept quiet intentionally.

1 Means paper or papyrus or any material used for writing.

2 Literal translation is "I shall write for you."

3 In the Urdu translation it has been rendered as departure but most of the writers have translated it as delirium. See for instance *Madārij al-Nubuwwah* Vol, 11 p. 542. *Shibli, Strar*, Vol. II p. 175.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said): Qurrah Ibn Khālid related to me; (he said): Abu al-Zubayr informed us; (he said): Jābir Ibn 'Abd Allāh al-Anṣārī informed us; he said: When the Apostle of Allāh, may Allāh bless him, suffered from illness as a result of which he passed away, he said: Bring some thing for writing a document for the followers (المتبعين) so that they will not deviate nor be misguided. He (Jābir) said: There was noise and conversation in the house. 'Umar Ibn al-Khaṭṭāb spoke to him (Prophet). He (Jābir) said: Then the Prophet, may Allāh bless him, abandoned it (the idea of dictating).

Ḥafṣ Ibn 'Umar al-Ḥawḍī informed us; (he said): 'Umar Ibn al-Faḍl al-'Abdī informed us on the authority of Nu'aym Ibn [P. 37] Yazīd; (he said): 'Ali Ibn Abi Ṭālib informed us: Verily, when the condition of the Apostle of Allāh, may Allāh bless him, grew severe he said: O 'Ali! bring me a leaf, on which I shall write something (to guide) my people who will not be misguided after me. He ('Ali) said: I feared he would breathe his last before I came back. So I said to him: I shall retain better in memory than the leaf. He ('Ali) said: His head was between my fore-arm and upper-arm and he began to give (instructions) and enjoined upon us the performance of prayers the payment of *zakāt* and kind treatment of what your right hands possess (i.e., slaves). ('Ali) said: He was in this condition when he breathed his last. He had ordered to bear witness that there was no god but Allāh and that Muḥammad was His servant and Apostle; then he breathed his last. He who bears witness to them, the hell fire is prohibited from consuming him,

Ḥajjāj Ibn Nuṣayr informed us; (he said): Mālik Ibn Mighwal informed us; he said: I heard Ṭalḥah Ibn Muṣarrif relating on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: Woe be to Thursday! which Thursday! He (Sa'id) said: I am visualising tears of Ibn 'Abbās flowing on his cheek like a string of pearls. He (Ibn 'Abbās) said: The Apostle of Allāh may Allāh bless him, said: Bring me a shoulder-bone

and an ink-pot so that I may write a document after which you will never be misguided. He (Ibn 'Abbās) said : They (Companions) said : The Apostle of Allāh, may Allāh bless him, is in delirium or is departing from us (according to some translators).

Muḥammad Ibn 'Umar informed us ; (he said) : Hishām Ibn Sa'd related to me on the authority of Zayd Ibn Aslam, he on the authority of his father, he on the authority of 'Umar Ibn al-Khaṭṭāb ; he said : We were with the Prophet, may Allāh bless him, and there was a screen between the women and between us. The Apostle of Allāh, may Allāh bless him, said : Wash me with seven water-skins and bring some thing to write upon and an ink-pot, I shall write a document for you and you will never be misguided till eternity. The women said : Bring to the Apostle of Allāh, may Allāh bless him, what he wants. 'Umar said ; I said to them : Keep quiet. You are his companions when he is ill and you shed tears, and when he is healthy you hold him by his neck. Thereupon the Apostle of Allāh, may Allāh bless him, said : They are better than you,

Muḥammad Ibn 'Umar informed us ; (he said) : Ibrāhīm Ibn Yazīd related to me on the authority of Abu 'al-Zubayr, he on the authority of Jābir ; he said : The Prophet, may Allāh bless him, asked for something to write upon at the time of his death to write a document for his followers so that they may not deviate from the right path nor may be misguided. Thereupon, they made noise near him and the Prophet, may Allāh bless him, abandoned it (the idea of writing).

Muḥammad Ibn 'Umar informed us ; (he said) : Usāmah Ibn Zayd al-Laythī and Ma'mar Ibn Rāshid related to me on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās ; he said : When the Apostle of Allāh, may Allāh bless him, was on the point of death, there were some people in the house among whom was 'Umar Ibn al-Khaṭṭāb ; the Apostle of Allāh, may Allāh bless him, said : Come on. I shall write a document for you after which you will not be misguided. Thereupon 'Umar said :

Verily the Apostle of Allāh is suffering from a severe pain and you have with you the *Qur'ān*; the Book of Allāh is sufficient for us. The people in the house began to differ and argue. Some of them said: Take it to him so that the Apostle of Allāh, may Allāh bless him, may write (a document) for you, and there were others who said what 'Umar had said. When the noise and confusion increased and they disturbed the Apostle of Allāh, may Allāh bless him, he said: Get away from me. Continuing 'Ubayd Allāh Ibn 'Abd Allāh said: Ibn 'Abbās used to say: Woe be to the calamity! their differences stood between the Apostle of Allāh, may Allāh bless him, and his writing (a document) for them.

[P. 38] Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Ismā'il Ibn Abi Ḥabībah related to me on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās: Verily the Prophet, may Allāh bless him, said in his last illness: Bring me an ink-pot and something to write on so that I write for you a document after which you will never be misguided till eternity. 'Umar Ibn al-Khaṭṭāb said: Who will have such and such cities of Rome? Verily, the Apostle of Allāh will not die unless we conquer them. If he dies, we will wait for him as the Israelites waited for Moses. Thereupon Zaynab, the wife of the Prophet, may Allāh bless him, said: Why do you not listen to the words of the Prophet, may Allāh bless him, he is preparing a mandate for you. They made noise and he said: Get away. When they had left (قاموا) the Prophet, May Allāh bless him, breathed his last at his place.¹

1 This *Ḥadīth* has given rise to a controversy, particularly with reference to 'Umar's action and stopping the people from bringing any thing for the writing of a document or mandate by the Prophet, may Allāh bless him, immediately before his death. The *Shi'ahs* hold the view that the Prophet may Allāh bless him, wanted to dictate a will in favour of the succession of 'Ali while most of the other scholars think that 'Umar was right because the Prophet, may Allāh bless him, was having delirious fits on account of his severe illness, it appears that there was considerable wisdom and strength in view taken by 'Umar, who rightly pointed out that the *Dīn* (message of Allāh) had been completed and this was confirmed by the *Qur'ānic* revelation.

ACCOUNT OF WHAT AL-'ABBĀS IBN 'ABD AL-MUṬṬALIB SAID TO 'ALĪ IBN ABI ṬĀLIB DURING THE (LAST) ILLNESS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; (he said): Verily Ibn 'Abbās informed him: Verily, 'Alī Ibn Abi Ṭālib came out from near the Apostle of Allāh, may Allāh bless him, during his illness as a result of which he passed away. The people asked him: O Abu Ḥasan! How did the Apostle of Allāh, may Allāh bless him, fare this morning? He replied: By the grace of Allāh he fared well. Ibn 'Abbās said: Al-'Abbās Ibn 'Abd al-Muṭṭalib held him by his hand and said: Do you not see that after three days you will be the slave of the stick. By Allāh! I feel that the Apostle of Allāh, may Allāh bless him, will die of this pain. I know the (condition of the) faces of the children of 'Abd al-Muṭṭalib at their death, and all those signs are present. So accompany us to the Apostle of Allāh, may Allāh bless him, and ask him: Who will have the authority (امر) after him? If it will be with us, we will know of it, and if it will be with others, we will discuss it with him, and he will confer it on us. Thereupon 'Alī said: By Allāh! If we ask the Apostle of Allāh about it and he denies it to us then people will never entrust it to us. By Allāh! We will never ask him.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Zubayr informed us; (he said): Ismā'il Ibn Abi Khālid informed us on the authority of 'Āmir al-Sha'bi; he said: During his illness as a result of which he died, meaning the Prophet, may Allāh bless him, a person said to 'Alī: I recognise the signs of the death coming to him, so come with us to him and let us ask him who will succeed him (يستخلف). If there be a successor amidst us, so far so good, otherwise he will bequeath it (اوصى) on us so that we may remember him. Thereupon 'Alī said to him what he liked. When the Prophet, may Allāh bless him, breathed

his last, he said to 'Ali: Stretch your hand and I will offer *bay'ah* to you and then people will also offer *bay'ah* to you. The latter, however, held back his hand.

Muḥammad Ibn 'Umar informed us; (he said): 'Umar Ibn 'Uqbah al-Layḥi informed us on the authority of Shu''bah, the enfranchised slave of Ibn 'Abbās, he on the authority of Ibn 'Abbās; he said: [P. 39] Al-Abbās Ibn 'Abd al-Muṭṭalib sent for descendants of 'Abd al Muṭṭalib and collected them near him. He (Ibn 'Abbās) said: 'Ali was in his house and there was none besides them with him. Then al-'Abbās said to 'Ali: O my brother's son! An idea has occurred to me but I did not like to give it a practical shape without consulting you. Thereupon 'Ali asked: What is that? He said: Let us go to the Prophet, may Allāh bless him, and ask him: Who will have the authority after him? If it will be with us, we will not surrender it to any one as long as a person of us lives on the earth. And if it be with others we will never seek it. On this 'Ali said: O uncle! Will this authority go to any one except you, or is there any one who will dispute for it with you? He (Ibn 'Abbās) said: Then they dispersed and did not go to the Prophet, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; (he said): Hishām Ibn Sa'd related to me on the authority of Zayd Ibn Aslam. he said: Al-'Abbās came to the Prophet, may Allāh bless him, during his illness as a result of which he died. Then 'Ali Ibn Abi Ṭālib asked him: What do you want? Al-'Abbās said: I want to ask the Apostle of Allāh, may Allāh bless him, to nominate a Caliph from among us. Thereupon 'Ali said: Do not do it. He (al-'Abbās) asked: Why? He ('Ali) said: I fear if he says no, and we try to get it from the people they will reject our demand on the plea that the Apostle of Allāh, may Allāh bless him, had refused to give it to us.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh, the son of al-Zuhri's brother, informed us; (he said): I heard 'Abd Allāh Ibn Ḥasan relating to my uncle al-Zuhri,

saying: Fāṭimah Bint Ḥusayn related to me; she said: When the Apostle of Allāh, may Allāh bless him, died, al-'Abbās said: O 'Ali! rise I and all those who are present here, will offer *bay'ah* to you. If once the opportunity is lost, it never returns, now the authority is in our hands. Thereupon 'Ali said: Is there any one (meaning one) who will contest our claim? Al-'Abbās said: I think so. By Allāh! there will be one. When *bay'ah* was offered to Abu Bakr they returned to the Mosque, 'Ali heard the *takbīr* (Allāh is great). He asked: What is this? Al-'Abbās retorted: It is what I had invited you to and you had declined. Thereupon 'Ali said: Can it be so? Al-'Abbās said: A thing like it is never refused. Then 'Umar said: When the Prophet, may Allāh bless him, had died, Abu Bakr came out from there and 'Ali, 'Abbās and al-Zubayr remained behind with him, and at that time 'Abbās had said these words.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY
ALLĀH BLESS HIM, SAID TO HIS DAUGHTER
FĀṬIMAH, DURING HIS ILLNESS, MAY
ALLĀH'S BLESSINGS AND PEACE
BE ON BOTH OF THEM.

Sulaymān Ibn Dāwūd al-Hāshimī informed us; (he said): Ibrāhīm Ibn Sa'd informed us on the authority of his father, he on the authority of 'Urwah, he on the authority of 'Āyishah; (she said): Verily, in his last illness, the Apostle of Allāh, May Allāh bless him, called his daughter Fāṭimah, and secretly told her something; and she wept. Then he called her again and secretly spoke to her about something and she laughed. She ('Āyishah) said: I asked her [P. 40] about it. She replied: The Apostle of Allāh, may Allāh bless him, had communicated to me that he would die of that illness, so I wept. Then he communicated to me that I would be the first of his family to join him, so I laughed.

Abu Nu'aym al-Faql Ibn Dukayn informed us; (he said): Zakariya Ibn Zā'idah informed us on the authority of Firās Ibn Yaḥya, he on the authority of 'Āmir al-Sha'bi, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: I was sitting by the side of the Apostle of Allāh, may Allāh bless him, when Fāṭimah came walking just like the Apostle of Allāh, may Allāh bless him. He said: God bless you! (بَارِكْ) My daughter! He seated her to his right side or to his left. Then he secretly communicated something to her, and she wept. Then he again secretly communicated something to her and she laughed. She ('Āyishah) said: I said to her: I never saw any one laughing so soon after weeping in this way. The Apostle of Allāh, may Allāh bless him, chose you to confide some secret to you and you wept. I said: What secret did the Apostle of Allāh, may Allāh bless him, confide to you? She replied: I shall not divulge his secret. After he had breathed his last, I asked her about it and she said: He said: Verily, Gabriel used to come to me once every year to repeat the *Qur'ān* but this year he came to repeat it twice. I think it signifies nothing otherwise but (an indication that) my death is close; and what a good predecessor I am for you. He continued: You will be the first member of my family to join me. She (Fāṭimah) said: Thereupon I wept. Then he said: Will you not be pleased to be the chief (رَأِيسَة) of the women of this nation or women of the world? She (Fāṭimah) said: Thereupon I laughed.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Ya'qūb related to me on the authority of Hāshim Ibn Hāshim, he on the authority of 'Abd Allāh Ibn Wahb Ibn Zam'ah, he on the authority of Umm Salamah, the wife of the Prophet, may Allāh bless him, she said: When the moment of the death of the Apostle of Allāh, may Allāh bless him, was approaching, he called Fāṭimah and secretly conversed (تَكَلَّمَ) with her, and she wept. Then he secretly conversed with her and she laughed. I did not ask her about it till the Apostle of Allāh, may Allāh bless him, had died. After that I asked Fāṭimah about her

weeping and laughing. She replied: He, may Allāh bless him, informed me that he was about to die. Then he informed me that I would be the chief of the women of paradise next to Maryam Bint 'Imrān, and so I laughed.

Muḥammad Ibn 'Umar informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of 'Amr Ibn Dīnār, he on the authority of Ibn Ja'far; he said: I never saw Fāṭimah, may peace be on her, laughing after (the death of) the Apostle of Allāh, may Allāh bless him, except that only the end of her mouth opened.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, SAID IN HIS ILLNESS TO USĀMAH, MAY ALLĀH SHOW HIM MERCY.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Urwah Ibn al-Zubayr; he said: The Apostle of Allāh, may Allāh bless him, despatched Usāmah ordering him to march with the horsemen to al-Balqa where his father and Ja'far were slain. Usāmah and his companions began to make preparations and the camp was set up at al-Jurf. The Apostle of Allāh, may Allāh bless him, fell ill. When he had some [P. 41] relief, he came out with a bandage on his head and said thrice: O people! let the army of Usāmah go. After that the Prophet, may Allāh bless him, entered the house and his condition grew serious. Then the Apostle of Allāh, may Allāh bless him, passed away.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Yazīd Ibn Qusayṭ related to me on the authority of his father, he on the authority of Muḥammad Ibn Usāmah Ibn Zayd, he on the authority of his father; he said: The talk of the people, about Usāmah Ibn Zayd's appointment as commander over the

Muhājirs and Anṣārs, reached the Prophet, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, came out, ascended the pulpit and glorified Allāh, and praised Him. Then he said : O people ! let the army of Usāmah go. By my life ! you are talking about his leadership (الامارة), you had talked about his father's leadership in the past, and verily, he deserves to be commander, and his father also deserved it. He (Usāmah) said : The army of Usāmah started the march and encamped at al-Jurf where the people assembled. Then they started (*i. e.*, were about to start). In the meantime, the condition of the Apostle of Allāh, may Allāh bless him, grew serious. Usāmah and the people deferred their departure waiting to see what Allāh had destined about the Apostle of Allāh, may Allāh bless him. Usāmah said : When the condition (of the Prophet) grew serious, I returned from my camp and the people also came with me. The Apostle of Allāh, may Allāh bless him, fainted and could not speak, but he raised his hand towards the heaven and then put it on me from which I concluded that he was praying for me.

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijli related to us ; (he said) : Al-'Umari informed us on the authority of Nāfi', he on the authority of Ibn 'Umar; (he said) : Verily, the Prophet, may Allāh bless him, despatched a sariyyah¹ including Abu Bakr and 'Umar and appointed Usāmah Ibn Zayd its commander. The people criticised (his appointment) because of his young age. The news reached the Apostle of Allāh, may Allāh bless him, who ascended the pulpit, glorified Allāh and praised Him, and said : People criticise the appointment of Usāmah as commander and they had previously criticised the appointment of his father. Verily, they are the most deserving, and that he is the dearest among the people to me. Behold ! I enjoin on you to treat Usāmah well.

¹ Lit. a small force of soldiers less than 300 persons. In Maghāzi Literature it is used for expeditions in which the Prophet did not participate in distinction to *Ghazwah* which was used for a campaign or incursion in which the Prophet took part.

Abu Bakr Ibn 'Abd Allāh Ibn Uways and Khālid Ibn Makhlad informed us; they said: Sulaymān Ibn Bilāl informed us; (second chain) 'Abd Allāh Ibn Maslamah Ibn Qa'nab al-Hārithi informed us; (he said): 'Abd al-'Aziz Ibn Muslim informed us; (third chain) Ma'an Ibn 'Isā informed us; (he said): Mālik Ibn Anas informed us on the authority of 'Abd Allāh Ibn Dīnār, he on the authority of 'Abd Allāh Ibn 'Umar; he said: The Prophet, may Allāh bless him, despatched (بعث) an army and appointed Usāmah Ibn Zayd as its commander. Some people criticised his appointment as commander. Thereupon the Apostle of Allāh, may Allāh bless him, said: Now you are criticising his appointment and previously you had criticised his father's appointment. By Allāh! he (Zayd) was the fittest person for the post, and the dearest of the people to me, and after him, he (Usāmah) is the dearest among the people to me.

'Affān Ibn Muslim informed us; (he said): Wuhayb informed us; (second chain) al-Mu'alla Ibn Asad informed us; he said: 'Abd al-'Aziz Ibn al-Mukhtār informed us; all of them on the authority of Musā Ibn 'Uqbah; (he said): Sālim Ibn 'Abd Allāh related to me on the authority of his father that he had heard him relating about the Apostle of Allāh, may Allāh bless him, when he had appointed Usāmah Ibn Zayd as commander; and the news reached him (Prophet) that [P. 42] the people found fault with Usāmah and criticised his appointment to the command. The Apostle of Allāh, may Allāh bless him, stood among the people and said as Sālim related to me: Beware! You are finding fault with Usāmah and criticising his appointment to the command. You did the same with his father earlier. By Allāh! he was the fittest person to command and the dearest of the people to me; and now after him, his son is the dearest of the people to me. Treat him well. Verily, he is one of the best men amongst you, Sālim said: I never heard 'Abd Allāh relating this tradition without excepting Fātimah.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, SAID, DURING HIS LAST ILLNESS, ABOUT THE ANŞĀRS, MAY ALLĀH SHOW THEM MERCY.

Muḥammad Ibn 'Umar informed us; (he said) : Maslamah Ibn 'Abd Allāh Ibn 'Urwah informed us on the authority of Abu al-Aswad, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said : The Apostle of Allāh, may Allāh bless him, asked us to pour water (on his body) from seven water-skins drawn from seven wells; and we did accordingly. When he had taken this bath, he felt relief. Then he led the people in prayers. He delivered a sermon and asked forgiveness for the martyrs of Uḥud and prayed for them. Then he gave instructions about the Anşārs and said : O Muḥājirs ! Your number will grow, but that of the Anşārs will not grow. They are the people to whom I gave my trust and with whom I sought asylum, so honour them who are nobles among them and excuse those who err.

Muḥammad Ibn 'Umar informed us; (he said) : Ma'mar and Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Abd Allāh Ibn Ka'b, he on the authority of some Companion of the Prophet, may Allāh bless him : Verily, the Apostle of Allāh, may Allāh bless him, came out with a bandage on his head and said : O Muḥājirs ! Your number will grow but that of the Anşārs will not grow. Verily, the Anşārs are those to whom I gave my trust and with whom I sought asylum. So honour the nobles among them and be good to those who are good among them.

Muḥammad Ibn 'Umar informed us; (he said) : 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to me on the authority of 'Āsim Ibn 'Umar Ibn Qatādah, he on the authority of Maḥmūd Ibn Labīd, he on the authority of Abu Sa'id al-Khudri; he said : The Apostle of Allāh, may Allāh bless him, came out and the people had assembled to get information about him. He came out walking swiftly, with the two edges of his sheet on his

shoulders, and his head bandaged with a white piece of cloth. He ascended the pulpit and the people rushed towards him till the Mosque was full to capacity. He (al-Khudri) said: The Apostle of Allāh, may Allāh bless him, recited *tashahhud* (to bear witness that Allāh is one and Muḥammad is His Apostle). Having finished it, he said: O people! Verily, the Anṣārs are those to whom I gave my trust and they provided me with asylum. So, for my sake accept the good ones among them and ignore the defaulters.

Yazīd Ibn Hārūn informed us; [P. 43] (he said): Yaḥya Ibn Sa'id informed us that al-Nu'mān Ibn Murrah informed him, that it had reached him: Verily, the Apostle of Allāh may Allāh bless him, said in his illness as a result of which he died: Every prophet leaves behind some legacy or property; the Anṣārs are my legacy or property. Verily, the people increase or decrease so accept the good among them and excuse those who err.

Ishāq Ibn Yūsuf al-Azraq informed us; (he said): Zakariya Ibn Abi Zā'idah informed us on the authority of 'Aṭīyyah al-'Awfi, he on the authority of Abu Sa'id al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, said: Verily, the Anṣārs provided asylum and refuge for me and the members of my family. So accept the good among them and excuse those who err.

'Ubayd Allāh Ibn Mūsa al-'Absi informed us; (he said): Ibn Abi Awfa informed us on the authority of 'Aṭīyyah al-'Awfi, he on the authority of Abu Sa'id al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, said: Verily, the Anṣārs are those to whom I gave my trust and with whom I and members of my family sought protection, so accept the good ones among them and excuse those who err.

'Ubayd Allāh Ibn Mūsa, al-Faḍl Ibn Dukayn and Abu al-Walīd Hisham al-Ṭayālisi informed us; they said: 'Abd al-Raḥmān Ibn Sulaymān Ibn al-Ghasīl informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; 'Ubayd Allāh said in his narration: The news was brought to the Prophet, may Allāh bless him, and he was told: The Anṣārs in the Mosque

—their women and men—are weeping for you. He asked : What makes them weep ? They said : They fear that you will die. Then all of them corroborated each other and said in their narration : The Apostle of Allāh, may Allāh bless him, came out, ascended the pulpit quickly, he had covered himself with a quilt, the edges of which were on his shoulders. His head was tied with a bandage. ‘Ubayd Allāh said : It was dirty. Abu Nu‘aym and Abu al-Walid said : It was greasy. Then he (Prophet) glorified Allāh and praised Him, after that he said : O men ! Verily, the people will continue increasing in number but the Anṣārs will diminish till they will be in proportion of salt in the food. So he who has their affairs in his hand should accept the good ones among them and excuse those who err. Abu al-Walid said in his narration : He (Prophet) came out in his illness, as a result of which he died, and that was his last meeting with the people ; then he breathed his last, may Allāh bless him.

Muḥammad Ibn ‘Abd Allāh al-Anṣārī informed us ; (he said) : Ḥumayd informed us on the authority of Anas ; he said : The Apostle of Allah, may Allāh bless him, came out with a bandage on his head. The Anṣārs with their children and servants received him. Thereupon he said : By Him in Whose hands is my soul, I love you. The Anṣārs have discharged their obligations and now you have to fulfil yours. So be good to good ones among them and excuse those who err.

‘Amr Ibn ‘Āṣim al-Kilābi informed us ; (he said) : Abu al-Ashhab informed us ; (he said) : al-Ḥasan informed us : Verily, the Prophet of Allāh, may Allāh bless him, said : O people of Anṣār ! you will be confronted with troubles after me. They asked : O Prophet of Allāh ! What do you command us to do ? He said : I command you to bear patiently till you meet Allāh and His Apostle.

‘Ubayd Allāh Ibn Muḥammad al-Taymi informed us ; (he said) : Ḥammād Ibn Salamah informed us on the authority of ‘Ali Ibn Zayd, [P. 44] he on the authority of Anas : Verily, Muṣ‘ab

Ibn al-Zubayr seized a chief of the Anṣārs and wanted to ill-treat him. Anas said : I said to him : I remind you of Allāh and the injunction of the Apostle of Allāh, may Allāh bless him, about the Anṣārs. He asked : What has he enjoined ? He (Anas) said : I said : He enjoined on us to treat well the good among them and to excuse those who err. He (Anas) said : He (Muṣ'ab) rolled on his bed till he fell on the floor and rolled on it, and rubbed his cheek with the floor and said : The command of the Apostle of Allāh, may Allāh bless him, is to be obeyed with pleasure,¹ so let him go, or he said : release him.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, ENJOINED DURING HIS ILLNESS AS A RESULT OF WHICH HE DIED.

Asbāṭ Ibn Muḥammad al-Quraṣhī informed us on the authority of Sulaymān al-Taymi, he on the authority of Qatādah, he on the authority of Anas Ibn Mālik ; he said : The general injunctions of the Apostle of Allāh, may Allāh bless him, when the hour of his death was approaching, were : Prayers ! and what your right hands possess (*i. e.*, slaves) ! (He continued) uttering these words till the Apostle of Allāh, may Allāh bless him, and his tongue ceased to move.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Sufyān al-Thawri, he on the authority of Sulaymān al-Taymi, he on the authority of one who heard Anas Ibn Mālik saying : The general injunctions of the Apostle of Allāh, may Allāh bless him, while death-rattles had commenced, were : Prayers and what your right hands possess (*i. e.*, slaves).

Yazīd Ibn Hārūn and 'Affān Ibn Muslim informed us ; they said : Hammām Ibn Yaḥya informed us on the authority of

¹ *lit.* على الرأس والعين. On our heads and eyes.

Qatādah, he on the authority of Abu al-Khalīl, he on the authority of Sufaynah, she on the authority of Umm Salamah ; (she said): Verily, when the Prophet, may Allāh bless him, was suffering from agony of death, he began to say : Prayers ; prayers and what your right hands possess. Yazīd said: He had begun to utter these words and his tongue had ceased to move. 'Affan said : He began to speak about it and his tongue ceased to move.

Aḥmad Ibn 'Abd Allāh Ibn Yānus informed us ; (he said) : Abu Bakr Ibn 'Ayyāsh informed us on the authority of Abu al-Muhallab, he on the authority of 'Ubayd Allāh Ibn Zaḥr, he on the authority of Abu Umāmah, he on the authority of Ka'b Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, fainted for an hour. When he had a relief he said : (Fear) Allāh ! (fear) Allāh ! in the treatment of what your right hands possess. Cover their backs (جسدها), fill their bellies and be kind to them in speaking.

Muḥammad Ibn 'Umar informed us ; (he said) : Ma'mar informed us on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah : Verily, the Apostle of Allāh, may Allāh bless him, made the last injunction that two Faiths should not exist in the land of Arabia.

Muḥammad Ibn 'Umar informed us : (he said) : Mālik Ibn Anas related to me on the authority of Ismā'il Ibn Abi Ḥakīm, he on the authority of 'Umar Ibn 'Abd al-'Aziz ; he said : The last words that the Apostle of Allāh, may Allāh bless him, uttered were : May Allāh kill the Jews and the Christians who made the graves of their prophets into places of worship. Two Faiths will not exist in the land of Arabia.

'Abd Allāh Ibn Numayr informed us ; (he said) : Muḥammad Ibn Ishāq informed us on the authority of Ṣāliḥ [P. 45] Ibn Kaysān, he on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah : Verily, the last complete speech, the Apostle of Allāh, may Allāh bless him, made was before the people of al-Ruha whom he paid money also.

He ('Ubayd Allāh) said : He began to say : If I live long enough, I shall not allow two Faiths to exist in the peninsula (جزيرة) of Arabia.

Hāshim Ibn al-Qāsim al-Kināni informed us ; (he said) : al-Mas'ūdi informed us on the authority of Hizzān Ibn Sa'id, he on the authority of 'Ali Ibn 'Abd Allāh Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, left a will to give money to al-Dāris, al-Ruhāwis and al-Dawsīs.

Abu Mu'āwiyah Muḥammad Ibn Hāzim al-Ḍarir (blind) informed us ; (he said) : al-A'mash informed us on the authority of Abu Sufyān, he on the authority of Jābir ; he said : I heard the Prophet, may Allāh bless him, saying three days before his death : Beware ! none of you should die but only after having a good idea (ظن) about Allāh.

Kathīr Ibn Hishām informed us ; (he said) : Ja'far Ibn Burqān informed us ; he said : A person from the residents of Makkah related to me ; he said : al-Faḍl Ibn 'Abbās entered before the Prophet, may Allāh bless him, in his illness. He said : O Faḍl ! tie this bandage round my head. He tied it. Then the Prophet, may Allāh bless him, said : Support me with your hand. He (the Makki) said : He held the hand of the Prophet, may Allāh bless him, who got up and entered the Mosque, supported by him. Then he glorified Allāh and praised Him. He said : Your rights were entrusted to me and I am a human being. If I have hurt any one's honour, here is my honour, he can have his compensation (قصاص). If I have caused physical injury, here is my body, he can take revenge from me. If I have seized any one's property, here is my property, he can have his compensation. Know that the man, who takes his compensation from me or redeems me from obligation, loves me most so when I meet my Lord after I have been redeemed ; no one of you should say : I fear the enmity and grudge of the Apostle of Allāh, because they are not in my nature and temper. If there be any one whose evil soul dominates over him, he should seek my help and I shall pray for him. Then a man stood up and said : Once a

beggar came to you and you asked me (to give him something) and I gave him three dirhams. He (Prophet) said: He speaks the truth, O Faḍl! pay him. He (Jābir) said: Then a man stood and said: O Apostle of Allāh! I am a miser, a coward and a somnolent, so pray to Allāh to remove miserliness, cowardice and somnolence from me. He prayed for him. Then a woman stood and said: I suffer from such and such, so pray to Allāh to relieve me of it. He said to her to go to the apartment of 'Āyishah. When the Apostle of Allāh, may Allāh bless him, came to the apartment of 'Āyishah, he placed his staff on her head, and prayed for her. 'Āyishah said: Then she went into prostration several times. He said: Make your prostration long because the servant (العبد) is nearest to Allāh when he is in prostration before Him. 'Āyishah said: By Allāh! she did not leave me till I had not recognized the signs of the acceptance of the invocation of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of Yaḥya Ibn Sa'id, he on the authority of [P. 46] al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah: Verily, the Apostle of Allāh, may Allāh bless him, said in his illness as a result of which he died; O people! do not hold me responsible for any thing. I only declare lawful what Allāh made lawful and declare unlawful what Allāh made unlawful.

Muḥammad Ibn 'Umar informed us; (he said): Sulaymān Ibn Bilāl and 'Āṣim Ibn 'Umar related to me on the authority of Yaḥya Ibn Sa'id, he on the authority of Ibn Abi Mulaykah, he on the authority of 'Ubayd Ibn 'Umayr; he said: The Apostle of Allāh, may Allāh bless him, said in his illness as a result of which he died: O people! by Allāh! you should not hold me responsible for any thing. I do not declare any thing lawful except what Allāh makes lawful; and I do not declare any thing unlawful except what Allāh makes unlawful. O Fāṭimah, the daughter of the Apostle of Allāh! O Ṣafiyyah, the aunt of the Apostle of Allāh! do deeds for what is with Allāh, because I

(*i.e.*, my relationship) shall not be sufficient for you with Allāh.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Sa'id Ibn al-Musayyib; he said: The Apostle of Allāh, may Allāh bless him, said: O children of 'Abd Manāf! I shall not be sufficient for you before Allāh. O 'Abbās Ibn 'Abd al-Muṭṭalib! I shall not be sufficient for you before Allāh. O Fāṭimah Bint Muḥammad! I shall not be sufficient for you before Allāh. Ask me what you like (in this world but in the next world your actions alone will benefit you).

Muḥammad Ibn 'Umar informed me; (he said): 'Abd Allāh Ibn Ja'far informed us on the authority of Ibn Abi 'Awn, he on the authority of Ibn Mas'ūd; verily, he said: Our Prophet and our friend had made announcement of his death one month before it, may my father, my mother and my soul be sacrificed for him. When the (time of) departure came near, he gathered us in the apartment of our mother 'Āyishah. He had suffered hardships for us. He said: I welcome you, may Allāh make you live in peace! may Allāh show you mercy! may Allāh protect you! may Allāh make you prosperous! may Allāh provide you with necessaries of life! may Allāh elevate you! may Allāh benefit you! may Allāh bless you and may Allāh guard you! I enjoin on you the fear of Allāh, I entrust you to Him and leave to His care. I warn you in regard to Allāh, verily, I am a declared warner from Him. Do not encroach upon the rights of His servants and do not create disturbances in His land against His commands. Verily, He has said to me: As for that abode of the hereafter we assign it unto those who seek not oppression (*i.e.*, domination over others) in the earth nor yet corruption. The sequel is for those who ward off (evil).¹ And He said: Is not the home of the scorners in hell?² We asked: O Apostle of Allāh: When will your death occur? He replied: The period of departure has come and now is the return to Allāh, to para-

1 *Al-Qur'ān*, XXVIII, 83.

2 *Al-Qur'ān*, XXXIX, 60.

dise, to the heavenly lote-tree, to the High Companion, to the full cup, and life of plenty and pleasure. Then we asked: O Apostle of Allāh! Who will wash your body? He replied: Members of my family, near ones, the nearest of them. Then we asked: O Apostle of Allāh! in what (cloth) should we enshroud you? He replied: If you like, (enshroud me) in these clothes, or in Egyptian cloth or in Yamanite garments. He (Ibn Mas'ūd) said: We asked: O Apostle of Allāh: Who will read your funeral prayers? Then we wept and he also wept. He said: Wait, may Allāh show you mercy and recompense you from your Prophet. When you finish washing my body and enshrouding it, place it on this bed-stead of mine at the edge of my grave in this abode of mine, then you withdraw for a while. Verily, the first to say prayer over me will be my friend and close friend Gabriel, then Michael, then Saraphel, then the angel of [P. 47] death with his forces of angels in toto (will say prayer). After that you enter in groups and say prayers over me and invoke peace for me; but do not trouble me by recounting qualities (تَرْكِبَةٌ) and tearing clothes. The male members of my family should commence saying prayers over me and then women should start saying prayers over me. Then you should say prayers over me. Convey my greetings to those of my Companions who are not present. And convey my greetings to those of my people who follow my Faith to the day of resurrection. Then we asked: Who will place your body in the grave? He replied: Members of my family along with many of the angels who see you but whom you do not see.

ACCOUNT OF THE COMING (تُرُوجٌ) OF THE DEATH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us; (he said): al-Ḥakam Ibn al-Qāsim related to me on the authority of Abu al-Ḥuwayrith:

(he said) : Verily, whenever the Apostle of Allāh, may Allāh bless him, fell ill, he asked for recovery, from Allāh. But in the illness as a result of which he died, he did not pray for recovery ; he used to say : O soul ! What has happened to thee that thou art seeking refuge in every place of refuge ?

Muḥammad Ibn 'Umar informed us ; (he said) : Ayyūb Ibn Sayyār related to me on the authority of Ja'far Ibn Muḥammad, he on the authority of his father ; he said : When the last moment of the Prophet, may Allāh bless him, was near, he asked for a bowl of water and began to wipe his face, at the same time repeating (prayers) : O Allāh ! help me in the agony of death. He (Muḥammad) said : He said thrice : O Gabriel ! come close to me.

Yūnus Ibn Muḥammad al-Muw'addib informed us ; (he said) : Layth Ibn Sa'd informed us on the authority of Ibn al-Hād, he on the authority of Mūsa Ibn Sarjis, he on the authority of al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah ; Verily, she said : I saw the Apostle of Allāh, may Allāh bless him, at the moment of his death ; there was a bowl of water with him. He dipped his hand in the bowl and then wiped his face. Then he said : O Allāh ! help me in the agony of death.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Umar Ibn Muḥammad Ibn 'Umar related to me on the authority of his father ; he said : When the last moment of the Prophet, may Allāh bless him, was near there was a bowl of water with him. He used to wipe his hand with it and then wiped his face, and said : O Allāh ! help me in the agony of death.

Muḥammad Ibn 'Umar informed us ; he said : Ma'mar related to me on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās and 'Āyishah ; they said : When the last moment of the Prophet, may Allāh bless him, was near, he used to draw a sheet over his face ; but when he felt uneasy, he removed it from his face and said : Allāh's damnation be on the Jews and the Christians who made the graves of their prophets objects of worship.

[P. 48] ACCOUNT OF THE DEATH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Abu Ḍamrah Anas Ibn 'Iyād al-Laythi informed us; he said: They related to us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father: Three days before the death of the Apostle of Allāh, may Allāh bless him, Gabriel came to him and said: O Aḥmad! Allāh has sent me to you as a mark of honour, respect and special regard for you, inquiring from you, although He knows more than you of your illness, and He says: How do you feel? He replied: O Gabriel! I feel unpleasant, and O Gabriel! I find myself in anguish. (مكروبا). On the following day Gabriel again came to him and said: ? When it was the third day Gabriel came to him again, with him came the angel of death and another angel named Ismā'il, who stays in the air and does not ascend to the heavens nor comes down upon the earth. Since the creation of the earth, he has been in the command of seventy thousand angels, every one of whom commanding (in his turn) seventy thousand angels, Gabriel preceded them and said: O Aḥmad! Verily Allāh has sent me and as a mark of honour and respect and special regard for you; He asks you of what He knows more than you and says: How do you feel? He replied: O Gabriel! I feel unpleasant and O Gabriel! I find myself in anguish. Then the angel of death sought permission. Thereupon Gabriel said: O Aḥmad! This is the angel of death who seeks permission to come to you. He never sought permission from any human being before you and he will never seek permission from any one after you. He replied: Permit him. Then the angel of death entered and stood before the Apostle of Allāh, may Allāh bless him, and said: O Apostle of Allāh! O Aḥmad! Allāh has sent me to you and ordered me to obey you in what you command me. If you command me to take out your soul I shall take out your soul and if you ask me to leave it, I shall leave it. He (Prophet) said: Will you obey me O angel of death? He replied: I have been ordered to obey you in whatever you command me. There-

upon Gabriel said : O Aḥmad ! Allāh is yearning to see you. He (Prophet) said : O angel of death ! Do what you have been ordered to do. Gabriel said : O Aḥmad ! may peace be on you it is my last treading on the earth and you had been the cause of my coming to it. Then the Apostle of Allāh, may Allāh bless him, expired. After that condolences came, only sounds were heard and movements felt but no person was visible : Peace be on you O people of the House. Allāh's mercy and His blessings be on you. Every soul is to taste of death. Verily, your rewards will be completed on the day of resurrection. Verily, for every one is consolation in Allāh in every affliction. Every person who perishes, leaves a successor behind, a substitute is found for whatever is lost. So trust in Allāh and have hope in Him. He who is denied recompense. (ثواب) is really afflicted [P. 49] May peace be on you and Allāh's mercy and His blessings be on you.¹

Muḥammad Ibn 'Umar informed us ; (he said) : A person informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father, about 'Ali : That two men of the Quraysh came to him and he said : Should I not inform you about the Apostle of Allāh, may Allāh bless him ? They replied : Yes ! relate to us about Abu al-Qāsim. He said : Three days before the death of the Apostle of Allāh, may Allāh bless him, Gabriel came to him. Then he narrated the Tradition like the foregoing one and at its end he (Muḥammad) said : Then 'Ali said : Do you know who was that person ? They said : No. He said : He was al-Khidr.

ACCOUNT OF THOSE WHO SAID THAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, DID NOT MAKE ANY TESTAMENT AND THAT HE DIED WHILE HIS HEAD WAS IN THE LAPS OF 'ĀYISHAH.

Wakī' Ibn al-Jarrāh and Shu'āyb Ibn Ḥarb informed us on the authority of Mālik Ibn Mighwal, he on the authority of

1. السلام عليكم ورحمة الله وبركاته.

Ṭalḥah Ibn Muṣarrif; he said: I asked 'Abd Allāh Ibn Abi Awfa: Did the Prophet, may Allāh bless him, make any injunction for the Muslims? He replied: He enjoined (on the Muslims to follow) the Book of Allāh. Mālik said: Ṭalḥah said: Huzayl Ibn Shurahbīl said: Was Abu Bakr ruling over the testator of the Apostle of Allāh, may Allāh bless him? Abu Bakr would like to get his nose perforated if he had received an order from the Apostle of Allāh, may Allāh bless him.¹

Abu Mu'āwiyah al-Ḍarīr and 'Abd Allāh Ibn Numayr informed us; they said: Al-A'mash informed us on the authority of Shaqīq, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, did not leave a dīnār or a dirham, or a goat or a camel and he did not make any injunctions about any thing.

Mu'ādh Ibn Mu'ādh al-'Anbari and Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; they said: Ibn 'Awn informed us on the authority of Ibrāhīm, he on the authority of al-Aswad; he said: 'Āyishah was asked if the Apostle of Allāh, may Allāh bless him, made any injunctions. She said: How could he make a will? He asked for a cup to discharge urine, then relaxed into my laps and I did not know that he had expired; and he had expired between my lung and throat.

'Affān Ibn Muslim informed us; (he said): Wuhayb informed us; (he said): Ibn 'Awn informed us on the authority of Ibrāhīm, he on the authority of al-Aswad; he said: It was said to Umm al-Mūminin 'Āyishah: Did the Apostle of Allāh, may Allāh bless him, make a testament in favour of 'Ali? She replied: His head was in my lap, he asked for a cup and passed urine. Then he relaxed into my lap and I did not know (that he had expired); so when could he make a testament in favour of 'Ali.

Ṭalq Ibn Ghannām al-Nakha'i informed us; (he said): 'Abd al-Rahmān Ibn Juraysh informed us; (he said): Ḥammād

¹ The narrator means that Abu Bakr would have acted upon the injunctions of the Prophet, if there had been any, under any condition and would have never gone against that.

related to me on the authority of Ibrāhīm; he said: The Apostle of Allāh, may Allāh bless him, expired and he did not make a testament and that he breathed his last when he was resting on the chest of 'Āyishah.

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Abu 'Imrān al-Jawnī, he on the authority of Yazīd Ibn Bābanūs, [P. 50] he on the authority of 'Āyishah; she said: One day when the Apostle of Allāh, may Allāh bless him, was reclining on my chest, he placed on my shoulder his head which bent down. I thought he wanted something with my head, when cold water poured out of his mouth and dropped on my collar-bone with which my skin began to shiver, I thought he had fainted so I covered him with a piece of cloth.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of Ibn 'Abī Mulaykah; he said: 'Āyishah said: The Apostle of Allāh, may Allāh bless him, died in my apartment and between my lung and throat. Gabriel used to pray for his recovery whenever he fell ill, so I began to repeat the same prayer, but he turned his gaze to heaven and said: In the Elevated Company. She said: At the same time 'Abd al-Raḥmān Ibn Abī Bakr came and in his hand there was a fresh palm-branch. He (Prophet) looked at it, I thought that he wanted it. She said: I chewed its edge, softened it and cleansed it, then I gave it to him, and he cleansed his teeth thoroughly with it as he used to cleanse. Then he wanted to return it but it dropped from his hand or his hand dropped. Thus Allāh mixed my saliva with his in the last hour of his worldly life and the first day of the hereafter.

Muḥammad Ibn 'Umar informed us; (he said): Muṣ'ab Ibn Thābit Ibn 'Abd Allāh Ibn al-Zubayr related to me on the authority of 'Īsa Ibn Ma'mar, he on the authority of 'Abbād Ibn 'Abd Allāh, he on the authority of 'Āyishah; she said: Verily, it was a blessing from Allāh on me that the Apostle of Allāh, may

Allāh bless him, died between my lung and throat and on the day of my turn and that I did not do injustice to any one.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Umar Ibn Abi 'Ātikah related to me on the authority of Abu al-Aswad, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, died between my lung and throat and on the day of my turn and that I did not do injustice to any one.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Yuḥannas related to me on the authority of Zayd Ibn Abi 'Attāb, he on the authority of 'Urwah, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, died between my lung and neck and on the day of my turn and in that I did not do injustice to any one. It was surprising to me that the Apostle of Allāh, may Allāh bless him, breathed his last in my lap and I was so young in age, that I did not leave him even in that condition until his body was washed, But I had kept a pillow under his head. Then I stood up to cry and beat my face in grief with other women after I had placed his head over a pillow and had removed it from my lap.

ACCOUNT OF THOSE WHO HAVE SAID THAT THE
APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, DIED
IN THE ARMS OF 'ALI IBN ABI ṬĀLIB.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd al-'Aziz Ibn Muḥammad informed us on the authority of Ḥarām Ibn 'Uthmān, [P. 51] he on the authority of Abu Ḥāzim, he on the authority of Jābir Ibn 'Abd Allāh al-Anṣārī ; (he said) : Verily, Ka'b al-Aḥbār stood during the day of 'Umar's (Caliphate), while we were sitting with the Amīr al-Muminīn 'Umar and asked what was the last word uttered by the Apostle of

Allāh, may Allāh bless him. Thereupon 'Umar said : Ask 'Ali. He (Ka'b) asked : Where is he ? He ('Umar) replied : He is here. Then he (Ka'b) asked him ('Ali). 'Ali said : I supported him on my chest and he placed his head on my shoulder and said : *Al-ṣalāt, al-ṣalāt!* Ka'b said : Such has been the last injunction of the prophets and to this they have been commissioned and raised. He (Ka'b) asked : O Amīr al-Mūminīn who washed his body ? He ('Umar) replied : Ask 'Ali. He (Jābir) said : He (Ka'b) asked him. Thereupon he replied : I was washing his body while 'Abbās was sitting near and Usāmah and Shuqrān were supplying me water alternately.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Ṭalīb related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father ; he said : The Apostle of Allāh, may Allāh bless him, said during his illness : Call my brother (cousin) to me. He ('Abd Allāh) said : 'Ali was sent for. Then he (Prophet) said : Come close to me. ('Ali said) : I went close to him, then he reclined on my chest. He did not cease reclining on me and talking to me till the saliva of the Prophet, may Allāh bless him, fell on me. Then (death) descended on the Apostle of Allāh, may Allāh bless him, and he became heavy in my lap ; I cried : O 'Abbās ! help me. I am perishing. Al-'Abbās came and then both of them made an effort to lay him down.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali related to me on the authority of his father, he on the authority of 'Ali Ibn Ḥusayn ; he said : The Apostle of Allāh, may Allāh bless him, expired while his head was on the lap of 'Ali.

Muḥammad Ibn 'Umar informed us ; (he said) : Abu al-Juwayriyah related to me on the authority of his father, he on the authority of al-Sha'bi ; he said : The Apostle of Allāh, may Allāh bless him, died while his head was on the lap of 'Ali. 'Ali washed his body, al-Faḍl supported him in his arms and Usāmah was supplying water to al-Faḍl.

Muḥammad Ibn 'Umar informed us; (he said): Sulaymān Ibn Dāwūd Ibn al-Ḥusayn related to me on the authority of his father, he on the authority of Abu Ḥaṭāfān; he said: I asked Ibn 'Abbās: Did you see the Apostle of Allāh, may Allāh bless him, dying in the lap of any one? He replied: He died while he was reclining on the chest of 'Ali. I said: But 'Urwah related to me on the authority of 'Āyishah that she said: The Apostle of Allāh, may Allāh bless him, died between my lung and throat. Ibn 'Abbās said: Can you imagine it. By Allāh! the Apostle of Allāh, may Allāh bless him, died reclining on the chest of 'Ali and it was he and my brother al-Faḍl Ibn 'Abbās who washed his body. Verily my father declined to join. He (Ibn 'Abbās) said: The Apostle of Allāh, may Allāh bless him, had ordered us to draw a curtain and so there was a curtain.

ACCOUNT OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, BEING ENSHROUDED IN A STRIPED SHEET ON HIS DEATH

Ya'qub Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ibn Shihāb; (he said): Abu Salamah Ibn 'Abd al-Raḥmān informed him, that 'Āyishah, the mother of the faithful, [P. 52] said: The Apostle of Allāh, may Allāh bless him, was enshrouded in a striped sheet when he died.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of Muḥammad Ibn 'Abd Allāh Ibn Abi 'Atīq al-Taymi, he on the authority of Ibn Shihāb al-Zuhri; (he said): Sa'id Ibn al-Musayyib related to me that he heard Abu Hurayrah saying: When the Apostle of Allāh, may Allāh bless him, died he was enshrouded in a striped sheet.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar Ibn Rāshid related to me on the authority of al-Zuhri, he on the authority of Abu Salamah Ibn 'Abd al-Raḥman, he on the authority of 'Āyishah; she said: When the Apostle of Allāh, may Allāh bless him, died he was enshrouded in a striped sheet.

ACCOUNT OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, BEING KISSED AFTER HIS DEATH BY ABŪ BAKR AL-ṢIDDIQ.

Waki' Ibn al-Jarrāh and Ya'la and Muḥammad sons of 'Ubayd al-Ṭanāfisi informed us; they said: Ismā'il Ibn Abi Khālid informed us on the authority of al-Bahi; (he said): When the Prophet, may Allāh bless him, died, Abu Bakr came to him, and kissing him, said: May my father and mother be sacrificed for you! How pure was your life and how pure your death.

Al-Faḍl Ibn Dukayn informed us; (he said): Sharik informed us on the authority of Abu Khālid, he on the authority of al-Bahi; (he said): Verily Abu Bakr was not present at the time of the death of the Prophet, may Allāh bless him. He came after he had died and removing the cloth from his face, kissed his forehead and said: How pure was your life and how pure your death! Verily, you are too respectable before Allāh to be made to drink twice (*from the spring of death*).¹

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn 'Abi Salamah informed us on the authority of Abu 'Imrān al-Jawni, he on the authority of Yazīd Ibn Bābanūs, he on the authority of 'Āyishah; she said: When the Apostle of Allāh, may Allāh

¹ Various explanations have been given by the Muslim scholars as to what Abu Bakr meant when he referred to "dying twice." Shaykh 'Abd al-Ḥaq mentioned them and prefers the view that the prophets live in eternity. See *Madārij* Vol. II p. 358-59.

bless him, died, Abu Bakr arrived and came near him, and I raised the curtain, then he removed the sheet (التوب) from his (Prophet's) face and (the verse) recited: We are for Allāh and to Him we will return. Then he said: By Allāh! the Apostle of Allāh died. Then he turned from the side of his head and said: Alas the Prophet! Then he lowered his lips and kissed his (Prophet's) face. Then he raised his head and said: Alas the true friend! Then he lowered his lips again and kissed his forehead. Then he covered him with the sheet and went out.

Mūsa Ibn Dāwūd informed us; (he said): Nāfi' Ibn 'Umar al-Jumaḥi informed us on the authority of Abu Mulaykah, (he said): Verily, Abu Bakr asked permission from the Prophet, may Allāh bless him, after he had died. They said: No permission is necessary today. He said: You said the truth. Then he entered, removed the sheet from his face and kissed it.

Aḥmad Ibn al-Ḥajjāj informed us; (he said): 'Abd Allāh Ibn al-Mubāarak informed us; (he said): Ma'mar and Yūnus related to me on the authority of al-Zuhri; (he said): Abu Salamah Ibn 'Abd al-Raḥmān Ibn 'Awf informed me that 'Āyishah, the wife of the Prophet, may Allāh bless him, informed him: Verily, Abu Bakr came on a horse from his residence [P. 53] at al-Sunḥ¹. He dismounted and entered the Mosque but did not speak to the people till he came to 'Āyishah and wanted to see the Apostle of Allāh, may Allāh bless him, who was covered with a striped sheet. He uncovered his face, bent towards him, kissed him and wept. Then he said: May my father be sacrificed for you! Allāh will never make you suffer from death twice. The first that was destined (to come), you have already suffered.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib; he said: When Abu Bakr came near the Prophet, may Allāh bless him, who was

1. Al-Sunḥ is a habitation at a distance of one mile from 'ai-Maddīnah.

covered, he (Abu Bakr) said: The Apostle of Allāh, may Allāh bless him, has died: (Turning to the Prophet's body he said): By Him in Whose hand is my life; may Allāh's blessings be on you. Then he bent towards him, kissed him and said: You were pure while you lived and you are pure when you have died.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Abu Salamah, he on the authority of Ibn 'Abbās and 'Āyishah; they said: Abu Bakr kissed his eyes, meaning those of the Apostle of Allāh, may Allāh bless him.

ACCOUNT OF THE TALK AMONG THE PEOPLE WHEN THEY HAD A DOUBT ABOUT THE DEATH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; (he said): Anas Ibn Mālik informed me; he said: When the Apostle of Allāh, may Allāh bless him, died, people wept. Thereupon 'Umar Ibn al-Khaṭṭāb stood as a preacher in the Mosque and declared: I should not hear anyone saying that Muḥammad was dead. He has only been summoned (by Allāh) as Mūsa (Moses) Ibn 'Imrān had been summoned and he had remained away from his people for forty days. By Allāh! I hope the hands and the feet of those, who believe he is dead, will be mutilated.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us; (he said): Ayyūb informed us on the authority of 'Ikrimah; he said: The Apostle of Allāh, may Allāh bless him, died and they said: Only his soul has ascended like that of Moses. He ('Ikrimah) said: 'Umar stood up to preach, giving a warning to the hypocrites. He ('Ikrimah) said: He ('Umar) continued: Verily, the Apostle of Allāh, may Allāh bless him, is not dead, but his soul is ascended like that of Moses. The

Apostle of Allāh, may Allāh bless him, will not die until he has cut the hands and pulled out the tongues of the people. He ('Ikrimah) said: 'Umar continued speaking till the edges of his mouth were filled with foam. He ('Ikrimah) said: Thereupon al-'Abbās said: Verily, the Apostle of Allāh, may Allāh bless him, may smell as (the bodies of) other human beings smell. Verily, the Apostle of Allāh, may Allāh bless him, is dead, so bury your master. Every one of you suffers death once and do you think he will suffer death twice. He commands more respect with Allāh than that, if it be as you say it is not difficult for Allāh to remove dust from over him and bring him out, if Allāh so will. He did not die till he made the path (of Islām) quite marked. He declared what is lawful and what is unlawful. He contracted marriages and divorced.¹ He waged war and made peace. He was not like the shepherd who takes his flock of goats to the peaks of mountains where he plucks [P. 54] tamarisk leaves with his stick and who constructs the edges of their cistern of stones with his hand, nor did Apostle of Allāh, may Allāh bless him, make you tired and weary.

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Abu 'Imrān al-Jawni, he on the authority of Yazīd Ibn Bābanūs, he on the authority of 'Āyishah; she said: When the Apostle of Allāh, may Allāh bless him, died, 'Umar and al-Mughīrah Ibn Shu'bah sought permission, and came in. They removed the sheet, and then 'Umar said: Alas the fainting! The Apostle of Allāh, may Allāh bless him, has suffered the severest fainting! Then they rose, and when they reached the door, al-Mughīrah said: O 'Umar! by Allāh! The Apostle of Allāh, may Allāh bless him, has died. Thereupon 'Umar said: You are telling a lie. The Apostle of Allāh, may Allāh bless him, is not dead; you are a man who has fallen victim to impiety, the Apostle of Allāh, may Allāh bless

1 The Prophet divorced Asma Bint al-Nu'mān al-Kindi because she was suffering from leprosy. He also divorced 'Amrah Bint Yazīd al-Kindi, because on her entry into her apartment she sought refuge with Allāh against the Apostle of Allāh.

him, will not die till he annihilates the hypocrites. Then Abu Bakr came while 'Umar was speaking to the people. Abu Bakr said to him: Be quiet. He became quiet, then Abu Bakr ascended the pulpit (of the Mosque), praised Allāh and glorified Him. Then he recited (the verse): Thou art to die and they are to die.¹ Then he recited (the verse): Muḥammad is but a messenger, the messengers (the like of whom) have passed away before him. Will it be that when he dieth or is slain, ye will turn back on your heels?; he completed the verse. Then he said: Lo! as for those who worshipped Muḥammad, Muḥammad is dead, but as for those who worship Allāh, Allāh is alive and dieth not. He said: Thereupon 'Umar said: Is it in the Book of Allāh? He replied: Yes. Thereupon he said: O people! This is Abu Bakr who is gray haired, so offer *bay'ah* to him. The people then offered *bay'ah* to him.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl, related to me on the authority of Muḥammad Ibn 'Abd Allāh Ibn Abi 'Utayq al-Taymi, he on the authority of Ibn Shihāb al-Zuhri; (he said): Sa'id Ibn al-Musayyib related to me that he had heard Abu Hurayrah saying: Abu Bakr entered the Mosque while 'Umar was addressing the people. He then went and entered the apartment in which the Prophet, may Allāh bless him, had died, it was the apartment of 'Āyishah. He uncovered the face of the Prophet, may Allāh bless him, who was wrapped in a striped sheet. Then he looked at it (face), bent (his head) towards it, kissed it and said: May my father be sacrificed for you! by Allāh! Allāh will not make you suffer death twice—you have met the death after which you will not suffer death again. Then Abu Bakr went to the people in the Mosque whom 'Umar was addressing. There Abu Bakr said: O 'Umar! sit down. 'Umar refused to sit down. Abu Bakr said to him twice or thrice. When 'Umar refused to sit down, Abu Bakr rose and said: I bear witness that there is no god but Allāh and I bear witness that Muḥammad is His Apostle. The people turned to him and left

¹ *Al-Qur'ān, Sūrah, III, Verse 144.*

'Umar. When Abu Bakr finished the recitation of *tashahhud*, he said : After that, Lo ! as for him who worshipped Muḥammad, Muḥammad is dead; but as for him who worshippeth Allāh, Allāh is alive and dieth not. Allāh, may He be Blessed and Exalted, said: Muhammad is but a messenger, the messengers (the like of whom) have passed away before him. Will it be that, when he dieth, or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allāh, and Allāh will reward the thankful.¹ When Abu Bakr recited this verse the people were convinced [P. 55] of the death of the Prophet, may Allāh bless him. The people learnt it from Abu Bakr when he recited it, or most of them. A spokesman of the people said: By Allāh! (it appeared) as if the people did not know that this verse was revealed till Abū Bakr recited it. Sa'id Ibn al-Musayyib thought that 'Umar Ibn al-Khaṭṭāb said: By Allāh! it was nothing else but when I heard Abu Bakr reciting it, I was stunned and I fell down on the earth although I was standing and I was convinced that the Prophet, may Allāh bless him, had died.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of Highām Ibn 'Urwah, he on the authority of 'Āyishah: Verily the Prophet, may Allāh bless him, died while Abu Bakr was at al-Sunḥ. Then 'Umar stood up and began to say: By Allāh! the Apostle of Allāh, may Allāh bless him, has not died. She said: 'Umar said: Nothing else save this occurred to my mind that Allāh would raise him and that he would cut the hands and feet of the people. Then Abu Bakr came, uncovered the face of the Prophet, may Allāh bless him, kissed him and said: May my father and mother be sacrificed for you, you lived in purity and died in purity. By Him in Whose hand is my life, Allāh will not make you taste the death twice. Then he went out and said: O you the swearer for the respite! 'Umar did not speak to Abu Bakr but sat down. Abu Bakr praised Allāh and glorified Him.

1 *Al-Qur'ān, Sūrah, III, Verse 144.*

Then he said: Lo! as for him who worshipped Muḥammad, Muḥammad is dead; but as for him who worshippeth Allāh, Allāh is alive and dieth not. He added: Thou art to die and they are to die. He proceeded: Muḥammad is but a messenger, (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allāh, and Allāh will reward the thankful.¹ Thereupon people sobbed and wept. (In the meantime) the Anṣārs assembled in the Saqīfah (portico) of Sā'idah along with Sa'd Ibn 'Ubādah. They said: There should be one Amīr from among you, and one from among us. Abu Bakr, 'Umar and Abu 'Ubaydah Ibn al-Jarrāh went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar used to say: By Allāh! I did not intend (to speak) but because I had prepared a speech which appealed to me much, and I apprehended that Abu Bakr would not be equal to the occasion. Then Abu Bakr spoke and spoke most eloquently from among the people. In the course of his speech he said: From among us will be the Amīrs and from among you will be wazīrs. Thereupon al-Ḥubāb Ibn al-Mundhir al-Sulami said: No! by Allāh! we will never agree to it. There will be one Amīr from among us and one from among you. He ('Umar) said: Abu Bakr said: No! from among us will be the Amīrs and from among you will be the wazīrs. They, he meant the Quraysh, are distinguished among the Arabs and they are of noble descent, so, offer bay'ah to 'Umar or Abu 'Ubaydah. Thereupon 'Umar said: No! We will offer bay'ah to you because you are our chief (سيد), the best of us and the dearest to our Prophet, may Allāh bless him. Then 'Umar held his hand and offered bay'ah. The people then offered bay'ah. After that a spokesman said: You have slain Sa'd Ibn 'Ubādāh. 'Umar retorted: Allāh has slain him.

Aḥmad Ibn al-Ḥajjāj informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Ma'mar and Yūnus informed us on the authority of al-Zuhri; (he said): Anas Ibn Mālik

¹ *Al-Qur'an, Sūrah, III, Verse 144.*

informed me : When the Apostle of Allāh, may Allāh bless him, died, 'Umar stood up among the people to address them and said : Behold ! I should not hear any one saying that Muḥammad [P. 56] has died. Verily, Muḥammad has not died, only his Lord has sent for him as He had sent for Moses and he was absent from his people for forty days. Al-Zuhri said : Sa'id Ibn al-Musayyib informed me that in the course of this sermon 'Umar Ibn al-Khaṭṭāb said : Verily, I hope that the Apostle of Allāh, may Allāh bless him, cut the hands of the people and their feet who believe that he has died. Al-Zuhri said : Abu Salamah Ibn 'Abd al-Raḥmān Ibn 'Awf informed me, that 'Āyishah the wife of the Prophet, may Allāh bless him, had informed him that Abu Bakr had come on a horse from his residence at al-Sunb, he dismounted and entered the Mosque but did not talk to the people till he went to 'Āyishah to see the Apostle of Allāh, may Allāh bless him, who was wrapped. He uncovered his face, then bent towards him, kissed him and wept. Then he said : May my father be sacrificed for you ! Allāh will not make you suffer death twice, and as for the death that you were destined to suffer, you have already met with. Abu Salamah said : Ibn 'Abbās informed me that Abu Bakr went out while 'Umar was addressing the people. He (Abu Bakr) said : Sit down. 'Umar refused to sit down. Then he repeated : Sit down and he refused to sit down. Thereupon Abu Bakr recited *tashahhud* (I bear witness that there is no god but Allāh and I bear witness that Muḥammad is His Apostle) and the people turned to him leaving 'Umar. He then said : After that, lo ! as for those who worshipped Muḥammad, Muḥammad is dead ; and as for those who worship Allāh, Allāh is alive and dieth not. Allāh has said : Muḥammad is but a messenger, the messengers (the like of whom) have passed away before him. Will it be that when he dieth or is slain, ye will turn back at your heels ? He who turneth back, doth no hurt to Allāh, and Allāh will reward the thankful.¹ He (Ibn 'Abbās) said : By Allāh, (it appeared) as if the people did

¹ *Al-Qur'an, Sūrah, III, Vers 144.*

not know that Allāh had revealed that verse, before Abu Bakr recited it. He (Ibn 'Abbās) added: All the people learnt it from him and there was none whom you would not hear reciting it. Al-Zuhri said: Sa'id Ibn al-Musayyib informed me that 'Umar Ibn al-Khaṭṭāb said: By Allāh! I was satisfied when I heard Abu Bakr reciting it; by Allāh! my feet could not bear me and by Allāh! I fell on the ground and when I heard him reciting, I knew that the Apostle of Allāh, may Allāh bless him, had died. Al-Zuhri (continuing) said: Anas Ibn Mālik informed me that on the day following the *bay'ah* of Abu Bakr, he heard 'Umar Ibn al-Khaṭṭāb reciting *tashahhud* before Abu Bakr in the Mosque of the Apostle of Allāh, may Allāh bless him, when Abu Bakr had ascended the pulpit of the Apostle of Allāh, may Allāh bless him, then he said: After that! I said to you words which were not as I said (*i. e.*, it was my error) and by Allāh! I did not find them in the Book which Allāh has revealed and nor in the covenant that the Apostle of Allāh, may Allāh bless him, had enjoined on me. But it was my desire that the Apostle of Allāh, may Allāh bless him, continued living, he then said words which he wanted to say (which were): I wished he were the last of us (to meet death) but Allāh preferred for His Apostle what is with Him to what is with you, (*i. e.*, He preferred his nearness to Him than to you). Follow this Book with which Allāh guided your Apostle and receive guidance from it as the Apostle of Allāh received guidance from it.

'Abd al-Wahhāb Ibn 'Aṭa informed us; (he said): 'Awf informed me on the authority of al-Ḥasan, he said: When [P. 57] the Apostle of Allāh, may Allāh bless him, breathed his last, his Companions consulted among themselves. They said: Watch your Prophet, may Allāh bless him, probably he has ascended (عرج به). He (al-Ḥasan) said: They waited till his belly began to inflate, thereupon Abu Bakr said: As to those who worshipped Muḥammad, Muḥammad is dead; and as to those who worship Allāh, Allāh is alive and dieth not.

Muḥammad Ibn 'Umar informed us; (he said): Maslamah Ibn 'Abd Allāh Ibn 'Urwah related to me on the authority of

Zayd Ibn Abi 'Attāb, he on the authority of Abu Salamah Ibn 'Abd al-Raḥmān; he said: The people rushed to the Prophet, may Allāh bless him, in the apartment of 'Āyishah to look at him. They said: How can he die since he is a witness to us and we are witnesses to other people? How can he die and he has not given evidence for the people? No! by Allāh! he has not died; but he has been raised as Jesus son of Mary was raised, and he will return. They threatened those who said that he had died. They cried in the apartment of 'Āyishah and at the door: Do not bury the Apostle of Allāh, may Allāh bless him, because he is not dead.

Muḥammad Ibn 'Umar informed us; (he said): Ḥishām Ibn Sa'd related to me on the authority of Zayd Ibn Aslam; he said: When the Apostle of Allāh, may Allāh bless him, breathed his last, al-'Abbās Ibn 'Abd al-Muṭṭalib came out and asked if there was any injunction of the Apostle of Allāh, may Allāh bless him, about his death, with any one. He should communicate it to us. They said: No. Then he asked: O 'Umar! is any injunction with you? He replied: No. Al-'Abbās said: Bear witness that no body will mention any covenant of the Prophet of Allāh, may Allāh bless him, operative after his death, except a liar. By Allāh! There is no god except He, the Apostle of Allāh, may Allāh bless him, has tasted of death (ذاق الموت).

Muḥammad Ibn 'Umar informed us; (he said): Al-Qāsim Ibn Ishāq related to me on the authority of his mother, she on the authority of his father al-Qāsim Ibn Muḥammad Ibn Abi Bakr or on the authority of Umm Mu'āwiyah that when there arose doubts about the death of the Prophet, may Allāh bless him, some of them asserted that he had died while others said that he had not died. Asma Bint 'Umays placed her hand between his shoulders and said: The Apostle of Allāh, may Allāh bless him, has died since the seal of prophethood has been removed (رفع) from the middle of the shoulders.

ACCOUNT OF HOW LONG THE APOSTLE OF ALLĀH,
MAY ALLĀH BLESS HIM, SUFFERED FROM ILLNESS
AND THE DAY WHEN HE DIED.

Muḥammad Ibn 'Umar informed us; (he said): Abu Ma'shar related to me on the authority of Muḥammad Ibn Qays; (he said): Verily, the Apostle of Allāh, may Allāh bless him, fell ill on Wednesday, the 19th day of Ṣafar, 11 A. H. He remained ill for thirteen days and died on Monday, 2nd Rabi' al-Awwal, 11 A. H.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Alī Ibn Abi Ṭālib related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grandfather; he said: the Apostle of Allāh, may Allāh bless him, fell ill on Wednesday on 30th of Ṣafar 11 A. H.; and died on Monday, 12th [P. 58] Rabi' al-Awwal.

Muḥammad Ibn 'Umar informed us; he said: Ibrāhīm Ibn Yazīd related to me on the authority of Ibn Ṭāwūs, he on the authority of his father, he on the authority of Ibn 'Abbās; (second chain) he (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, died on Monday, the 12th of Rabi' al-Awwal.

Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Yazīd related to me on the authority of Ibn Ṭāwūs, he on the authority of his father, he on the authority of Ibn 'Abbās; (second chain) he (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, died on Monday, the 12th of Rabi' al-Awwal.¹

'Abd Allāh Ibn Maslamah Ibn Qa'nab and Sa'id Ibn Manṣūr informed us; they said: 'Abd al-'Aziz Ibn Muḥammad informed us on the authority of Ṣharīk Ibn 'Abi Namir, he on the authority of Abu Salamah Ibn 'Abd al-Raḥmān; (second chain) Abu

1 This is a repetition.—Tr.

Bakr Ibn 'Abd Allāh Ibn Abi Uways and Khālīd Ibn Makh̄lad informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Abd al-Raḥmān Ibn Ḥarmalah that he heard from Sa'īd Ibn al-Musayyib; (third chain) Muḥammad Ibn 'Umar informed us; (he said): Yaḥya Ibn 'Abd al-Raḥmān Ibn Muḥammad Ibn Lubaybah related to me on the authority of his grandfather; (fourth chain) Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Alī related to me on the authority of his father, he on the authority of 'Alī; they said: The Apostle of Allāh, may Allāh bless him, died on Monday and was interred on Tuesday.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah; he said: The Apostle of Allāh, may Allāh bless him, died on Monday. For the remaining part of that day, the night and the next day, he was kept and was buried by night.

Muḥammad Ibn 'Umar informed us; 'Abd Allāh Ibn Ja'far related to me on the authority of 'Uḥmān Ibn Muḥammad al-Akhnasi; he said: The Apostle of Allāh, may Allāh bless him, died on Monday when the sun had declined and he was buried on Wednesday.

Muḥammad Ibn 'Umar informed us; (he said): Ubayyi Ibn 'Abbās Ibn Sahl related to me on the authority of his father, he on the authority of his (Ubayyi's) grandfather; he said: The Apostle of Allāh, may Allāh bless him, died on Monday. His body was kept for Monday and Tuesday and was buried on Wednesday.

Ma'an Ibn 'Īsa informed us; (he said): Mālik informed us that it reached him that the Apostle of Allāh, may Allāh bless him, died on Monday and was buried on Tuesday.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb: Verily, the Apostle of Allāh, may Allāh bless him, died on Monday when the sun had declined.

Mūsa Ibn Dāwūd al-Ḍabbi informed us; (he said): Ibn Lahī'ah informed us on the authority of Khālid Ibn 'Imrān, he on the authority of Ḥanash al-Ṣan'āni, he on the authority of Ibn 'Abbās; he said: Your Prophet, may Allāh bless him, died on Monday.

Wakī' Ibn al-Jarrāh informed us; (he said): Ibn Abi Khālid informed us on the authority of al-Bahī; he said: The Apostle of Allāh, may Allāh bless him, was left after his death for a night till his shirt began to rise and a change was visible in his little finger.

[P. 59] Muḥammad Ibn 'Umar informed us; (he said): Qays i.e. Ibn al-Rabi' related to me on the authority of Ja'far, he on the authority of al-Qāsim Ibn Muḥammad; he said: The Apostle of Allāh, may Allāh bless him, was not buried till death was ascertained in him by his nails which had grown green.

Muslim Ibn Ibrāhīm informed us; (he said): Ja'far Ibn Sulaymān informed us; (he said): Thābit al-Bunāni informed us on the authority of Anas Ibn Mālik; he said: On the day on which the Prophet, may Allāh bless him, died every thing of it, i.e. al-Madīnah grew dark. We had not yet removed the dust from our hands after his burial, when we found change in our hearts.¹

¹ There is considerable difference of opinions among the scholars, both Eastern and Western, as to the actual date of the death of the Prophet, may Allāh bless him. However all agree on the fact that he breathed his last on Monday. The Majority of the Muslim Scholars have accepted the 12th of Rabi' al-Awwal, but there are others who have given 1st or 2nd and the most of the Western writers have mentioned 8th June 632 A. C. which corresponds to 13th Rabi' al-Awwal, 11 H. See for instance Caetani (*Annals d'Il Islam*) Muir (*Life p. 497*) Watt (*Muhammad at Medina*, p. 343) Mohd Husayn Haykal, (*Ḥayāt Muḥammad*, 1960 p. 504) also gives the same date. The leading Muslim writers have generally accepted 12th Rabi' al-Awwal. See for instance Ṭabari and Ibn Aṭhīr under the year 11 Hijrah, 'Allāmah Shibli has discussed this point and prefers 1 Rabi al-Awwal. Vol. II p. 171 Supra.

ACCOUNT OF CONDOLENCES ON (THE DEATH OF) THE
 APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Khālīd Ibn Makhlad al-Bajali informed us; (he said): Mūsa Ibn Ya'qūb al-Zama'i informed us; (he said): Abu Ḥāzim Ibn Dīnār informed us on the authority of Sahl Ibn Sa'd; he said: The Apostle of Allāh, may Allāh bless him, said: Shortly people will condole to each other for me. The people said: What does he mean by this? When the Apostle of Allāh, may Allāh bless him, died, the people met condoling to each other on the death of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Ubayd al-Ṭanāfisi informed us; (he said): Fiṭr Ibn Khalifah informed us on the authority of 'Aṭa Ibn Abi Rabāḥ; he said: The Apostle of Allāh, may Allāh bless him, said: When any one of you suffers from some affliction, he should recall his grief on my death; because it is the greatest affliction (for him).

Ishāq Ibn 'Isa informed us; (he said): Mālik *i. e.*, Ibn Anas informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father: Verily, the Apostle of Allāh, may Allāh bless him, said: Muslims would be consoled in their afflictions on their grief on my death also.

Anas Ibn 'Iyād al-Layṭhi informed us; he said: They related to us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: When the Apostle of Allāh, may Allāh bless him, died, there came (a creature) to condole him, whose movements were heard but whose body was not seen. He said: O people of the House! peace be on you, Allāh's mercy and His blessings be on you. Every soul is to taste of death. You will be fully compensated on the day of resurrection. There is consolation in the name of Allāh for all calamities, and there is a successor (خلف) for every thing mortal and there is substitute for every thing lost. So have trust in Allāh. He alone is the loser who is denied compensation. On you be peace and Allāh's mercy!

ACCOUNT OF THE SHIRT IN WHICH THE APOSTLE
OF ALLĀH, MAY ALLĀH BLESS HIM, WAS WASHED.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us; (second chain) 'Abd Allāh Ibn Maslamah Ibn Qa'nab and Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; they said: Sulaymān Ibn Bilāl informed us; They (Mālik and Sulaymān) informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: The (body of the) Apostle of Allāh, may Allāh bless him, was washed [P. 62] (wrapped) in shirt. Sulaymān Ibn Bilāl added in his version; (the words): "When he died."

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us that it (report) had reached him; he said: When the hour for washing (the body of) the Apostle of Allāh, may Allāh bless him, came, they wanted to remove his shirt. They heard a voice saying: Do not remove the shirt. Consequently the shirt was not removed and his body was washed wrapped in it.

Al-Faḍl Ibn Dukayn informed us; (he said): Ḥaḥḥ Ibn Ghīyāth informed us on the authority of Aḥḥ'ath, he on the authority of al-Sha'bi; he said: They heard a voice from a side of the house, (directing them) not to remove the shirt. So he was washed wrapped in shirt.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Mahdī Ibn Maymūn, he on the authority of Ghaylān Ibn Jarīr; he said: While they were (about) to wash the (body of) the Prophet, may Allāh bless him, they heard a voice saying: Do not denude the Apostle of Allāh, may Allāh bless him.

'Amr Ibn 'Āṣim al-Kilābi informed us; (he said): Hammām Ibn Yaḥya informed us on the authority of al-Ḥajjāj Ibn Arṭāh, he on the authority of al-Ḥakam Ibn 'Ubaydah: Verily, when they wanted to wash (the body of) the Prophet, may Allāh bless him, they intended to take out his shirt. Then they heard a voice

saying: Do not denude your Prophet. He (al-Ḥakam) said: They washed his body while his shirt was on.

Qabiṣah Ibn 'Uqbah informed us; (he said): Sufyān al-Thawri informed us on the authority of Manṣūr; he said: They heard a voice from the side of the house, saying: Do not remove the shirt.

Surayj Ibn al-Nu'mān informed us; (he said): Hushaym informed us; (he said): Mughīrah informed us; (he said): A Mawla (an enfranchised slave) of Banu Hāshim informed us; he said: When they intended to wash (the body of) the Prophet, may Allāh bless him, they wanted to remove his shirt, then a crier (مناد) called from a corner of the house: Behold! do not remove his shirt.

Muḥammad Ibn 'Umar informed us; (he said): Muṣ'ab Ibn Thābit Ibn 'Abd Allāh Ibn al-Zubayr informed us on the authority of 'Īsa Ibn Ma'mar, he on the authority of 'Abbād Ibn 'Abd Allāh, he on the authority of 'Āyishah; she said: If I had anticipated about the affair what I learnt afterwards, then none but his wives would have washed (the body of) the Apostle of Allāh, may Allāh bless him. When the Apostle of Allāh, may Allāh bless him, died, some of them said: Wash his body in his clothes. Companions differed about the washing. In the meantime they began to feel drowsy and the beard of every one touched his chest. He ('Abbād) said: Then a crier, who was not visible, said: Wash his body in his clothes.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Abi Ḥabibah related to me on the authority of Dāwūd Ibn al-Ḥusayn, he on the authority of Abu Ghāṭafān, he on the authority of Ibn 'Abbās; he said: When the Apostle of Allāh, may Allāh bless him, died, those who were to wash his body, differed among themselves. Then they heard a crier, whom they did not know (يدرون) who he was, saying: Wash the body of your Prophet in his shirt. Consequently the body of the Apostle of Allāh, may Allāh bless him, was washed in his shirt.

ACCOUNT OF THE WASHING AND NAME OF THOSE
WHO WASHED (THE BODY OF) THE APOSTLE
OF ALLĀH, MAY ALLĀH BLESS HIM,

Wakī' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us; they said: Ismā'il Ibn Abi Khālīd informed us on the authority of 'Āmir; he said 'Ali Ibn Abi Ṭālib, al-Faḍl Ibn [P. 61] al-Abbās and Usāmah Ibn Ziyad washed the body of the Apostle of Allāh, may Allāh bless him. While washing his body, 'Ali was saying: May my father and mother be sacrificed for you, you have been pure in living and pure in death.

Wakī' Ibn al-Jarrāḥ, 'Abd Allāh Ibn Numayr and al-Faḍl Ibn Dukayn informed us on the authority of Zakariyya, he on the authority of 'Āmir; he said: 'Ali was washing the body of the Prophet, my Allāh bless him, and al-Faḍl and Usāmah held the curtain.

Al-Faḍl Ibn Dukayn informed us; (he said): Ḥafṣ Ibn Ghiyāth informed us on the authority of Ash'ath, he on the authority of al-Sha'bi; he said: The (body of) the Apostle of Allāh, may Allāh bless him, was being washed while al-'Abbās was sitting; al-Faḍl was supporting it, 'Ali was washing his body from over his shirt and Usāmah was moving about.

Al-Faḍl Ibn Dukayn and 'Ubayd Allāh Ibn Mūsa informed us; they said: Isrā'il informed us on the authority of Mughīrah, he on the authority of Ibrāhīm; he said: Al-'Abbas, 'Ali and al-Faḍl washed the body of the Apostle of Allāh, may Allāh bless him. Al-Faḍl Ibn Dukayn said in his version: Al-'Abbās was covering them.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb, that al-'Abbās Ibn 'Abd al-Muṭṭalib, 'Ali Ibn Abi Ṭālib, al-Faḍl Ibn al-'Abbās and Ṣālim the Mawla of the Apostle of Allāh, may Allāh bless him, took the responsibility of washing the body of the Apostle of Allāh, may Allāh bless him.

‘Ārim Ibn al-Faḍl informed us ; (he said). Ḥammād Ibn Zayd informed us on the authority of Ma‘mar, he on the authority of al-Zuhri; he said: Al-‘Abbās, ‘Ali Ibn Abi Ṭālib, al-Faḍl and Sālim the Mawla (enfranchised slave) of the Apostle of Allāh, may Allāh bless him, took the responsibility of washing the body of the Apostle of Allāh, may Allāh bless him, and kept his body behind the curtain.

‘Abd al-Ṣamad Ibn al-Nu‘mān al-Bazzāz informed us; (he said): Abu ‘Umar Kaysān al-Qaṣṣār informed us on the authority of his Mawla Yazīd Ibn Bilāl; he said: ‘Ali said: The Prophet, may Allāh bless him, left directions to the effect that none but I should wash his body and that none should see his private part (عورة) but with blind-folded eyes. ‘Ali said: Al-Faḍl and Usāmah were giving water to me from behind the curtain and their eyes were blind-folded. ‘Ali said: When I held any organ of the body it appeared as if thirty persons were turning it. At last I finished washing his body.

Muḥammad Ibn ‘Umar informed us; (he said): ‘Abd Allāh Ibn Muḥammad Ibn ‘Umar Ibn ‘Ali Ibn Abi Ṭālib related to me on the authority of his father, he on the authority of his (‘Abd Allāh’ s) grand-father, he on the authority of ‘Ali Ibn Abi Ṭālib; he said: When we began to prepare for washing the body of Apostle of Allāh, may Allāh bless him, we closed the door on all people. Thereupon the Anṣārs cried: We are his maternal uncles and our position in Islām is pre-eminent. The Quraysh cried: We are his kinsmen. Thereupon Abu Bakr cried: O Muslims! relatives (قوم) have a better right than others to prepare the bier. I request you by Allāh! if you enter (the apartment) you will obstruct them from (washing) his body. By Allāh! none but he should enter who is called.

Muḥammad Ibn ‘Umar informed us; he said: ‘Umar Ibn Muḥammad Ibn ‘Umar related to me on the authority of his father, he on the authority of ‘Ali Ibn Ḥusayn; he said: The Anṣārs called: We have a right because he was the son of our sister, and the position we hold in Islām is well-known. They

called Abu Bakr; he said: The relatives have a better right, so ask 'Ali and 'Abbās because only he can enter whom they like.

[P. 62] Muḥammad Ibn 'Umar informed us; (he said); Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Abd Allāh Ibn Tha'labah Ṣu'ayr; he said: 'Ali, al-Faḍl, Usāmah Ibn Zayd and Shuqrān washed the (body of the) Prophet, may Allāh bless him, 'Ali washed the lower part while al-Faḍl was supporting him on his chest, and al-'Abbās, Usāmah Ibn Zayd and Shuqrān were pouring water.

Muḥammad Ibn 'Umar informed us; he said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Sa'id Ibn al-Musayyib; he said: 'Ali washed (the body of) the Prophet, my Allāh bless him; and four persons, 'Ali, al-'Abbās, al-Faḍl and Shuqrān enshrouded.

Muḥammad Ibn 'Umar informed us; (he said): Hishām Ibn 'Umārah related to me on the authority of Abu al-Ḥuwayrith, he on the authority of 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: 'Ali and al-Faḍl washed the body of the Prophet, may Allāh bless him, and they asked al-'Abbās to remain present, but he declined and said: The Prophet, may Allāh bless him, has ordered us to remain behind the curtain.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Aziz informed us on the authority of 'Abd Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Umar Ibn Ḥazm; he said: 'Ali and al-Faḍl Ibn 'Abbās, washed the body of the Apostle of Allāh, may Allāh bless him. Since he ('Ali) was a strong person, he was turning the body and al-'Abbās was at the door, and he said: Nothing prevented me from being present at the washing of the body, but I had noticed that he felt shame when I saw him naked.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymi informed us on the authority of his father; he said: 'Ali, al-Faḍl, al-'Abbās,

Usāmah Ibn Zayd and Aws Ibn Khawalli washed (the body of) the Prophet, may Allāh bless him, and they descended into his grave.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Muḥammad informed us on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father, he on the authority of 'Ali : Verily I washed (the body of) the Prophet, may Allāh bless him, along with 'Abbās, 'Aqīl Ibn Abi Ṭālib, Aws Ibn Khawalli and Usāmah Ibn Zayd.

Muḥammad Ibn 'Umar informed us ; (he said) : al-Zubayr Ibn Mūsa related to me ; he said : I heard Abu Bakr Ibn Abi Jahm saying : 'Ali, al-Faḍl, Usāmah Ibn Zayd and Shuqrān washed (the body of) the Prophet, may Allāh bless him. 'Ali supported him on his chest, al-Faḍl was assisting him in turning the body, and Usāmah and Shuqrān were pouring water on the body. Aws Ibn Khawalli said : O 'Ali ! I bind thee on oath by Allāh ! to let us have our share (from the last rituals) of the Apostle of Allāh, may Allāh bless him. Thereupon 'Ali said to him : Come in. He entered there and sat.

Ismā'il Ibn Ibrāhīm al-Asadi informed us ; (he said) : Ibn Jurayj informed us on the authority of Abu Ja'far Muḥammad Ibn 'Ali ; he said : (The body of) the Prophet, may Allāh bless him, was washed three times with water and the leaves of the lote-tree ; his body was washed in his shirt ; and his body was washed with the water of a well known as al-Ghars, at Quba belonging to Sa'd Ibn Khaythamah ; and he used to drink its water. 'Ali was responsible for washing his body ; al-'Abbās was pouring water and al-Faḍl was supporting him on his chest. He (al-Faḍl) was saying : Let me relax ! let me relax ! you have cut the artery of my heart. I feel something coming down on me twice.

Abu Ghassān Mālik Ibn Ismā'il [P. 63] al-Nahdi informed us on the authority of Mas'ūd Ibn Sa'd, he on the authority of Yazīd Ibn Ziyād, he on the authority of 'Abd Allāh Ibn al-Hārith ;

(he said) : When the Prophet, may Allāh bless him, died, 'Ali stood up and shut the door. He ('Abd Allāh) said : Then al-'Abbās came with (some members of) Banu 'Abd al-Muṭṭalib. They stood at the door and 'Ali was saying : May my father and mother be sacrificed for you, you were pure in living and are pure in death. He ('Abd Allāh) said : A fragrant breeze, like of which they had not experienced, began to blow. He ('Abd Allāh) said : Then al-'Abbās said to 'Ali to abstain from wailing like women and to attend to their master. Thereupon 'Ali said : Let al-Faḍl come in. He ('Abd Allāh) said : The Anṣārī said : We adjure you by Allāh ! we must have our share (in the last rituals) of the Apostle of Allāh, may Allāh bless him. They admitted one of them, who was called Aws Ibn Khawalli and who was bearing a pitcher in his hand. He ('Abd Allāh) said : 'Ali washed his body moving his hand beneath the shirt while al-Faḍl was covering him with a piece of cloth, and the Anṣārī was giving water to him. There was a piece of cloth (خرقة) on the hand of 'Ali who moved his hand and his (Prophet's) shirt was on.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Ja'far al-Zuhri informed us on the authority of 'Abd al-Wāḥid Ibn Abi 'Awn ; he said : The Apostle of Allāh, may Allāh bless him, said to 'Ali Ibn Abi Ṭālib in his last illness : O 'Ali ! wash my body when I die. He replied : O Apostle of Allāh ! I have never washed a dead body. Thereupon the Apostle of Allāh, may Allāh bless him, said : You will be prepared for that or it will be easy for you. 'Ali said : I washed his body and when I held any part of the body it appeared to obey me. Al-Faḍl took his body into his arms and he was saying : O 'Ali ! make haste, it breaks my back.

Al-Faḍl Ibn Dukayn informed us on the authority of Sufyān, he on the authority of Ibn Jurayj ; he said : I heard Abu Ja'far saying : 'Ali took charge of the lower part of the body of the Prophet, may Allāh bless him.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kayṣān, he on the authority of Ibn Shihāb; (he said): Sa'id Ibn al-Musayyib related to me; (second chain) Muḥammad Ibn Ḥumayd al-'Abdi and Muḥammad Ibn 'Umar informed us on the authority of Ma'mar, he on the authority of al-Zuhri, he on the authority of Sa'id Ibn al-Musayyib; (third chain) Yahya Ibn 'Abbād informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us on the authority of Ma'mar, he on the authority of al-Zuhri, he on the authority of Sa'id Ibn al-Musayyib; he said: At the time of the washing of the dead body of the Prophet, may Allāh bless him, 'Ali searched in it what is searched in a dead body but he did not find anything so he said: You were pure in living and you are pure in death.

ACCOUNT OF THOSE WHO SAID THAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WAS ENSHROUDED IN THREE PIECES OF CLOTH.

Wakī' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us on the authority of Highām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: When the Prophet, may Allāh bless him, died, he was enshrouded in three pieces of white Yaman cotton cloth. His shroud did not include shirt and turban. According to the version of 'Abd Allāh Ibn Numayr: 'Urwah said: As regards the garment (الحداد), the people thought it was purchased for being used as the shroud of the Prophet, may Allāh bless him. [P. 64] Then the idea was given up, he was enshrouded in three pieces of cotton cloth. 'Āyishah said: 'Abd Allāh Ibn Abi Bakr took it and said: I shall keep it so that I may be enshrouded in it. He ('Urwah) said: Then he said: If Allāh had liked it, His Prophet would have been enshrouded in it. So he sold it and gave its price in charity.

Abu Şufrah Anas Ibn 'Iyāḍ al-Layṭhi informed us on the authority of 'Ubayd Allāh Ibn 'Umar, he on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily, the Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of white Yamani cloth.

'Abd Allāh Ibn Maslamah Ibn Qa'nab and Muḥammad Ibn 'Umar informed us; they said: 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Amr Ibn Abi 'Amr, he on the authority of al-Qāsim Ibn Muḥammad; but according to Muḥammad Ibn 'Umar's version: He on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cotton cloth and there was no shirt nor turban.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah, that the Prophet, may Allāh bless him, was enshrouded in three pieces of cotton cloth and there was neither shirt nor turban (*in his shroud*).

Al-Faḍl Ibn Dukayn informed us; (he said): Sufyān al-Ṭlawri informed us; (second chain) Hāshim Ibn al-Qāsim al-Kināni informed us; (he said): Abu Ja'far al-Rāzi informed us; they informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of coarse cotton cloth and there was neither shirt nor turban.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us on the authority of Yaḥya Ibn Sa'id; he said: It (report) has reached me that Abu Bakr asked 'Āyishah when he fell ill: In how many pieces of cloth was the Apostle of Allāh, may Allāh bless him, enshrouded? She replied: He was enshrouded in three pieces of white coarse cloth.

'Ubayd Allāh Ibn Mūsa Ibn 'Ubaydah informed us on the authority of Ya'qūb Ibn Zayd that the Prophet, may Allāh bless

him, was enshrouded in three pieces of coarse cloth and there was neither shirt nor turban.

Surayj Ibn al-Nu'mān informed us; (he said): Khālid al-Ḥadhhdha informed us on the authority of Abu Qilābah that the Prophet, may Allāh bless him, was enshrouded in three pieces of coarse Yamani cloth.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Khālid al-Ḥadhhdha, he on the authority of Abu Qilābah that the Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of white Yamani cloth each of one web (رياط).

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grandfather, he on the authority of 'Ali; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of coarse cotton cloth and there was neither shirt nor turban.

Muḥammad Ibn 'Umar informed us; (he said): al-Ṭhawri and 'Abd Allāh Ibn 'Umar related to me on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father, he on the authority of 'Āyishah; (second chain) Muḥammad Ibn 'Umar said: 'Abd Allāh Ibn Ja'far related to us on the authority of Yazīd Ibn al-Hād, he on the authority of Muḥammad Ibn Ibrāhīm, he on the authority of Abu Salamah, he on the authority of 'Āyishah; she said: [P. 65] The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of coarse cloth.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of Sufyān, he on the authority of Khālid al-Ḥadhhdha, he on the authority of Abu Qilābah that the Prophet, may Allāh bless him, was enshrouded in three pieces of white cloth each of one web.

Muslim Ibn Ibrāhīm informed us; (he said): Sallām Ibn Miskīn informed us; (he said): Qatādah informed us that the Prophet, may Allāh bless him, was enshrouded in three pieces of cloth.

Abu al-Walid al-Ṭāyālisi informed us: he said: Shu'bah informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth. (Shu'bah said): I asked him ('Abd al-Raḥmān): Who related it to you? He replied: I heard Muḥammad Ibn 'Ali saying.

Al-Faḍl Ibn Dukayn informed us; (he said): Sharik informed us on the authority of Abu Ishāq; he said: I was sent to the assembly of Banu 'Abd al-Muṭṭalib who had assembled in a large number. There I asked them: In what was the Prophet, may Allāh bless him, enshrouded? They said: In three pieces of cloth, and there were no cloak, shirt and turban.

Muḥammad Ibn 'Umar informed us on the authority of Hishām Ibn al-Ghāz, he on the authority of Makḥūl; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of white cloth.

Muḥammad Ibn 'Umar informed us; (he said): Manṣūr informed us on the authority of Zakariyya, he on the authority of al-Sha'bi; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of coarse cloth.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said): Sa'īd Ibn Abi 'Arūbah informed us; (he said): Qatādah informed us on the authority of Sa'īd Ibn al-Musayyib; (second chain) 'Affān Ibn Muslim informed us on the authority of Hammām, he on the authority of Qatādah, he on the authority of Sa'īd Ibn al-Musayyib; (third chain): Wakī' Ibn al-Jarrāḥ and Muslim Ibn Ibrāhīm informed us on the authority of Shu'bah, he on the authority of Qatādah, he on the authority of Sa'īd Ibn al-Musayyib; (fourth chain) Wahb Ibn Jarīr Ibn Hāzīm and Muslim Ibn Ibrāhīm informed us; they said: Hishām al-Dastwā'i informed us on the authority of Qatādah, he on the authority of Sa'īd Ibn al-Musayyib; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in two pieces of cloth of one web and a Najrāni sheet.

Muḥammad Ibn Yazid al-Wāsiṭi informed us; (he said): Sufyān Ibn Ḥusayn informed us on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib, 'Ali Ibn al-Ḥusayn and Abu Salamah Ibn 'Abd al-Raḥmān that the Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth—two white pieces and one striped sheet.

Wakī' Ibn al-Jarrāḥ and Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of Sufyān al-Thawri, he on the authority of 'Abd Allāh Ibn 'Īsa, he on the authority of al-Zuhri, he on the authority of 'Ali Ibn Ḥusayn; (second chain) Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Ṣhīhāb that 'Ali Ibn Ḥusayn informed him; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth, one of which was striped sheet.

[P. 66] Anas Ibn 'Iyād informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father that the Prophet, may Allāh bless him, was enshrouded in three pieces of cloth, two of which were of dust colour and one of which was a striped sheet. My father had enjoined on me (to follow) it and he had added: Do not add anything to it. Ja'far used to say it and Muḥammad Ibn Sa'd says: I think so.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Zuhayr informed us; (he said): Jābir informed us on the authority of Abu Ja'far Muḥammad Ibn 'Ali; (second chain) 'Ubayd Allāh Ibn Mūsa informed us; (he said): Isrā'il informed us on the authority of Jābir, he on the authority of Muḥammad Ibn 'Ali; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth, one of which was a striped sheet.

Bakr Ibn 'Abd al-Raḥmān, the *qāḍi* of Kūfah informed us; (he said): 'Īsa Ibn al-Mukhtār informed us on the authority of Muḥammad Ibn Abi Layla, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn

'Abbās; (second chain) al-Aḥwaṣ Ibn Jawwāb al-Ḍabbi informed us; (he said): 'Ammār Ibn Zurayq informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abi Layla, he on the authority of al-Ḥakam, he on the authority of Miqṣam, he on the authority of Ibn 'Abbās; (third chain) Aḥmad Ibn 'Abd Allāh Ibn Yānus informed us on the authority of Zubayr, he on the authority of al-Ḥakam, he on the authority of Miqṣam, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in two pieces of white cloth and a red sheet.

Muḥammad Ibn 'Umar informed us; (he said): Maḥramah Ibn Bukayr informed us on the authority of his father, he on the authority of Buṣr Ibn Sa'id, he on the authority of al-Ṭufayl Ibn Ubayyi, he on the authority of his father; (second chain) Muḥammad Ibn 'Umar informed us; (he said): Sa'id Ibn 'Abd al-'Aziz related to me on the authority of al-Zuhri; they said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth one of which was a striped sheet.

ACCOUNT OF THOSE WHO SAID: THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM, WAS ENSHROUDED IN THREE SHEETS, AND OF THOSE WHO SAID: GARMENT (حِلَّة)¹

'Abd Allāh Ibn Numayr and al-Faḍl Ibn Dukayn informed us on the authority of Zakariya, he on the authority of 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three Yamani coarse sheets—waist-wrapper (أزار), cloak and wrapper.

Qabiṣah Ibn 'Uqbah informed us; (he said): Sufyān informed us on the authority of Abu Ishāq; he said: I went to the elders

¹ Usually a (حِلَّة) consisted of a sheet waist-wrap_{er}.

of Banu 'Abd al-Muṭṭalib and asked them: In what was the Apostle of Allāh, may Allāh bless him, enshrouded?' They replied: In a red garment and a sheet.

'Amr Ibn 'Āṣim al-Kilābi informed us; (he said): Hammām Ibn Yaḥya informed us; (he said): Qatādah informed us on the authority of al-Ḥasan: Verily, the Prophet, may Allāh bless him, was enshrouded in a sheet and a garment.

Wakī' Ibn al-Jarrāḥ and al-Faḍl Ibn Dukayn informed us; they said: Sufyān informed us on the authority of Ḥammād, he on the authority of Ibrāhīm; (second chain) Ṭalq Ibn Ghannām al-Nakha'i informed us; (he said): 'Abd al-Raḥmān Ibn Jurays al-Ja'fari informed us; (third chain) Ḥammād related to me on the authority of Ibrāhīm; (fourth chain) Surayj Ibn al-Nu'mān informed us; (he said): Huṣhaym and Abu 'Awānah informed us on the authority of Muḡhirah, [P. 67] he on the authority of Ibrāhīm; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in a garment and a shirt. Al-Faḍl and Ṭalq said in their version: The Yamani garment.

Surayj Ibn al-Nu'mān informed us; (he said): Huṣhaym informed us; (he said): Yūnus informed us on the authority of al-Ḥasan: Verily, the Apostle of Allāh, may Allāh bless him, was enshrouded in a striped garment and a shirt.

Sa'id Ibn Sulaymān informed us; (he said): Ṣāliḥ Ibn 'Umar informed us on the authority of Yazid Ibn Abi Ziyād, he on the authority of Miqsam, he on the authority of Ibn 'Abbās: Verily, the Apostle of Allāh, may Allah bless him, was enshrouded in a red Najrāni garment, which he used to wear, and a shirt.

'Ubayd Allāh Ibn Mūsa informed us on the authority of Shaybān; he on the authority of Abu Ishāq, he on the authority of al-Zubayr Ibn 'Adī, he on the authority of al-Ḍaḥḥāk, *i. e.*, Ibn Muzāḥim; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in two red sheets.

'Ubayd Allāh Ibn Mūsa informed us; (he said): Isrā'il informed us on the authority of Abu Ishāq, that he went to the

*suffah*¹ of Banu 'Abd al-Muṭṭalib at al-Madīnah and asked their elders: In what was the Apostle of Allāh, may Allāh bless him, enshrouded? They replied: In two pieces of red cloth and there was no shirt.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl, he on the authority of Muḥammad Ibn 'Alī Ibn al-Ḥanafiyah, he on the authority of his father; Verily, the Prophet, may Allāh bless him, was enshrouded in seven pieces of cloth.

Muhammad Ibn Kathīr al-'Abdi informed us; (he said): Ibrāhīm Ibn Nāfi' informed us; he said; Ibn Abi Najīḥ informed me on the authority of Mujāhid: Verily, the Prophet, may Allāh bless him, was enshrouded in two pieces of coarse cloth which Mu'ādh had brought from Yaman.

Abu 'Abd Allāh Muḥammad Ibn Sa'd said: In our opinion there is an oversight because Mu'ādh was in al-Yaman when the Prophet, may Allāh bless him, died.

Sulaymān Ibn Ḥarb and Ishāq Ibn 'Īsa al-Ṭabbā' informed us; they said: Jarīr Ibn Ḥāzīm informed us (on the authority of 'Abd Allāh Ibn 'Ubayd Ibn 'Umayr): Verily, the Prophet, may Allāh bless him, was enshrouded in a garment of striped clothes. Then it was taken out and he was enshrouded in white. Thereupon 'Abd Allāh Ibn Abi Bakr said: That has touched the skin of the Apostle of Allāh, may Allāh bless him, so it will not be separated from me till I am enshrouded in it. He kept it till he could. Then he said: Had it been good, Allāh would have preferred it for His Prophet, so I do not need it. He ('Umayr) said: People wondered at his first opinion and then his second opinion.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: There was no turban in the shroud of the Apostle of Allāh, may Allāh bless him.

1 Raised floor with a shed.

'Arim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ayyāb; (he said): Abu Qilābah said: Do you not wonder at their differences about the shroud of the Apostle of Allāh, may Allāh bless him, which have reached us,

ACCOUNT OF THE EMBALMING OF THE PROPHET,
MAY ALLĀH BLESS HIM.

'Abd al-Wahhāb Ibn 'Aṭa al-'Ijli informed us; he said: 'Awf informed us on the authority of al-Ḥasan that the Apostle of [P. 68] Allāh, may Allāh bless him, was embalmed with *hanūf*.¹

Ḥumayd Ibn 'Abd al-Raḥmān al-Ruwāsi informed us on the authority of al-Ḥasan Ibn Ṣāliḥ, he on the authority of Hārūn, Ibn Sa'd; he said: There was musk with 'Ali, who had enjoined that his body should be embalmed with it. He (Hārūn) said: 'Ali said: That is the remainder of the *hanūf* of the Apostle of Allāh, may Allāh bless him.

'Ubayd Allāh Ibn Mūsa informed us; (he said): Isrā'il informed us on the authority of Jābir, he said: I asked Muḥammad Ibn 'Ali *i. e.*, Abu Ja'far if the Apostle of Allāh, may Allāh bless him, was embalmed. He replied: I do not know.

ACCOUNT OF THE FUNERAL PRAYERS OVER THE
APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

'Abd al-Wahhāb Ibn 'Aṭa al-'Ijli informed us; (he said): 'Awf informed us on the authority of al-Ḥasan; he said: They

1 Compound of aromatics generally applied to the body before burial.

washed his body, enshrouded it and embalmed it, may Allāh bless him. Then it was placed on a bier and the Muslims entered there in groups. They stood there, said funeral prayers over him. Then they went out and others came in, thus all of them said funeral prayers over him.

Ahu Bakr Ibn 'Abd Allāh Ibn Abi Uways and Khālid Ibn Makh̄lad al-Bajali informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Abd al-Raḥmān Ibn Ḥarmalah, that he heard Sa'id Ibn al-Musayyib saying: When the Apostle of Allāh, may Allāh bless him, died, he was placed on a bier. The people entered there in groups to say funeral prayers over him, and then they went out and none led them in prayers.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us; that it (report) had reached him, that when the Apostle of Allāh, may Allāh bless him, died, people said funeral prayers over him individually and none led them in prayers.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Sihāb; he said: (The dead body of) the Apostle of Allāh, may Allāh bless him, was placed on a bier and the Muslims started coming in groups, to say funeral prayers over him, and pray (to God) for granting peace to his soul and none led them in prayers.

Al-Ḥakam Ibn Mūsa informed us; (he said): 'Abd al-Razzāq Ibn 'Umar al-Thaqafi informed us on the authority of al-Zuhri, he said: It (report) reached us that the people entered in groups to say funeral prayers over the Apostle of Allāh, may Allāh bless him, and none led them in prayers as *imām*.

'Affān Ibn Muslim and al-Aswad Ibn 'Āmir informed us; they said: Ḥammād Ibn Salamah informed us; (he said): Abu 'Imrān al-Jawni informed us; (he said): Abu 'Asīm, who had seen it, informed us: When the Apostle of Allāh, may Allāh bless him, died, they enquired as to how they should say funeral prayers over him. They said: Enter from this door in groups then say funeral prayers over him and come out from the other door.

Hāshim Ibn al-Qāsim informed us ; (he said) : Šālih al-Murri informed us ; (he said) : Abu Ḥāzim al-Madani informed us ; he said : At the time when Allāh made the Prophet, may Allāh bless him, breathe his last, the Muhājirs entered in groups to say funeral prayers over him, then they came out. The Anšārs entered in a similar manner. Then came the citizens of al-Madīnah. When the men (saying the prayer) had finished, the women entered ; some of them wept [P. 69] and wailed. After that they heard a sound like that of the falling of a building. Thereupon they dispersed and kept quiet. Then a crier was heard saying : There is consolation in Allāh for every one who perishes, there is recompense for every distress and there is a substitute for what is lost. He is restored to whom reward has been given ; and he is afflicted to whom reward has not been given.

Muḥammad Ibn 'Umar informed us ; (he said) : Ubayyi Ibn 'Abbās Ibn Sahl Ibn Sa'd al-Sā'idi related to me on the authority of his father, he on the authority of his (Ubayyi's) grand-father ; he said : When the Apostle of Allāh, may Allāh bless him, died, his body was shrouded and was placed on a bier. Then the people said funeral prayers over him individually, none leading them in prayers, the men first then the women.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd al-Ḥamīd Ibn 'Imrān Ibn Abi Anas related to me on the authority of his father, he on the authority of his mother ; she said : I was one of those who entered (the place near the dead body of) the Prophet, may Allāh bless him ; it was on a bier. We the women, stood in rows, invoked (Divine mercy) and said funeral prayers over him. He was buried on night preceding Wednesday.

Muḥammad Ibn 'Umar informed us ; (he said) : Mūsa Ibn Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymi related to me ; he said : I saw in a document written in the hand of my father : When the Apostle of Allāh, may Allāh bless him, was shrouded and placed on a bier, Abu Bakr and 'Umar came in and said : May peace be on you O Prophet ! and Allāh's mercy ! and His blessings be on you ! With them were

Muhājirs and Anṣārs, as many of them as could enter the apartment. They invoked peace as Abu Bakr and 'Umar did. They arrayed themselves in rows and none led them (in prayers). Then Abu Bakr and 'Umar, who were in the first row, close to the body of the Apostle of Allāh, may Allāh bless him, said: We bear witness that he communicated (to us) what was revealed to him. He was sincere to his followers and strove in the way of Allāh till Allāh strengthened His religion, and His Words were fulfilled. He believed in Him Who is one and there is no partner with Him. O our Lord! make us of those who follow the words which were revealed to him. Bring us together in a way that he recognises us and we recognise him. Verily, he was kind and compassionate with the believers. We do not seek any thing in return for the faith and we will never sell it for any price. The people were saying: Amen! amen! Then they went out and others came in, thus all males said funeral prayers over him. Then women came in, and then children. When they had finished funeral prayers over him, they discussed about the site of his grave.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Abi Sabrah related to me on the authority of 'Abbās Ibn 'Abd Allāh Ibn Ma'bad, he on the authority of his father, he on the authority of 'Abd Allāh Ibn 'Abbās; he said: The first of those who said funeral prayers over him, i.e., the Prophet, may Allāh bless him, were al-'Abbās Ibn 'Abd al-Muṭṭalib and Banu Hāshim. Then came in the Muhājirs and Anṣārs and then other people in groups. When the men had finished, then came in the boys in rows and then the women.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah, whose version was similar to the narration of Ibn Abi Sabrah.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Abi Sabrah related to me [P. 70] on the authority of 'Abbās Ibn 'Abd Allāh Ibn Ma'bad, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: (The body of the) Apostle of Allāh, may

Allāh bless him, remained on the bier from Monday when the sun was declining, till Tuesday when the sun was declining. The people said funeral prayers over him when the body was on the bier close to (the site of) his grave. When they wanted to bury him, they moved it towards the side of his feet and then the body was placed inside and al-'Abbās Ibn 'Abd al-Muṭṭalib, al-Faḍl Ibn Abbās, Qutham Ibn al-'Abbās, 'Ali Ibn Abi Tālib and Shuqrān having entered the grave.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Tālib related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father, he on the authority of 'Ali; he said: When (the dead body of) the Apostle of Allāh, may Allāh bless him, was placed on a bier, 'Ali said: None of you should come in front of him, it is likely that he who has been your leader living and dead will lead you. Then people entered in groups and said funeral prayers over him in rows and there was no *imām*. They were reciting *takbīr* (to say Allāh is great). 'Ali remained standing close to the Apostle of Allāh, may Allāh bless him, saying: Peace be on you, O Prophet! and Allāh's mercy and His blessings be on you. O Allah! We bear witness that he communicated what was revealed to him. He was sincere to his followers and strove in the way of Allāh till Allāh strengthened His religion and His words were fulfilled. O Allah! Make us of those who follow what Allāh has revealed to him and make us firm after him, and let us be united with him. The people were saying: Amen! amen! The men said funeral prayers over him, then the women and then the children.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Umar related to me on the authority of his father; he said: The first to enter (to say funeral prayers) over the Apostle of Allāh, may Allāh bless him, were Banu Hāshim, then the Muhājirs, then the Anṣārs, then other people till they finished; then women and then children.

Muḥammad Ibn 'Umar informed us; (he said): Sufyān Ibn

'Uyaynah informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father, he said : Funeral prayers were said over the Apostle of Allāh, may Allāh bless him, without an *imām*. The Muslims entered in groups and said funeral prayers over him. When they had finished, 'Umar cried : Leave the bier and its attendants (*اهل الجنائز*) .

ACCOUNT OF THE SITE OF THE GRAVE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Abu Usāmah Ḥammād Ibn Usāmah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father; he said : When the Apostle of Allāh, may Allāh bless him, breathed his last, his Companions began to discuss where to bury him. Abu Bakr said : Bury him, where Allāh made him breath his last. Consequently the bed was removed and he was buried beneath it.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said); Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah Ibn 'Abd al-Raḥmān Ibn Ḥabīb; he said : Abu Bakr asked : Where should the Apostle of Allāh, may Allāh bless him, be buried ? Some one (*قائل*) said : Near the pulpit (*منبر*). Another said : Where he used to stand when leading the people in prayers. [P. 71] Thereupon Abu Bakr said : (No); Where Allāh made him breathe his last. Consequently the bed was removed and (the grave) was dug there.

Abu al-Walid al-Ṭayālīsī informed us; (he said) : Ḥammād Ibn Salamah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said : When the Prophet, may Allāh bless him, died, they asked where he should be buried. Thereupon Abu Bakr said : The place where he died.

Muhammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Ismā'il Ibn Abi Ḥabibah informed us on the authority of Dāwūd Ibn al-Ḥusayn, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When the funeral apparatus (جُفَاءً) of the Apostle of Allāh, may Allāh bless him, was ready on Tuesday, he (dead body) was placed on a bier in his house. The Muslims differed about his burial. Some one said: Bury him in his Mosque. The other said: Bury him at al-Baqī' with his Companions. Abu Bakr said: I heard the Apostle of Allāh, may Allāh bless him, saying: Any Prophet who died, was buried where he had breathed his last. Consequently the bed of the Prophet, may Allāh bless him, on which he had died, was removed and (his grave) was dug in its place.

Muhammad Ibn Rabī'ah al-Kilābi informed us on the authority of Ibrāhīm Ibn Yazīd, he on the authority of Yahya Ibn Bahmāh, the *mawla* (enfranchised slave) of 'Uthmān Ibn 'Affān; he said: It (report) has reached me that the Apostle of Allāh, may Allāh bless him, said: Bodies are buried where souls are seized (by the Angel of death).

Muhammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah related to me on the authority of Ja'far Ibn Muhammad, he on the authority of Ibn Abi Mulaykah; he said: The Apostle of Allāh, may Allāh bless him, said: Allāh did not cause any Prophet to die but he was buried where his soul had been seized (by the Angel of death).

Al-Faḍl Ibn Dukayn informed us; (he said): 'Umar Ibn Dharr informed us, he said: Abu Bakr said: I heard my bosom friend (Prophet) saying: No Prophet ever died but he was buried where he died. I (Al-Faḍl) said: I asked Ibn Dharr: From whom did you hear it? He replied: I heard Abu Bakr Ibn 'Umar Ibn Ḥafṣ, if Allāh Will (*Inshā Allāh*).

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us that it (report) had reached him: When the Apostle of Allāh, may Allāh bless him, died some people said: He should

be buried near the pulpit. The others said : He should be buried at al-Baqī'. Then Abu Bakr came and said : I heard the Apostle of Allāh, may Allāh bless him, saying : No Prophet was buried but at the place where Allāh made him breathe his last. He (Malik) said : The (bier of the) Apostle of Allāh, may Allāh bless him, was removed from there and a grave was dug for him.

Yazīd Ibn Hārān informed us on the authority of Yahya Ibn Sa'id, he on the authority of Sa'id Ibn al-Musayyib ; he said : 'Āyishah said to Abu Bakr : I saw in a dream that three moons fell in my apartment. Thereupon Abu Bakr said : It is good. Yahya said : I heard the people talking when the Apostle of Allāh, may Allāh bless him, died and buried in her apartment, Abu Bakr said to her : This is one of your moons and he is the best of them.

Hāshim Ibn al-Qāsim informed us ; (he said) : al-Mas'ūdi informed us on the authority of al-Qāsim Ibn 'Abd al-Raḥmān, he said : 'Āyishah said : I saw three moons in my apartment. Then I came to Abu Bakr who asked me : How have you interpreted it ? She said : [P. 72] I interpreted it as children of the Apostle of Allāh, may Allāh bless him. Thereupon Abu Bakr remained silent (about this) till the Apostle of Allāh, may Allāh bless him, died. Then he came to her and said : With him has gone the best of your moons. Later Abu Bakr and 'Umar were buried there in her apartment.

Mūsa Ibn Dāwūd informed us ; (he said) : I heard Mālik Ibn Anas saying : The apartment of 'Āyishah was divided into two parts—one in which was the grave (of the Prophet) and the other in which 'Āyishah resided. There was a partition wall between the two parts. 'Āyishah used to enter where there is the grave in a sleeveless garment, but after 'Umar was buried there, she did not enter there except fully dressed.

Sa'id Ibn Sulaymān informed us ; (he said) : 'Abd al-Raḥmān Ibn 'Uthmān Ibn Ibrāhīm informed us ; he said : I heard my

father mentioning, he said : 'Āyishah used to remove her veil where his father was buried with the Apostle of Allāh, may Allāh bless him. But after 'Umar was buried there she put on veil and never removed it.

Yaḥya Ibn 'Abbād informed us ; (he said) : Ḥammād Ibn Zayd informed us ; (he said) : I heard 'Amr Ibn Dinār and 'Ubayd Allāh Ibn Abi Yazīd ; they said : During the days of the Apostle of Allāh, may Allāh bless him, there were no walls in the house of the Prophet. The first person to erect one, was 'Umar Ibn al-Khaṭṭāb. 'Ubayd Allāh Ibn Abi Yazīd said : His wall was small, then 'Abd Allāh Ibn al-Zubayr constructed it after that and made additions to it.

ACCOUNT OF THE DIGGING OF THE GRAVE¹ OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND ITS VAULT.

Wakī' Ibn al-Jarrāḥ and al-Faḍl Ibn Dukayn informed us on the authority of Ṣufyān al-Thawri, he on the authority of Abu al-Yaqzān 'Uḥmān Ibn 'Umayr al-Bajali, he on the authority of Zādhān, he on the authority of Jarīr Ibn 'Abd Allāh ; he said : The Apostle of Allāh, may Allāh bless him, said : Grave is for us and a chink for others. / Wakī' said in his version : Chink is for the people of Scriptures. Al-Faḍl Ibn Dukayn said in his version : Chink is for others.

Anas Ibn 'Iyād al-Laythi informed us ; (he said) : Hishām Ibn 'Urwah related to me on the authority of his father that there

1 قبر is rendered as grave and لحد as vaulted grave. Muir says : "Two fashions prevailed in Arabia : in the one kind, the bottom or pavement of the grave was flat ; in the other, it was partly excavated for the reception of the body, a ledge being left on one side of the vault or cavity." *The Life of Mohammad*, p. 504. See also *Madārij al-Nubuwwat*. Vol. II, p. 570.

were two persons in al-Madīnah who used to dig graves—one of them grave and the other chink. He ('Urwah) said: They said: What should we do in case of the Apostle of Allāh, may Allāh bless him? Some of them said: Wait and see which of them comes first, and let him dig after his pattern. The person who used to dig the grave came first and so he dug a grave for the Apostle of Allāh, may Allāh bless him.

Yazīd Ibn Hārūn and Abu al-Walid Hishām al-Ṭayālīsī informed us; they said: Ḥammād Ibn Salamah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: In al-Madīnah there were, Yazīd said: two grave diggers, Hishām said: two chink makers. One of them dug graves and the other chinks. They waited till one of them arrived who used to dig graves so he dug a grave for the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah Ibn 'Abd al-Raḥmān and Yahyā Ibn [P. 73] 'Abd al-Raḥmān Ibn Ḥāṭib; they said: Abu Ṭalḥah and another person from Makkah were sent for. The people of Makkah used to dig chinks and the residents of al-Madīnah, graves. Abu Ṭalḥah came and dug a grave for him and he (Prophet) was buried in it.

Wakī' Ibn al-Jarrāḥ and Ḥujayn Ibn al-Muthanna informed us; they said: 'Abd al-'Azīz Ibn 'Abd Allāh Ibn Abi Salamah informed us on the authority of Muḥammad Ibn al-Munkadir; he said: When the Prophet, may Allāh bless him, breathed his last, they sent (persons) to two grave-diggers, one of whom used to dig the chinks and the other graves. He, who used to dig the graves, came, so he dug a grave for the Apostle of Allāh, may Allāh bless him.

Wakī' Ibn al-Jarrāḥ informed us on the authority of al-'Umari, he on the authority of Nāfi', he on the authority of Ibn 'Amr, he on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the

authority of his father, he on the authority of 'Āyishah: Verily a grave was dug for the Prophet, may Allāh bless him, and he was buried in it.

Muḥammad Ibn 'Abd Allāh al-Āsadi informed us; (he said): Sufyān al-Thawri informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of al-Qāsim; he said: There was a person at al-Madinah, who used to dig chinks, and there was another who used to dig graves. When the Prophet, may Allāh bless him, breathed his last, the Companions of the Apostle of Allāh, may Allāh bless him, assembled and sent for them, praying: O Allāh! make a choice for him. There appeared the one who used to dig graves.

'Amr Ibn 'Āṣim al-Kilābi informed us; (he said): Ḥammām Ibn Yaḥya informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father; he said: In al-Madinah there were two diggers, one of whom used to dig the chinks and the other the graves. When the Apostle of Allāh, may Allāh bless him, breathed his last, they said: We will ask who comes first to dig the grave for the Prophet, may Allāh bless him. He who used to dig graves, came first. Hishām said: My father wondered at the person who was buried in a chink while the Apostle of Allāh, may Allāh bless him, had been buried in a grave.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father; he said: In al-Madinah there were two persons, one of whom used to dig graves and the other used to dig otherwise. They said: Whoever comes first, will dig (the grave) after his style. There came the one who used to dig grave and dug a grave for the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said): al-Ash'ath Ibn 'Abd al-Malik informed us on the authority of al-Ḥasan: Verily a grave was dug for the Apostle of Allāh, may Allāh bless him.

Ma'an Ibn 'Īsa informed us; (he said): Ibrāhīm Ibn al-Muhājir Ibn Mismār informed us on the authority of Ṣāliḥ Ibn

Kaysān, he on the authority of Ismā'il Ibn Muḥammad Ibn Sa'd : he said : It was said to Sa'd : We will bring pieces of wood to bury you He said : No ! But dig a grave for me like one which was dug for the Apostle of Allāh, may Allāh bless him.

Yazīd Ibn Hārūn informed us ; (he said) : Ḥajjāj informed us on the authority of Nāfi' ; (Second chain) 'Ubayd Allāh Ibn Mūsa informed us ; (he said) : Mūsa Ibn 'Ubaydah informed us on the authority of Ya'qūb Ibn Zayd and 'Umar, the *mawla* (enfranchised slave) of Ḡufrah : Verily, the Prophet, may Allāh bless him, was buried.

Anas Ibn 'Iyāḍ al-Layṭhi informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father : Verily, the person who dug the grave of the Prophet, may Allāh bless him, was Abu Ṭalḥah.

Abu 'Āmir 'Abd al-Malik Ibn 'Amr al-'Aqadi and Khāild Ibn Makhḷad al-Bajali informed us ; they said : 'Abd [P. 74] Allāh Ibn Ja'far Ibn 'Abd al-Raḥmān Ibn al-Miswar Ibn Makhrahmah al-Zuhri informed us on the authority of Ismā'il Ibn Muḥammad Ibn Sa'd, he on the authority of 'Āmir Ibn Sa'd Ibn Abi Waqqāṣ : Verily, at the time of his death, Sa'd said : Dig a grave for me and put a sign on it as was done for the Apostle of Allāh, may Allāh bless him. He meant bricks.

'Abd Allāh Ibn Numayr informed us ; he said : Ibn Jurayj mentioned on the authority of Ibn Shīhāb, he on the authority of 'Ali Ibn Ḥusayn, he informed him : A grave was dug for the Apostle of Allāh, may Allāh bless him, and a sun-dried brick was fixed upon his grave.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shīhāb, he on the authority of 'Ali Ibn Ḥusayn, he informed him : Verily a grave was dug for the Apostle of Allāh, may Allāh bless him, then there was fixed a sun-dried brick on his grave.

Wakī' Ibn al-Jarrāh and Muḥammad Ibn 'Abd Allāh al-Asādī informed us on the authority of Ṣufyān al-Thawri, he on the authority of 'Abd Allāh Ibn 'Isa, he on the authority of al-Zuhri, he on the authority of 'Alī Ibn Ḥusayn; he said: A grave was dug for the Prophet, may Allāh bless him, and a sun-dried brick was placed as a mark upon it.

Qutaybah Ibn Sa'id al-Balkhī informed us; (he said): Ibn Lahī'ah informed us on the authority of Abu al-Aswad that he heard al-Qāsim Ibn Muḥammad saying: The Apostle of Allāh, may Allāh bless him, was buried and a brick was placed at the vault.

Surayj Ibn al-Nu'mān informed us; (he said): Abu 'Awānah informed us on the authority of 'Āṣim al-Aḥwal (squint-eyed), he on the authority of al-Ṣha'bi; he said: A vaulted grave was dug for the Prophet, may Allāh bless him, and a sun-dried brick was placed on it.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Zuhayr informed us; (he said): 'Āṣim al-Aḥwal (squint-eyed) informed us; he said: I asked 'Āmir about the grave of the Prophet, may Allāh bless him. He replied: It was a vaulted grave.

Al-Faql Ibn Dukayn informed us; (he said): Sufyān informed us on the authority of 'Āṣim; he said: I asked al-Ṣha'bi if a (plain) grave was dug for the Prophet, may Allāh bless him, or a vaulted grave was dug for him. He replied: A vaulted one was dug for him and a sun-dried brick was placed on his grave.

Ṭalq Ibn Ghannām al-Nakha'i informed us; (he said): 'Abd al-Raḥmān Ibn Jurays al-Ja'fari informed us; (he said): Ḥammād related to me on the authority of Ibrāhīm that a vaulted grave was dug for the burial of the Apostle of Allāh, may Allāh bless him. His body was laid from the side of the *qiblah* and his head was not placed first.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Zuhayr informed us; (he said): Jābir informed us on the authority

of Muḥammad Ibn 'Ali Ibn Ḥusayn, al-Qāsim Ibn Muḥammad Ibn Abi Bakr and Sālim Ibn 'Abd Allāh Ibn 'Umar; (they said): Verily these three graves are the graves of the Apostle of Allāh, may Allāh bless him, Abu Bakr and 'Umar. They are vaulted graves of sun-dried bricks, facing *qiblah* and in close proximity (with one another). Jābir said: The grand-fathers of all of them (narrators) were buried there.

Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Ismā'il Ibn Abi Ḥabibah informed us on the authority of Dāwūd Ibn al-Ḥusayn, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When they wanted to dig a grave for the Apostle of Allāh, may Allāh bless him, there were two persons in al-Madinah—Abu 'Ubaydah Ibn al-Jarrāḥ who used to dig flat graves after the pattern of the people of Makkah, and Abu Ṭalḥah al-Anṣārī who used to dig vaulted graves for the people of al-Madinah. Al-'Abbās called two persons [P. 75] and said to one of them to go to Abu 'Ubaydah and to the other to go to Abu Ṭalḥah, praying (at the same time): O Allāh! Make a choice for Thy Apostle. The messenger sent to Abu Ṭalḥah met Abu Ṭalḥah who came and dug a vaulted grave.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz informed us on the authority of 'Abd Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm, he on the authority of 'Abd Allāh Ibn Abi Ṭalḥah, he on the authority of Abu Ṭalḥah; he said: They differed in digging a flat grave or a vaulted grave for the Prophet, may Allāh bless him. The Muhājirs said: Dig a flat grave as do the people of Makkah. The Anṣārs said: Dig a vaulted grave as we do in our land. When they differed about it, they prayed: O Allāh make choice for Thy Prophet. (They agreed) to send for Abu 'Ubaydah and Abu Ṭalḥah and whoever came first, was to take charge. Then Abu Ṭalḥah came and said: By Allāh! I hope Allāh has made a choice for His Apostle, may Allāh bless him, since he liked a vaulted grave when he saw one.

ACCOUNT OF WHAT WAS SPREAD IN THE GRAVE
OF THE APOSTLE OF ALLĀH, MAY ALLĀH
BLESS HIM.

Wakī' Ibn al-Jarrāh, al-Faḍl Ibn Dukayn and Hāshim Ibn al-Qāsim al-Kināni informed us; they said: Shu'bah Ibn al-Ḥajjāj informed us on the authority of Abū Jamrah; he said: I heard Ibn 'Abbās saying: A red sheet was spread in the grave of the Prophet, may Allāh bless him. Wakī' said that was the special privilege of the Prophet, may Allāh bless him.

Anas Ibn 'Iyād al-Laythi informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father (he said): Verily, he who spread the sheet, was Sī'uqrān, the *mawlā* (enfranchised slave) of the Prophet, may Allāh bless him.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said): al-Ash'ath Ibn 'Abd al-Malik al-Ḥumrāni informed us on the authority of al-Ḥasan that a worn out red sheet was spread under the Apostle of Allāh, may Allāh bless him, which he used to wear, because the earth was damp.

Muḥammad Ibn 'Umar informed us; (he said): 'Adī Ibn al-Faḍl informed us on the authority of Yānus, he on the authority of al-Ḥasan, he on the authority of Jābir Ibn 'Abd Allāh; he said: A worn out red sheet, which the Prophet, may Allāh bless him, used to wear, was spread in his grave.

Hammād Ibn Khālid al-Khayyāṭ informed us on the authority of 'Uqbah Ibn Abi al-Ṣahba; he said: I heard al-Ḥasan saying: The Apostle of Allāh, may Allāh bless him, said: Spread my sheet in my grave for me because the earth is not allowed to subdue the bodies of the Prophets.

Muslim Ibn Ibrāhīm informed us; (he said): Sallām Ibn Miskīn informed us; (he said): Qatādah informed us: Verily, a sheet was spread under the Prophet, may Allāh bless him.

'Ārim Ibn al-Faḍl and Khālid Ibn Khidāsh informed us; they said: Hammād Ibn Zayd informed us on the authority of

Yazīd Ibn Ḥāzim, he on the authority of Sulaymān Ibn Yasār that a young man served the Prophet, may Allāh bless him. When the Prophet, may Allāh bless him, was buried, he noticed the sheet which the Prophet, may Allāh bless him, used to wear, at the edge of the grave, so he flung it into the grave saying: None will wear it after you and so I fling it.

[P. 76] ACCOUNT OF THOSE WHO DESCENDED INTO
THE GRAVE OF THE PROPHET, MAY ALLĀH
BLESS HIM

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us ; (he said): al-Ash'ath Ibn 'Abd al-Malik al-Ḥumrānī informed us on the authority of al-Ḥasan that the Banu 'Abd al-Muṭṭalib laid the body of the Apostle of Allāh, may Allāh bless him, in his grave.

Wakī' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us on the authority of Ismā'il Ibn Abi Khalīd, he on the authority of 'Āmir ; he said : 'Ali, al-Faḍl and Usāmah entered the grave of the Prophet, may Allāh bless him. 'Āmir said : Marḥab or Ibn Abi Marḥab informed me that they made 'Abd al-Raḥmān Ibn 'Awf also enter the grave with them. Wakī' said in his version : Al-Sha'bi said : The relatives of the deceased should be in charge of the dead body.

Wakī' Ibn al-Jarrāḥ and al-Faḍl Ibn Dukayn informed us on the authority of Sharīk, he on the authority of Jābir, he on the authority of 'Āmir ; he said : Four persons entered the grave of the Prophet, may Allāh bless him. Al-Faḍl said in his version : One who had seen them, informed me.

Al-Faḍl Ibn Dukayn informed us ; (he said) : Ṣufyān al-Thawri informed us on the authority of Ismā'il, he on the authority of 'Āmir ; he said : Marḥab or Ibn Abi Marḥab related to me ; he said : (It appears) as if I am seeing the four

persons in the grave of the Prophet, may Allāh bless him, and one of them is 'Abd al-Raḥmān Ibn 'Awf.

Surayj Ibn al-Nu'mān informed us; (he said): Huṣḥaym informed us; (he said): Yūnus Ibn 'Ubayd informed us on the authority of 'Ikrimah; he said: 'Ali, al-Faḍl and Usāmah Ibn Zayd entered the grave of the Prophet, may Allāh bless him. Then a person from the Anṣār called Khawali or Ibn Khawali said to them: You know I used to enter the graves of the martyrs and the Prophet, may Allāh bless him, is superior to martyrs. Thereupon they made him enter it with them.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ibn Shihāb; he said: These kinsmen (of the Prophet) al-'Abbās, 'Ali, al-Faḍl and his *mawla* (enfranchised slave) Ṣāliḥ, who had washed his dead body took responsibility of laying the Apostle of Allāh, may Allāh bless him, in the grave. The Companions of the Apostle of Allāh, may Allāh bless him, retired leaving the kinsmen of the Apostle of Allāh, may Allāh bless him, who took charge of his burial.

Muḥammad Ibn 'Umar informed us; (he said): Māsa Ibn Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymi related to me on the authority of his father; he said: 'Ali, al-Faḍl Ibn al-'Abbās, al-'Abbās, Usāmah Ibn Zayd and Aws Ibn Khawali entered the cavity (of the grave) of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; he said: 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Ṭālib informed us on the authority of his father, he on the authority of his ('Abd Allāh's grand-father), he on the authority of 'Ali that those who descended into the cavity (of the grave) of the Prophet, may Allāh bless him, were he ('Ali), 'Abbās, 'Aqil Ibn Abi Ṭālib, Usāmah Ibn Zayd and 'Aws Ibn Khawali, and they were those who had taken charge of his shroud.

Muḥammad Ibn 'Umar informed us; (he said): 'Ali Ibn 'Umar related to me on the authority of Ja'far Ibn Muḥammad,

he on the authority of his father; he said: 'Ali, al-Faḍl and Usāmah descended into the cavity (of the grave) of the Apostle of Allāh, may Allāh bless him. They (narrators) say: Ṣāliḥ, Shuqrān and Aws Ibn Khawali (also descended into it).

[P. 77] Muḥammad Ibn 'Umar informed us; (he said): then 'Umar Ibn Ṣāliḥ related to me on the authority of Ṣāliḥ the *mawla* (enfranchised slave) of al-Taw'amah, he on the authority of Ibn 'Abbās; he said: Then 'Ali, al-Faḍl and Shuqrān descended into the cavity (of the grave) of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; he said: 'Abd al-Raḥmān Ibn 'Abd al-'Aziz related to me on the authority of 'Abd Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm; he said: I asked him; who had descended into the cavity (of the grave) of the Prophet, may Allāh bless him? He replied: His kinsmen and a person from the Anṣār of the tribe of Palḥabla—Aws Ibn Khawali.

Muḥammad Ibn 'Umar informed us; (he said): 'Umar Ibn Muḥammad related to me on the authority of his father, he on the authority of 'Ali Ibn Ḥusayn; he said: Aws Ibn Khawali said: O Abu Ḥasan! we adjure you by Allāh and our position in Islām! Will you not allow me to descend into the grave of our Prophet, may Allāh bless him? Thereupon he said: Come in. Then I (Muḥammad, father of 'Umar) asked 'Ali Ibn Ḥusayn: How many were they? He replied: 'Ali Ibn Abi Ṭālib, al-Faḍl Ibn 'Abbās and Aws Ibn Khawali.

ACCOUNT OF THE STATEMENT OF AL-MUGHĪRAH
IBN SHU'BAH THAT HE WAS THE LAST OF THE
PEOPLE TO BE IN ATTENDANCE ON THE
APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Surayj Ibn al-Nu'mān informed us; (he said): Hushaym informed us; (he said): Mujāhid informed us on the authority

of al-Sha'bi, he on the authority of al-Mughīrah Ibn Shu'bah, he (al-Sha'bi) said: He used to relate to us here *i. e.*, at Kūfah, saying: I was the last person to be in attendance on the Prophet, may Allāh bless him. When the Prophet, may Allāh bless him, was buried and 'Ali had come out of the grave, I dropped my ring (into the grave) and said: O Abu Ḥasan! my ring! He said: Descend into the grave and take your ring. I descended into it, took my ring and placed it on the brick; then I came out.

Surayj Ibn al-Nu'mān informed us; (he said): Huṣhaym informed us on the authority of Abu Ma'shar; he said: One of my Shaykhs related to me; he said: When 'Ali came out of the grave, al-Mughīrah dropped his ring in the grave and said to 'Ali: My ring! 'Ali asked al-Ḥasan Ibn 'Ali to enter it and give him his ring. He did accordingly.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Abu 'Imrān al-Jawni; (he said): Abu 'Asīm, who was a witness to it وآله , informed us; (he said): When the Apostle of Allāh, may Allāh bless him, was laid in his grave, al-Mughīrah Ibn Shu'bah said: There is something between his feet, if you had mended it. They said: Enter (the grave) and put it right. He entered it and rubbed his feet, may Allāh bless him, and His peace be on him. Then he said: Pour some earth on me. They poured earth on him, till it reached the middle of his calfs. Then he came out and began to say: I was the last of you to be in attendance on the Apostle of Allāh, may Allāh bless him.

'Ubayd Allāh Ibn Muḥammad Ibn Ḥafṣ al-Taymi informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of [P. 78] Hishām Ibn 'Urwah that he said: When the Apostle of Allāh, may Allāh bless him, was laid in his grave, al-Mughīrah Ibn Shu'bah dropped his ring in the grave, then he cried: My ring! my ring! Thereupon they said: Go and take it. Then he entered (the grave) and said: Pour earth on me. They poured

earth on him till it reached the middle of his calfs. Then he came out. When the ground of the grave was levelled (سوى) over the body of the Apostle of Allāh, may Allāh bless him, he said: Come out and then closing the door he said: I am the last of you to attend on the Apostle of Allāh, may Allāh bless him. Thereupon they said: By our souls! If you had intended it you have achieved it.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn Abi al-Zinād related to me; (he said): My father related to me on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah Ibn Mas'ūd; he said: The last of the men to attend on the Prophet, may Allāh bless him, in his grave, was al-Mughīrah Ibn Shu'bah, who having dropped his ring had cried: My ring! So he descended (into the grave) and took it. Then he said: I had dropped it for this purpose.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to me on the authority of 'Abd Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm: Verily al-Mughīrah Ibn Shu'bah dropped his ring in the grave of the Prophet, may Allāh bless him, after they had come out, so that he may enter it. Thereupon 'Ali Ibn Abi Ṭālib said: You have dropped your ring only to enter it so that it might be said, he entered the grave of the Prophet, may Allāh bless him. By Him in Whose hands is my soul! you will never enter it. Then he prevented him.

Muḥammad Ibn 'Umar informed us; he said: 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali related to me on the authority of his father; he said: 'Ali Ibn Abi Ṭālib said: People should not say that you had entered it (the grave of the Prophet) nor they should say that your ring was in the grave of the Prophet, may Allāh bless him. So 'Ali, who had noticed the place where it was dropped, entered it, brought it out and passed it on to him.

Muḥammad Ibn 'Umar informed us; (he said): Ḥafṣ Ibn 'Umar related to me on the authority of 'Ali Ibn 'Abd Allāh Ibn

'Abbās ; he said : I said that Al-Mughīrah Ibn Shu'bah believed that he was the last of all men to have been in attendance on the Apostle of Allāh, may Allāh bless him. He ('Ali) said : He (al-Mughīrah) told a lie. By Allāh ! the last of the people to have been in attendance on the Apostle of Allāh, may Allāh bless him, was Qutham Ibn al-'Abbās who was the youngest of those who entered the grave and was the last to come out.

ACCOUNT OF THE BURIAL OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Šāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb ; he said : The Apostle of Allāh, may Allāh bless him, died on Monday when the sun had begun to decline. The people could not bury him because of the youth of the Anšārs. So he was not buried till the one-third of the night¹ had elapsed. Only his kinsmen were in charge of his burial. The Banu Ghannm heard the sound of spades when a grave was being dug [P. 79] for the Apostle of Allāh, may Allāh bless him, and they were (at the time) in their houses.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us ; (he said) : al-Zuhri informed us ; (he said) : A person of the Banu Ghannm related to me that they heard the sound of the spades while the Apostle of Allāh, may Allāh bless him, was being buried by night.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Šāliḥ Ibn Abi al-Akḥḍar, he on the authority of al-Zuhri ; he said : The Prophet, may Allāh bless him, was buried by night and the Banu Laylī said : We were hearing the sound of spades while the

¹ Probably it refers to the next night.

Apostle of Allāh, may Allāh bless him, was being buried by night.

Ma'an Ibn 'Isā informed us; (he said): Mālik Ibn Anas informed us that it (report) had reached him that Umm Salamah, the wife of the Prophet, may Allāh bless him, used to say: I did not believe in the death of the Prophet, may Allāh bless him, till I heard the sound of the pouring of water from ewers.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz informed us on the authority of 'Abd Allāh Ibn Abi Fakr, he on the authority of his father, he on the authority of 'Āyishah; she said: We did not know of the burial of the Apostle of Allāh till we heard the sound of spades on the morning of Tuesday.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar related to me on the authority of al-Zuhri; he said: The Apostle of Allāh, may Allāh bless him, was buried by night. The old men of the Anṣārs of the Banu Ghannam said: We heard the sound of spades at the end of the night of Tuesday.

Muḥammad Ibn 'Umar informed us; (he said): Yaḥya Ibn 'Abd al-Raḥmān Ibn Muḥammad Ibn Labibah related to me on the authority of his grand-father; he said: The Apostle of Allāh, may Allāh bless him, died on Monday when the sun had begun to decline and was buried on Tuesday when the sun had declined.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father, he, on the authority of 'Alī, narrated like it.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn Ishāq and 'Abd al-Raḥmān Ibn Abi al-Zinād related to me on the authority of 'Abd al-Raḥmān Ibn Ḥarmalah, he on the authority of Sa'id Ibn al-Musayyib; (second chain) Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Sharik Ibn 'Abd Allāh Ibn Abi Namir, he on the authority of Abu Salamah Ibn

'Abd al-Raḥmān ; he said : The Apostle of Allāh, may Allāh bless him, died on Monday and was buried on Tuesday.

Qabiṣah Ibn 'Uqbah informed us ; (he said) : Sufyān al-Thawri informed us on the authority of al-Ḥajjāj Ibn Arṭāt, he on the authority of some person, he on the authority of Ibrāhīm ; he said : The Prophet, may Allāh bless him, was laid (into the grave) from the side of the *qiblah*.

Nuḥ Ibn Yazīd al-Mu'addib informed us ; (he said) : Ibrāhīm Ibn Sa'd was asked : How deep in the earth was the (body of the Prophet, may Allāh bless him, laid in the ground ? He replied : Three (yards).¹

ACCOUNT OF THE SPRINKLING OF WATER ON THE GRAVE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ma'an Ibn 'Īsa al-Aṣhja'i informed us on the authority of 'Abd [P. 80] Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm ; (he said) : Verily water was sprinkled over the grave of the Prophet, may Allāh bless him.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Ja'far related to me on the authority of Ibn Abi 'Awn he on the authority of Abu 'Atīq, he on the authority of Jābir Ibn 'Abd Allāh ; he said : Water was sprinkled over the grave of the Prophet, may Allāh bless him.

ACCOUNT OF THE MAKING THE GRAVE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, CONVEX HUMP-SHAPED.

Al-Faḍl Ibn Dukayn and Mālik Ibn Ismā'il informed us ;

¹ It was smaller than ours.

they said : Al-Ḥasan Ibn Ṣāliḥ informed us on the authority of Abu al-Bara ; about whom Mālik Ibn Ismā'il said : I believe him to be a *mawla* (enfranchised slave) of Al-Zubayr ; he said : I entered with Muṣ'ab Ibn al-Zubayr, the apartment where are the graves of the Apostle of Allāh, may Allāh bless him, Abu Bakr and 'Umar. I saw that their graves were of the form of an oblong.

Sa'id Ibn Muḥammad al-Warrāq al-Thaqfi informed us on the authority of Sufyān Ibn Dīnār ; he said : I saw the graves of the Prophet, may Allāh bless him, Abu Bakr and 'Umar, which were hump-shaped.

Ṭalq Ibn Ghannām al-Nakha'i informed us ; (he said) : ' Abd al-Raḥmān Ibn Jurays informed us ; (he said) : Ḥammād informed us on the authority of Ibrāhīm ; (he said) ; Verily, a raised object was made over the grave of the Prophet, may Allāh bless him, till it was recognised to be his grave.

Muḥammad Ibn 'Umar informed us ; (he said) : ' Abd al-'Azīz Ibn Muḥammad related to me on the authority of Ja'far Ibn Muḥammad, he on the authority of his father ; he said : The height of the grave of the Prophet, may Allāh bless bin, was one span (9 in.).

Muḥammad Ibn 'Umar informed us ; (he said) : al-Ḥasan Ibn 'Umārah related to me on the authority of Abu Bakr Ibn Ḥafṣ Ibn 'Umar Ibn Sa'd ; he said : The graves of the Prophet, may Allāh bless him, Abu Bakr and 'Umar were hump-shaped with pebbles on them.

Muḥammad Ibn 'Umar informed us : (he said) : Hishām Ibn Sa'd related to me on the authority of 'Amr Ibn 'Uṭhman ; he said : I heard al-Qāsim Ibn Muḥammad saying : I visited the graves while a child and there I saw red pebbles on them.

Aḥmad Ibn Muḥammad Ibn al-Walīd al-Azraqi al-Makki informed us ; (he said) : Muslim Ibn Kḥālīd informed us ; (he said) : Ibrāhīm Ibn Nawfal Ibn Sa'id Ibn al-Mughīrah al-Hāshimi related to me on the authority of his father ; he said : The wall that was by the side of the grave of the Prophet, may Allāh bless

him, fell down in the days of 'Umar Ibn 'Abd al-'Aziz. He ordered it to be reconstructed. He (Nawfal) said: He ('Umar) was sitting there while it was being built. In the meantime he said to 'Ali Ibn 'Uṣayn: Rise O 'Ali! sweep the house, i.e., the house of the Prophet, may Allāh bless him. Then al-Qāsim Ibn Muḥammad rose and said: may Allāh reform you! and (should) I (also sweep)? He replied: Yes, sweep. Then Sālim Ibn 'Abd Allāh rose and said: May Allāh reform you! and should (I also sweep it.) He replied: Yes. He said: Sit all of you. He said: O Muzāḥim! rise and sweep. Thereupon Muzāḥim rose and swept it. Muslim said: This has been confirmed before me in al-Madīnah that the apartment in which is the grave of the Prophet, may Allāh bless him, is the apartment of 'Āyishah. Its door and the door of the room face Syria. The roof of the apartment is yet [P. 81] in its original state. There is a pitcher and his old camel's saddle.

Surayj Ibn al-Nu'mān informed us on the authority of Hushaym; (he said): Qurayshī resident of al-Madīnah, who was called Muḥammad Ibn 'Abd al-Raḥmān, related to me on the authority of his father; he said: The wall of the grave of the Apostle of Allāh, may Allāh bless him, fell down in the days of 'Umar Ibn 'Abd al-'Aziz who was the governor of al-Madīnah during the reign of al-Walīd. I was the first to rise and see to the grave of the Apostle of Allāh, may Allāh bless him. The distance between the grave and the wall of 'Āyishah was not more than a span, so I thought they did not lay his body there from the side of the *qiblah*.

ACCOUNT OF THE AGE OF THE APOSTLE OF ALLĀH,
MAY ALLĀH BLESS HIM, AT THE TIME WHEN
HE BREATHED HIS LAST

Abu Ḍamrah Anas Ibn 'Iyād al-Laythī informed us; (he said): Rabi'ah Ibn Abi 'Abd al-Raḥmān informed us that he had heard

Anas Ibn Mālik, who was saying: The Apostle of Allāh, may Allāh bless him, died when he was sixty years old.

'Abd Allāh Ibn 'Umar and Abu Ma'mar al-Minqari informed us; (they said): Abu Ghālib al-Bāhili informed us that he was present when al-'Ala Ibn Ziyād al-'Adawi asked Anas Ibn Mālik; he said: O Abu Ḥamzah! of what age was the Apostle of Allāh, may Allāh bless him, when he died? He replied: On the day Allāh made him breathe his last, he had completed his sixtieth year, yet he looked the youngest of the people of his age, the most handsome and the most fleshy.

Al-Aswad Ibn 'Āmir and al-Ḥajjāj Ibn al-Minhal informed us; they said: Ḥammād Ibn Salamah informed us on the authority of 'Amr Ibn Dīnār, he on the authority of 'Urwah; he said: The Prophet, may Allāh bless him, was called to prophethood, when he was forty years old; and he died when he was sixty years old.

Khālid Ibn Khidāsh informed us; (he said): 'Abd Allāh Ibn Wahb informed us; (he said): Qurrah Ibn 'Abd al-Raḥmān related to me that Ibn Shihāb had related to him on the authority of Anas Ibn Mālik, he on the authority of the Prophet, may Allāh bless him: That he was called to prophethood when he was forty years old, then he remained at Makkah for ten years and at al-Madīnah for ten years. He died when he was sixty years old and there were not more than twenty grey hair in his beard and head.

Al-Aswad Ibn 'Āmir informed us: (he said); Ḥammad Ibn Salamah informed us on the authority of 'Amr Ibn Dīnār, he on the authority of Yaḥya Ibn Ja'dah; (he said): Verily the Prophet, may Allāh bless him, said: O Fātimah! No prophet was called to prophethood but that the period of his life after prophethood was not half of the age before it. Verily, 'Isa Ibn Maryam (Jesus son of Mary) was called to prophethood for forty years¹ and I have been called for twenty years.

1 According to the researches of the Western Scholars the age of Jesus at the time of his death was about 32 years.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us ; (he said) : Sufyān al-Thawri informed us on the authority of al-A'mash, he on the authority of Ibrāhīm ; he said : The Apostle of Allāh may Allāh bless him, said : Every prophet lives half the period of his call to prophethood and that 'Īsa Ibn Maryam (Jesus son of Mary) lived among his people for forty years.

Rawḥ Ibn 'Ubādah informed us ; (he said) : Zakariya Ibn Ishāq informed us ; (he said) : 'Amr [P 82] Ibn Dinār informed us on the authority of Ibn 'Abbās ; (second chain) Rawḥ Ibn 'Ubādah informed us ; (he said) : 'Ikrimah informed us on the authority of Ibn 'Abbās ; (third chain) Kathīr Ibn Hishām, Mūsa Ibn Ismā'il, Ishāq Ibn 'Īsa and al-Ḥajjāj Ibn al-Minhal informed us ; they said : Hammād Ibn Salamah informed us on the authority of Ibn 'Abbās ; (fourth chain) Yazīd Ibn Hārūn, Anas Ibn 'Iyaḍ and 'Abd Allāh Ibn Numayr informed us ; (they said) : Yaḥya Ibn Sa'id informed us on the authority of Sa'id Ibn al-Musayyib ; (fifth chain) Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us ; (he said) ; Sulaymān Ibn Bilāl related to me on the authority of Yānus Ibn Yazīd al-Ayli, he on the authority of Ibn Shihāb, he on the authority of 'Urwah, he on the authority of 'Ayishah ; (sixth chain) al-Faḍl Ibn Dukayn informed us ; (he said) : Yūnus Ibn Abi Ishāq informed us on the authority of Abu al-Ṣafar, he on the authority of 'Āmir, he on the authority of Jarīr, he on the authority of Mu'āwiyah ; (seventh chain) Wahb Ibn Jarīr informed us ; (he said) : Shu'bah informed us on the authority of Abu Ishāq, he on the authority of 'Āmir Ibn Sa'd al-Bajali, he on the authority of Jarīr that he had heard from Mu'awiyah, i.e Ibn Abi Sufyān ; (eighth chain) al-Faḍl Ibn Dukayn informed us : (he said) : Isrā'il informed us on the authority of Sa'id Ibn Masrūq, he on the authority of Muslim Ibn Ṣubayḥ, he on the authority of a person of the Aslam tribe ; (ninth chain) Muṭarrif Ibn 'Abd Allāh al-Yasāri informed us ; (he said) : 'Abd al-'Aziz Ibn Abi Ḥāzim informed us on the authority of Muḥammad bn 'Abd Allāh, he on the authority of Ibn Shihāb, he on the authority of 'Urwah Ibn al-Zubayr, he on

the authority of 'Āyishah ; al-Zuhri said : Sa'id Ibn al-Musayyib informed us ; (tenth chain), al-Faḍl Ibn Dukayn informed us ; (he said) : Zuhayr informed us on the authority of Abu Ishāq, he on the authority of 'Ubayd Allāh Ibn 'Utbah ; (eleventh chain) al-Faḍl Ibn Dukayn informed us ; on the authority of Shārik, he on the authority of Abu Ishāq ; (twelfth chain) al-Mu'alla Ibn Asad informed us ; (he said) : Wuhayb informed us on the authority of Dāwūd, he on the authority of 'Āmir ; (thirteenth chain) Naṣr Ibn Bāb informed us on the authority of Dāwūd : he on the authority of 'Āmir ; (fourteenth chain) Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn 'Umar al-'Umari informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father ; (fifteenth chain) Muḥammad Ibn 'Umar informed us : and Sulaymān Ibn Bilāl related to me on the authority of 'Utbah Ibn Muslim, he on the authority of 'Ali Ibn Ḥusayn ; all of them said : The Apostle of Allāh, may Allāh bless him, died when he was sixty three years old.

Abu 'Abd Allāh Muḥammad Ibn Sa'd said : This is the most proved version by the grace of Allāh.

Sa'id Ibn Sulaymān informed us ; (he said) : Hushaym informed us ; (he said) : 'Ali Ibn Zayd informed us on the authority of Yūsuf Ibn Mihrān, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh may Allāh bless him, died when he was sixty five years old.

Al-Mu'alla Ibn Asad informed us ; he said : Wuhayb [informed us on the authority of Yūnus, he on the authority of 'Ammār, *Mawla* (enfranchised slave) of Banu Hāshim ; he said : I heard Ibn 'Abbās saying : The Apostle of Allāh, may Allāh bless him, died when he was sixty five years old.

Khālid Ibn Khidāsh informed us ; (he said) : Yazid Ibn Zuray' informed us on the authority of Yūnus Ibn 'Ubayd, he on authority of 'Ammār, *mawla* (enfranchised slave) of Banu Hāshim, he said : I asked Ibn 'Abbās how old [P. 83] was the Apostle of Allāh, may Allāh bless him, when he died ? He replied : I have not come across any one of his people from whom such a fact has

remained hidden like you. I said: I asked different persons about it and received different answers. He said: Do you know counting? I said: Yes. Then he said: Add to forty years, when he was called to prophethood, fifteen years at Makkah when he was (preached in secrecy and feared (opponents) and ten years after his migration to al-Madīnah.

ACCOUNT OF THE PERIOD OF STAY OF THE
 APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM,
 AT AL-MADĪNAH AFTER THE HIJRAH
 TILL HIS DEATH.

Abu Ḍamrah Anas Ibn 'Iyād al-Layṭhi informed us on the authority of Rabī'ah Ibn Abi 'Abd al-Rahmān, he on the authority of Anas Ibn Mālik; (second chain) 'Abd Allāh Ibn Numayr informed us on the authority of Ḥajjāj, he on the authority of Nāfi', he on the authority of Ibn 'Umar; (third chain) Rawḥ Ibn 'Ubādah informed us; (he said): Hishām Ibn Ḥassān informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; (fourth chain) Anas Ibn 'Iyād, Yazīd Ibn Hārūn and 'Abd Allāh Ibn Numayr informed us; they said: Yaḥya Ibn Sa'īd informed us on the authority of Sa'īd Ibn al-Musayyib; (fifth chain) al-Ḥajjāj Ibn al-Minhal, Kathīr Ibn Hishām, Mūsa Ibn Ismā'il and Ishāq Ibn 'Isa informed us; they said: Ḥammād Ibn Salamah informed us on the authority of Abu Jamrah; he said: I heard from Ibn 'Abbas; (sixth chain) Yaḥya Ibn 'Abbād informed us: (he said): Ḥammād Ibn Salamah informed us; (he said): 'Ammār Ibn Abī 'Ammār, *Mawla* (enfranchised slave) of Banu Hāshim informed us on the authority of Ibn 'Abbās; (seventh chain) 'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us; (he said): Sulaymān Ibn Bilāl informed us on the authority of Rabī'ah Ibn Abi 'Abd al-Rahmān, he heard from Anas Ibn Mālik; all of them said: The Apostle of Allāh, may Allāh bless him, lived in al-Madīnah for ten years. According to Abu Jamrah, Ibn 'Abbās said: In Makkah he received revelations during (a period of) thirteen years.

ACCOUNT OF THE MOURNING FOR THE APOSTLE
OF ALLĀH, MAY ALLĀH BLESS HIM, AND OF
THOSE WHO WALIED AND WEPT FOR HIM.

Sulaymān Ibn Ḥarb informed us ; (he said) : Ḥammād Ibn Zayd informed us on the authority of Thābit, he on the authority of Anas ; he said : When the condition of the Prophet, may Allāh bless him, grew serious and restlessness caused faintness, Faṭimah said : Woe to the faintness of the father ! Thereupon the Prophet, may Allāh bless him, said : There will be no restlessness to your father after today. When the Apostle of Allāh, may Allāh bless him, died, Faṭimah said : O father ! you responded to your Lord when He called you. O father ! the garden of paradise is your abode. O father ! we invite Gabriel to mourn for you, O father ! how close you have been to your Lord ! He (Anas) said : When he had been buried, she said : O Anas ! Were your hearts pleased when you poured earth over the body of the Apostle of Allāh, may Allāh bless him.

ʿĀrim Ibn al-Faḍl informed us ; (he said) : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of ʿIkrimah ; he said : When the Apostle of Allāh may Allāh bless him, died, Umm Ayman wept. It was said to her : O Umm Ayman ! do you weep for the [P. 84] Apostle of Allāh, may Allāh bless him ? She replied : No ! by Allāh ! no ! do I not know that he has gone to what is better than this world but I weep because the message from heaven has been discontinued.

Saʿīd Ibn Manṣūr informed us on the authority of Sufyān Ibn ʿUyaynah, he on the authority of ʿAṣim Ibn Muḥammad Ibn Zayd, he on the authority of his father ; he said : I never heard Ibn ʿUmar mentioning the Prophet, may Allāh bless him, without weeping.

Muḥammad Ibn ʿUmar informed us ; (he said) : Shibl Ibn al-ʿAla related to me on the authority of his father (he said) : Verily when the time of the Prophet's death approached, Fāṭimah began to weep. Thereupon the Prophet, may Allāh bless him, said : Do not weep O my little daughter ! When I die, say : We are for Allāh

and to Him we will return ;¹ because every man is recompensed for every distress with this. She asked : O Apostle of Allāh ! Will there be a recompense for you ? He replied : For me as well.

Muḥammad Ibn 'Umar informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of 'Amr Ibn Dīnār, he on the authority of Abu Ja'far ; he said : I did not see Fāṭimah laughing after the Apostle of Allāh, may Allāh bless him, except that some time the edge of her mouth widened.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Ja'far informed us ; (he said) : A person of the Yarbū' family related to me on the authority of 'Abd al-Raḥmān Ibn Sa'id Ibn Yarbū' ; he said : One day 'Ali came wrapped in a sheet and sad. Thereupon Abu Bakr said : I see you grieved. 'Ali replied : What has pained me, has not pained you. Abu Bakr said : Hear ! what he says. I adjure you by Allāh ! did you see any one mourning on the loss of the Apostle of Allāh, may Allāh bless him, more than me.

Muḥammad Ibn 'Umar informed us ; (he said) : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Sa'id Ibn al-Musayyib, he on the authority of 'Abd Allāh Ibn 'Amr Ibn al-'Āṣ; he said : I heard 'Uḥmān Ibn 'Affān saying : The Apostle of Allāh, may Allāh bless him, died and a number of his Companions mourned for him to such an extent that they (nearly) lost their senses, I was one of them. One day I was sitting in one of the forts of Madīnah and *bay'at* had been taken for Abu Bakr, 'Umar happened to pass by me but I did not know it because of my intense grief. Then 'Umar went to Abu Bakr and said : O Khalifah of the Apostle of Allāh ! should I not excite wonder in you (by saying) that I passed by 'Uḥmān and greeted him, but he made no response ? Then Abu Bakr stood up and held 'Umar by the hand, then both of them came to me. Abu Bakr said to me : O 'Uḥmān ! your brother came to me and claimed that he passed by you and greeted you, but you did not respond. What made you act in this way ? Thereupon I said : O Khalifah of

1 Al-Qur'ān Sūrah II, verse 156.

the Apostle of Allāh ! I did not do it. 'Umar said : No! By Allāh ! O Banu Umayyah ! That is your custom. Thereupon I said : By Allāh ! I did not know when you passed by me and greeted me. Abu Bakr said : I see you are speaking the truth, but you were prevented from this as you were talking to your-elf. He ('Uthmān) said : I said : Yes. He asked : What was that (talk about) ? I said : The Apostle of Allāh, may Allāh bless him, died and I did not ask him about the salvation of the Ummah ; what it would be. I was pondering over it [P. 85] and was wondering at my short-coming in this respect. Thereupon Abu Bakr said : I asked him about it and he had informed me. Then 'Uthmān said : What is that ? Abu Bakr said : I asked him and said O Apostle of Allāh! what about the salvation of the Ummah, He replied : The word, which I had proposed to my uncle (Abu Ṭālib but which he rejected will bring salvation (to him who accepts it). (The narrator added) the word which he proposed to his uncle was to bear witness that there is no god but Allāh and that Muḥammad is one whom Allāh raised as Apostle.

Muḥammad Ibn 'Umar informed us ; (he said) : Usāmah Ibn Zayd related to me on the authority of his father, he on the authority of 'Aṭa Ibn Yasār; he said: The wives of the Apostle of Allāh, may Allāh bless him, assembled before him, in his last illness. Then his wife Ṣafiyah said : By Allāh! O Apostle of Allāh ! I wish I had suffered what you are suffering. The wives of the Prophet, may Allāh bless him, winked at her. The Prophet noticed them and said : Rinse your mouth. They asked : Why O Apostle of Allāh ? He said : Because of winking at your companion, by Allāh ! she is true.

'Ubayd Allāh Ibn Muḥammad Ibn Ḥafṣ al-Taymi informed us on the authority of 'Alī Ibn Yazīd, he on the authority of al-Qāsim Ibn Muḥammad ; (he said) : One of the Companions of the Prophet lost his sight. His companions came to pay him visit. Then he said : I wanted to see with them (eyes) only the Apostle of Allāh, may Allāh bless him. Now when Allāh caused him to die the sight of a deer from those of Tabālah will not please me.

Abu Bakr Ibn Muḥammad Ibn Abi Murrah al-Makki in-

formed us ; (he said) : Nāfi' Ibn 'Umar informed us ; (he said) : Ibn Abi Mulaykah related to me; he said: 'Āyishah used to recline against the grave of the Prophet, may Allāh bless him. He (Ibn Abi Mulaykah) said : She saw him coming out in a dream. Thereupon she said : By Allāh ! it is nothing but through which I am put to test. He will not come out again so she gave up that (reclining against the grave).

ACCOUNT OF THE LEGACY (ثَمَرَات) OF THE APOSTLE
OF ALLĀH, MAY ALLĀH BLESS HIM, AND WHAT
PROPERTY HE LEFT BEHIND.

'Abd Allāh Ibn Numayr informed us ; (he said) : 'Abd Allāh Ibn 'Umar informed us on the authority of Ibn Shihāb, he on the authority of Abu Bakr ; he said : I heard the Apostle of Allāh, may Allāh bless him, saying : We do not leave legacy what we leave is charity (أَمْوَال).

Muḥammad Ibn 'Umar informed us ; (he said) : Ma'mar, Mālik and Usāmah Ibn Zayd informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah ; (second chain) Ma'mar, Usāmah Ibn Zayd and 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to me on the authority of al-Zuhri, he on the authority of Mālik Ibn Aws Ibn al-Hadathān, he on the authority of 'Umar Ibn al-Khaṭṭāb, 'Uṭhmān Ibn 'Affān, 'Ali Ibn Abi Tālib, al-Zubayr Ibn al-'Awwām, Sa'd Ibn Abi Waqqāṣ and 'Abbās Ibn 'Abd al-Muṭṭalib ; they said : The Apostle of Allāh, may Allāh bless him, said : We leave no legacy but what we leave is charity. The Apostle of Allāh meant himself.

Khālid Ibn al-Makhlad [P. 86] al-Bajali informed us on the authority of al-Mughīrah Ibn 'Abd al-Raḥmān, he on the authority of Abu al-Zinād, he on the authority of al-A'raj, he on the authority of Abu Hurayrah, he on the authority of the Apostle of Allāh, may Allāh bless him, he said : The dīnārs and dirhams should not be distributed among my heirs, what I leave

should go into charity after the maintenance expenses of my wives and the provision of my servant.

'Affān Ibn Muslim informed us ; (he said) : Ḥammād Ibn Salamah informed us ; (he said) : al-Kalbi related to me on the authority of Abu Ṣāliḥ, he on the authority of Umm Hāni (she said): Verily Fāṭimah asked Abu Bakr : When you die who will inherit you? He replied : My children and relatives. She said : What is the justification of your becoming inheritor of the Prophet keeping us away ? He replied : O daughter of the Apostle of Allāh ! I did not inherit your father's land, gold, silver slave or property. She said: The share of Allāh (*Khums* i.e. one-fifth) which He has allotted to us and which is only our share, is in your hands. Thereupon he replied : I heard the Apostle of Allāh, may Allāh bless him, saying : It is the food that Allāh makes me eat. When I die it will be distributed among the Muslims.

Muḥammad Ibn 'Umar informed us ; (he said) : Ma'mar related to me on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah; she said : Verily Fāṭimah, the daughter of the Apostle of Allāh, may Allāh bless him, sent (a message) to Abu Bakr asking him about her share in the inheritance of the Apostle of Allāh, may Allah bless him, which Allāh had bestowed on His Apostle as booty (without bloodshed). She at that time claimed (a share from) the (صَدَقَاتِ) of the Prophet, at al-Madīnah, Fadak and what had remained of the *Khums* of K̄aybar. Thereupon Abu Bakr said : Verily, the Apostle of Allāh, may Allāh bless him, said : We do not leave inheritance, what we leave goes into *ṣadaqah*. Verily, the members of Muḥammad's family will get provision from this money. By Allāh ! I shall not change the distribution of the *ṣadaqāh* of the Apostle of Allāh from what it was in the time of Apostle of Allāh, may Allāh bless him. I shall continue to spend them under the same heads as the Apostle of Allāh was spendidg. So Abu Bakr refused to give any thing to Fāṭimah. Consequently Fāṭimah, may peace be on her, became angry with Abu Bakr and left him. She did not talk with him till she died. She lived six months after the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us ; (he said) : Hishām Ibn Sa'd related to me on the authority of 'Abbās Ibn 'Abd Allāh Ibn Ma'bad, he on the authority of Ja'far ; he said : Fāṭimah came to Abu Bakr and demanded her share in the inheritance. Al-'Abbās Ibn 'Abd al-Muṭṭalib came to him and demanded his share in the inheritance. 'Ali came with them. Thereupon Abu Bakr said : The Apostle of Allāh said : We leave no inheritance, what we leave behind us is *ṣadaqah*. I shall make provisions for those for whom the Prohphet had made. On this 'Ali said : Sulaymān (Solomon) inherited Dāwūd (David) ; and Zakariya said : He may be my heir and the heir of the children of Ya'qūb.¹ Abu Bakr said: This is as this is. By Allāh ! You know it as I know.² Thereupon 'Ali said : This is the Book of Allāh that speaks. Then they became quiet and retired.

Muḥammad Ibn 'Umar informed us ; (he said) : Hishām Ibn Sa'd related to me on the authority of Zayd Ibn Aslam, he on the authority of his father ; he said : I heard 'Umar saying : The day when the Apostle of Allāh, may Allāh bless him, died, *bay'ah* was offered to Abu Bakr. On the following day Fāṭimah came to Abu Bakr and there was 'Ali with her. She said : (I should get) my share of the inheritance of my father, the Apostle of Allāh, may Allāh bless him. Abu Bakr asked : Household effects [P. 87] or landed property ?³ She said : I am heir to Fadak, *Khaybar* and his *ṣadaqāt* at al-Madīnah, as your daughters will be your heirs when you die. Abu Bakr said : By Allāh ! Your father was better than me and you are better than my daughters, but the Apostle of Allāh said : We do not leave inheritance, what we leave behind, is *ṣadaqah* i.e. this precious property that you know. If you say your father gave it to you, by Allāh ! I shall accept your words and will confirm your true words. She said : Umm Ayman came to me and informed me that he had bestowed Fadak on me. He

1 *Al-Qur'an*, *Sūrah* 27, Verse 16; *Sūrah* 19, Verse 6.

2 He refers to the Prophet's statement that what he was leaving was *ṣadaqah* and not inheritance.

3 lit. a tract of accumulated sand.

asked : Did you hear him (Prophet) saying : It is for you ? I shall believe you and accept your statement. She said : I have informed you of (evidence) what is with me.

'Ubayd Allāh Ibn Mūsa informed us ; (he said) : Isrā'il informed us on the authority of Jābir, he on the authority of 'Āmir ; he said : The Apostle of Allāh, may Allāh bless him, died and he had not left a will except about the residence of his wives and a piece of land.

Al-Faḍl Ibn Dukayn and al-Ḥasan Ibn Mūsa informed us : they said : Zubayr informed us on the authority of Abu Ishāq, he on the authority of 'Amr Ibn al-Ḥārith, brother-in-law of the Apostle of Allāh, may Allāh bless him, and brother of his wife Juwayriyah ; he said : By Allāh ! The Apostle of Allāh, may Allāh bless him, left at the time of his death, no dirham, no dīnār no slave, no hand-maid and nothing except his white mule, arms and a piece of land which he had left as *ṣadaqah*.

Ishāq Ibn Yūsuf al-Azraq informed us ; (he said) : Sufyān i.e. al-Thawri informed us on the authority of Abu Ishāq, he on the authority of 'Amr Ibn al-Ḥārith Ibn al-Muṣṭaliq ; (second chain) 'Ubayd Allāh Ibn Mūsa informed us on the authority of Isrā'il, he on the authority of Abu Ishāq, he on the authority of 'Amr ; he said : The Apostle of Allāh did not leave behind except his white mule, arms and a piece of land which he had left as *ṣadaqah*.

Ishāq Ibn Yūsuf al-Azraq informed us ; (he said) : Sufyān informed us ; (second chain) Hāshim Ibn al-Qāsim informed us ; (he said) : Abu Mu'āwiyah Shaybān informed us ; (third chain) al-Faḍl Ibn Dukayn and Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of 'Āsim, he on the authority of Zirr Ibn Ḥubaysh, he on the authority of 'Ayīshah : Verily, a person asked her about the inheritance of the Apostle of Allāh, may Allāh bless him, she said : May you be deprived of your father ! you ask me about the inheritance of the Apostle of Allāh ! The Apostle of Allāh died and did not leave a dīnār, nor dirham, nor slave, nor hand-maid, nor a goat nor a camel.

Al-Fādl Ibn Dukayn and Muḥammad Ibn 'Abd Allāh al-Asadi informed us ; they said : Mis'ar informed us on the authority of 'Adi Ibn Thābit, he on the authority of 'Ali Ibn al-Ḥasan ; he said : The Apostle of Allāh, may Allāh bless him, died and did not leave behind a dīnar, nor a dirham, nor a slave and nor a hand-maid.

'Affān Ibn Muslim informed us ; (he said) : Abu Zayd Thābit informed us ; (he said) : Hilāl Ibn Khabbāb informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh died and did not leave a dīnar nor a dirham nor a slave nor hand-maid nor a child born of a slave girl. He left a coat of mail which had been mortgaged for thirty *sā's* of barley with a Jew.

[P. 88] ACCOUNT OF THOSE WHO REPAID THE DEBTS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND FULFILLED HIS PROMISES.

Hāshim Ibn al-Qāsim al-Kināni informed us ; (he said) Abu Ma'shar al-Mudayni informed us on the authority of Zayd Ibn Aslam and 'Umar Ibn 'Abd Allāh, *mawla* (enfranchised slave) of Ghufrah ; they said : When the Apostle of Allāh, may Allāh bless him, died and money came from al-Baḥrayn, Abu Bakr said : He to whom the Prophet has made any promises come forward. He (Ibn Sa'd) said : Jābir Ibn 'Abd Allāh al-Anṣārī came forward and said : Verily, the Prophet had promised me to pay such and such an amount when money came from al-Baḥrayn. He pointed with his both hands. Thereupon Abu Bakr said : Take it. He took handfuls and counted them. They were five hundred dirhams. He (Abu Bakr) gave the amount to him and added one thousand more.¹ Then other people came to whom the Apostle

¹ As the Prophet had promised to give him three handfuls of dirhams. Abu Bakr gave one thousand in addition to five hundred (i.e., one handful).

of Allāh, may Allāh bless him, had promised (to pay). Every one of them received what he was promised. Then he distributed the remainder of the money and every one of them received ten dirhams.

Muḥammad Ibn 'Umar informed us; (he said): Baradān Ibn Abi al-Naḍr informed us on the authority of Muḥammad Ibn al-Munkadir, he on the authority of Jābir Ibn 'Abd Allāh; he said: The Apostle of Allāh, may Allāh bless him, had said to me: When money comes from al-Baḥrayn, I shall give you such and such amount. I did not come till the Apostle of Allāh, may Allāh bless him, died. When it came to Abu Bakr, he said: If there is one to whom the Apostle of Allāh has made a promise, he should come forward. Jābir said: I went to him and said to him: He had promised to give me such and such an amount. He said: Take. I took five hundred for first time and then I took double of it.

Muḥammad Ibn 'Umar informed us (he said): Sufyān i.e. Ibn 'Uyaynah informed us on the authority of Muḥammad Ibn al-Munkadir, he on the authority of Jābir that the Prophet, may Allāh bless him, said: When money comes to us from al-Baḥrayn, I shall give you such and such an amount and pointed with his hand three times. Subsequently money came to Abu Bakr who said: He, to whom the Apostle of Allāh has made a promise, should come to us. So I went to him and he said: Take it. Thereupon I took a handful and I discovered it to be five hundred and then I took double of the amount.

Muḥammad Ibn 'Umar informed us; (he said): 'Ubayd Allāh Ibn 'Abd al-'Azīz informed us on the authority of Ḥakīm Ibn Ḥakīm Ibn 'Abbād Ibn Ḥunayf, he on the authority of Abu Ja'far, he on the authority of Jābir that Abu Bakr delivered a sermon after the death of the Apostle of Allāh, may Allāh bless him, and said: If there be any one to whom the Apostle of Allāh, may Allāh bless him, made a promise should stand. Thereupon Jābir Ibn 'Abd Allāh stood and said: He promised me to give

three times handful when money came from al-Baḥrayn. He said : He gave him three times handful.

Muḥammad Ibn 'Umar informed us ; (he said) : Sufyān i.e. Ibn 'Uyaynah related to me on the authority of 'Amr Ibn Dīnār, he on the authority of Abu Ja'far, he on the authority of Jābir ; he said : Abu Bakr said to me to take handful. So I took a handful first and I found them to be five hundred. He (Jābir) said : He (Abu Bakr) said : Repeat taking handful and I did accordingly.

Muḥammad Ibn 'Umar informed us ; [P. 89] (he said) : al-Ḍaḥḥāk Ibn 'Uḥmān informed us on the authority of Ḍamarah Ibn Sa'id, he on the authority of Abu Sa'id al-Khudri ; he said : When money came from al-Baḥrayn, I heard the crier of Abu Bakr crying at al-Madīnah: He, to whom the Apostle of Allāh, may Allāh bless him, has made a promise should come forward. The people came and he gave them money. Then Abu Bashīr al-Māzini came and said : The Apostle of Allāh may Allāh bless him, had said : O Abu Bashīr ! When there comes any thing come to us. Thereupon Abu Bakr gave him two handfuls or three and he found it (the amount) to be one thousand four hundred dirhams.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Muḥammad Ibn 'Umar related to me on the authority of Jā'far Ibn Muḥammad, he on the authority of his father, he on the authority of Jābir ; he said : 'Ali Ibn Abi Ṭālib repaid the debt of the Apostle of Allāh, may Allāh bless him, and Abu Bakr fulfilled his (Prophet's) promises.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Ja'far related to me on the authority of 'Abd al-Wāḥid Ibn Abi 'Awn (he said) : When the Apostle of Allāh, may Allāh bless him, died, 'Ali ordered a crier to cry if there was any one to whom the Apostle of Allāh, owed anything or to whom he had made a promise, he should come to him. He continued till his death sending one crier on every festival of Sacrifice at al-'Aqabah to proclaim it. Then al-Ḥasan Ibn 'Alī followed him (i.e., this

practice) till he died. Then al-Ḥusayn did it and the practice ceased after him. May Allāh be pleased with them and His peace be on them.

Ibn Abi 'Awn said : None of the creatures of Allāh with a true or false claim came to 'Ali but he satisfied it.

ACCOUNT OF THOSE WHO COMPOSED ELEGIES OF THE PROPHET, MAY ALLĀH BLESS HIM.

Muḥammad Ibn 'Umar al-Wāqidi said on the authority of his authorities (رجال) : Abu Bakr al-Ṣiddīq, composing an elegy of the Apostle of Allāh, may Allāh bless him, said:

يا عين فابكي ولا تسامي	و حق البكاء على السيد	١
على خير خندف عند البلا	ء امسى يغيب فى الملحد	٢
فصلى المليك ولى العباد	و رب البلاد على احمد	٣
فكيف الحياة لنقد الحبيب	و زين المعاشر فى المشهد	٤
فليت الممات لنا كلنا	و كنا جميعاً مع المهتدى	٥

- 1 O eye ! Weep and do not feel disgusted.
Mourning for the chief (السيد) is thy duty.
- 2 One, who emerged successful in the face of trial,
Passed the evening, concealed in the grave.
- 3 May the Possessor, the Lord of the servants
And the Lord of the World, bless Aḥmad.
- 4 What (joy) in life after the loss of the friend !
And when decoration of the assemblies is in the shrine,
- 5 I wish ! all of us had met death together,
And all of us had been with that guided person.

Al-Wāqidi said : Abu Bakr al-Ṣiddīq said also :

- | | | |
|---|--------------------------------|--------------------------|
| ١ | لما رايت نبينا متجدلا | ضاقت على بعرضهن الدور |
| ٢ | وارتعت روعه مستهام والد | والعظم منى واهن مكسور |
| ٣ | اعتيق ويحك ان حبك قد ثوى | و بقيت منفرداً وانت حسير |
| ٤ | يا ليتنى من قبل مهلك صاحبي | غيبت فى جدث على صخور |
| • | [P 90] فلتجدثن بدائع من بعده | تعيلى بهن جوانح و صدور |
- 1 When I observed our Prophet being interred
The houses, in spite of their spaciousness, contracted.
 - 2 I was terrified like a bewildered lover
And my bones are disabled, broken.
 - 3 O 'Atiq ! Woe to thee ! thy dear one is buried.
Thou hast remained alone and thou art fatigued.
 - 4 I wish ! before the death of my master (صاحب)
I had been buried in a grave and rocks had been placed on me.
 - 5 [P. 90] Such strange calamities will befall us after him,
As will crush ribs and chests.

Al-Wāqidi said : Abu Bakr also said :

- | | |
|---|-----------------------------|
| ١ | باتت تاو بنى هموم حشدا |
| ٢ | يا ليتنى حيث نبئت الغداة به |
| ٣ | ليت القيامة قامت بعد مهلكه |
| ٤ | ولا نرى بعده مالا ولا ولدا |
| ٥ | والله اثنى على شئى فجعث به |
| ٦ | من البريه حتى ادخل اللحد |

٥ كم لي بعدك من هم ينصبني
 اذا تذكرت اني لا اراك ابدا
 ٦ كان المصفاة في الاخلاق قد علموا
 وفي العتاف فلم نعدل به احدا
 ٧ نفسي فداؤك من ميت ومن بدن
 ما طيب الذكر والاخلاق والجسدا

- 1 Groups of the griefs repeated their attacks throughout the night,
Like rocks, they crushed the body.
- 2 I wish ! (I had died) on the morning I was informed of it.
They said : the Apostle had died and expired.
- 3 I wish ! the day of resurrection had dawned after his death,
And we had not seen wealth and children after him.
- 4 By Allāh ! I shall praise what I have lost
Out of the creatures, till I enter my grave.
- 5 How much grief I shall suffer after thee
When I shall recall that I shall not see thee till eternity.
- 6 They had known how pure a character you possessed
In virtue we can never compare any one with you.
- 7 May my life be sacrificed for you ! What a dead body and
what a physique !
How fine your recollection, manners and body !

Hishām Ibn Muḥammad al-Kalbi recited on the authority of 'Uthmān Ibn 'Abd al-Malik that 'Imrān Ibn Bilāl Ibn 'Abd Allāh Ibn Unays said : I heard from my preceptor (مشيخته) who said : 'Abd Allāh Ibn Unays said in an elegy on the Prophet, may Allāh bless him.

١ تطاول ليلي واعترتني القوارع
 وخطب جليل للبليه جامع

- ٢ غداة نعى الناعى اليينا محمداً
 و تلك التى تستك منها المصامع
 فلورد ميتاً قتل نفسى قتلتها
 ولكنه لا يدفع الموت دافع
 فاليت لا اثنى على هلك هالك
 من الناس ما اوفى ثبير و فارع
 و لكننى باك عليه و متبع
 مصيبتة انى الى الله راجع
 و قد قبض الله النبيين قبله
 و عاد اصيبت بالرزى و التبايع
 فياليت شعرى من يقوم بامرنا
 و هل فى قریش من امام يتنازع
 ثلاثة رهط من قریش هم هم
 ازمه هذا الامر و الله صانع
 على او الصديق او عمر لها
 و ليس لها بعد الثلاثة رابع
 فان قال منا قائل غير هذه
 ايينا و قلنا الله راء و سامع
 فيا لقریش قلدوا الامر بعضهم
 فان صحيح القول للناس نافع
 ولا تبطثوا عنها فواتاً فانها
 اذا قطعت لم يمن فيها المطامع

1 My night is prolonged and calamities have overwhelmed me
 And also great affairs comprising of afflictions.

- 2 The announcer announced the message of Muḥammad's death.
And this renders ears deaf.
- 3 I would have killed myself if that had brought the dead person
to life
But no defender can defend (any one) against death.
- 4 I had sworn not to praise any one after he had perished
From among the people, as long as (the mountains of) Thābir
and Fāri' remain high.
- 5 But I shall weep for him and I shall follow
His calamity, verily, I shall return to Allāh.
- 6 Allāh caused the prophets to die before him ;
And the 'Ād suffered afflictions, as well as the Tubbā's
- 7 I wish ! I had known who will administer our affairs.
And if there is any chief of the Quraysh who may be
compared with him.
- 8 There are three persons in the Quraysh
Who can hold the reins of affairs but the real Director
is Allāh.
- 9 They are 'Ali, al-Ṣiddīq and 'Umar
And there is no fourth after these three persons.
- 10 If any speaker proposes any one other than these
We will reject and say Allāh is Seeing and Hearing
- 11 O Quraysh ! submit to them in your affairs
Verily, the correct speech is useful for men.
- 12 Do not delay in this affair for an hour because
When it is settled no ambitious person will covet it.

Abu Raja Qutaybah Ibn Sa'id al-Balkhi informed us ; (he said): Layth Ibn Sa'd informed us on the authority of Khālid Ibn Yazīd, he on the authority of Sa'id i.e. Ibn Abi Hilāl that Ḥassān Ibn Thābit said in an elegy on the Apostle of Allāh, may Allāh bless him :

والله ما حملت آنتى ولا وضعت
مثل النبى رسول الامه الهادى

- [P. 91] امسى نساءك عطلن البيوت فما ٢
 يضرين خلف قفنا ستر باوتاد
 مثل الرواهب يلبسن المسوح وقد ٣
 ايقن بالبوس بعد النعمة البادى

- 1 By Allāh ! no woman ever conceived or bore (a child).
 Like the Prophet, the guided Apostle of the people.
- 2 [P. 91] Your wives stripped the houses of all the effects in the evening.
 They do not hang the screen behind the pegs.
- 3 They have put on hair-cloth like monks
 They are convinced of adversity after manifest easy life.

Hassān Ibn Thābit also said mourning the death of the Apostle of Allāh, may Allāh bless him, according to what Abu 'Amr al-Shaybāni sang before us :

- البيت حلفه بر غير ذى دخل ١
 منى اليه حق غير افتناد
 با لله ما حملت انثى ولا وضعت ٢
 مثل النبى نبى الرحمه الهادى
 ولا مشى فوق ظهر الارض من احد ٣
 اوفى بدمه جار او بميعاد
 من الذى كان نوراً يستضاه به ٤
 مبارك الامرذا حزم و ارشاد
 مصداقاً للتبيين الالى سلفوا ٥
 و ابذل الناس للمعروف للجادى
 خير البريه انى كنت فى نهر ٦
 جار فاصبحت مثل المفرد الصادى

امسى نساؤك عطلن البيوت فما
 يضرين خلف قفا متر باوتاد
 مثل الرواهب يلبسن المسوح وقد
 ايقن بالبوس بعد النعمه البادي

- 1 I have taken an oath like a pious man in whose affairs none can interfere
 An oath true, having no scope for mistake.
- 2 By Allāh ! no woman ever conceived nor bore (a child)
 Like the Prophet—the prophet of compassion and guidance.
- 3 None has trod on the surface of the earth,
 More considerate of the rights of a neighbour or more faithful to promises.
- 4 He was an effulgence from which light was obtained,
 He was an auspicious and prudent and the guide.
- 5 He was confirming the (messages of the) prophets that had preceded him,
 And the most beneficent of people or persons seeking benevolence.
- 6 O best of creatures ! I was in a stream
 Flowing, and I remained in the morning lonely thirsty
- 7 Your wives stripped off household effects in the evening,
 They do not draw screen behind the pegs.
- 8 They put on hair-cloth like monks,
 They are convinced of adversity after manifest easy life.

Abu 'Amr said : Ḥassān Ibn Thābit mourning his death, may Allāh bless him, said :

ما بال عينك لا تنام كأنما
 كحلت مآقيها يكحل الارمد
 جزعاً على المهدي اصبح ثاوياً
 يا خير من وطى العصى لا تبعد

- يا ويح انصار النبي و رهطه ٣
 بعد المغيب في سوا الملحد
 جنبي يقيك الترب لهفي ليتنى ٤
 كنت المغيب في الضريح الملحد
 يا بكر آسنة المبارك ذكره ٥
 ولدته محصنه بسعد الاسعد
 نوراً اضاء على البريه كلها ٦
 من يهد للنور المبارك يهتدى
 اقيم بعدك بالمدينه بينهم ٧
 يا لهف نفسي ليتنى لم اولد
 بابي وامى من شهدت وفاته ٨
 في يوم الاثنين النبي المهتدى
 فظلت بعد وفاته متلداً ٩
 يا ليتنى صبحت مسم الاسود
 او حل امر الله فينا عاجلاً ١٠
 في روحه من يومنا او في غد
 فتقوم ساعتنا فنلقى سيداً ١١
 محضاً مضاربه كريم المحتد
 يا رب فاجمعنا معاً و نبينا ١٢
 في جنه تضقى عيون الحسد
 في جنه الفردوس و اكتبها لنا ١٣
 يا ذا الجلال و ذا العلا و السود
 و الله اسمع ما حيتت بهالك ١٤
 الا بكيت على النبي محمد

ضانت بالانصار البلاد فاصبحوا	١٥
سوداً وجوههم كلون الاسود	
[P. 92] و لقد ولدناه و فينا قبره	١٦
و فضول نعمته بنا لا تتجدد	
و الله اهداء لنا و هدى به	١٧
انصاره في كل ساعه مسهد	
صلى الاله و من يحف بعرشه	١٨
والطيبون على المبارك احمد	

- 1 What has happened to your eye that it does not sleep, as if Collyrium of ophthalmia has been applied in its edges.
- 2 It became sleepless mourning the death of the guided (Prophet), O best of those walking on pebbles! do not go far away
- 3 Alas ! What will happen to the Anṣārs of the Proph. t and his people
After his being concealed inside the grave.
- 4 My side would have guarded you from dust, alas ! I wish ! I had been concealed in the grave.
- 5 O the only son of Āminah ! whose remembrance is auspicious. And whom that virtuous woman bore in very auspicious manner.
- 6 He was an effulgence from which the universe shone
He who is led to that auspicious effulgence is guided.
- 7 Should I stay at al-Madinah among them after you ?
Woe to me ! I wish I had not been born.
- 8 May my father and mother be sacrificed for him whose death I witnessed
On Monday, he was a guided prophet.
- 9 After his death I remained startled.
I wish! I would have dawned with the venom of a black cobra.

- 10 Or the early command of Allāh had come to us.
We should have passed away today or tomorrow.
- 11 Then our resurrection would have taken place forthwith and
we would have met our chief
Whose tents were free from blemishes, and who was of noble
descent.
- 12 O Lord ! let us unite with our Prophet,
In heaven which makes the eyes of the jealous suffer.
- 13 (Let us unite) in paradise, a garden and allot it to us.
O Possessor of Might, Exaltation and Authority.
- 14 By Allāh ! till I live and hear the news of a dying person
I shall wail for the Prophet Muḥammad.
- 15 The towns became straitened on the Anṣārs and turned
Black their faces like that of collyrium.
- 16 [P. 92] By Allāh ! we gave him birth and amongst us is his grave.
And abundance of his favours on us cannot be denied
- 17 And Allāh bestowed him as gift on us and guided through him
His Anṣārs in every hour of affair which kept us awake.
- 18 May Allāh bless him and may they ask His blessings who
surround His throne
And all virtuous people for blessed Aḥmad.

He (Ibn Sa'd) said: Abu 'Amr al-Shaybāni said: And mourning
the death of the Prophet, may Allāh bless him, Ḥassān Ibn
Thābit said :

يا عين جودى بدمع منك اسبال ١
ولا تملن من سح و اعوال
لا ينفدا لى بعد اليوم دمعكما ٢
انى مصاب وانى لست بالسالى ١
فان معكما من بعد بذلكما ٣
اياى مثل الذى قد غر بالال

لكن افيضى على صدرى باربعه	٣
ان الجوانح فيها هاجس صالى	
سبح الشعيب و ماء الغرب يمدحه	٥
ساق يحمله ساق بازال	
حامى الحقيقه نسال الوديقه	٦
فكاك العناة كريم ماجد عال	
على رسول لنا محض ضربته	٧
سمح الخليقه عف غير مجوال	
كشاف مكرمه مطعام مسغبه	٨
وهاب عانيه و جنا شهلل	
عف مكاسبه جزل مواهبه	٩
خير البريه سمح غير نكال	
وارى الزناد و قواد الجيادالى	١٠
يوم الطراد اذا شبت باجدال	
ولا ازكى على الرحمن ذا بشر	١١
لكن مملك عند الواحد العالى	
انى ارى الدهر والا يام ينفجعى	١٢
بالصالحين و ابقى ناعم البال	
يا عين فابكى رسول الله اذ ذكرت	١٣
ذات الا له فنعم القائد الوالى	

- 1 O eye ! shed tears in torrents
You should not be exhausted of streams of tears and wailings.
- 2 After today your (eyes') tears should not exhaust,
Verily, I am afflicted and verily, I shall not be consoled.

- 3 To stop you (from shedding tears) after this
Is like the action of one who is deceived by mirage.
- 4 (O eye!) let tears overflow on my chest from the four (edges
of eyes).
Because under my ribs there is burning suggestion
- 5 Let streams of tears flow and let it (water) fall as if from a
water-skin.
A water-carrier having taken it after filtering and bearing
sweet water
- 6 Supporter of truth, incarnation of generosity,
Securing freedom of captive, benevolent, noble and dignified.
- 7 Shed tears for our Apostle who was sincere by nature,
Most tolerant of the world, virtuous and not ignorant.
- 8 Manifesting nobility, feeding crowds of the hungry,
Forgiving the crimes.
- 9 Honest in his earnings, great in his gifts,
Best of the creatures, tolerant but not a coward.
- 10 He enkindled the fire of holy war, he led the horses
To the battle-field, going ahead when the fire of fighting was
burning intensely.
- 11 I cannot do justice to this man before the Compassionate,
But information about thee (O Prophet!) is with One
the High.
- 12 I observe that the time afflicts me (with the death of)
The pious and I survive them care free.
- 13 O eye! weep for the Apostle of Allāh, when mention is made of
The Essence of Allāh, because he was the best leader,
administrator (والى)

Abu 'Amr said : Mourning the death of the Prophet, may
Allāh bless him, Ḥassān Ibn Thābit said.

نب المساكين ان الخير فارقمهم

مع الرسول تولى عنهم سحرا

من ذا الذي عنده رحلى و راحلتي	٢
و رزق اهلى اذالم نونس المطرا	
ذاك الذى ليس يهشاه مجالسه	٣
اذا المجلس سطا فى القول او عثرا	
كان الضياء و كان النور نتبعه	٣
و كان بعد الاله السمع و البهرا	
فلميتنا يوم واروه بمغيبه	٥
و غيبوه و التوا فوقه المدرا	
لم يترك الله خلقا من بريته	٦
ولم يعش بعده انثى ولا ذكرا	
دلت رقاب بنى النجار كلهم	٤
و كان امراً من الرحمن قد قدرا	

- 1 Convey to the destitute that generosity has parted
With the Apostle who turned his face in the morning.
- 2 Who is he to whom will be my journey and to whom my beast
of burden (will carry me)
And when there will be drought, will feed my family ?
- 3 He was the person whose associate did not fear him
When the associate committed an error in speech or faltered.
- 4 He was effulgence and light and we followed him.
After Allāh, he was the ear and the eye for us.
- 5 I wish the day had not come on which they interred him in his
grave,
They concealed him and cast earth over him.
- 6 (I wish!) Allāh had not left any one of His creatures
And no female nor male had remained alive.
- 7 The necks of Banu al-Najjār have been humbled
And that was an affair destined by the Compassionate.

Abu 'Amr said : Mourning (death of) the Apostle of Allāh,
may Allāh bless him, Ka'b Ibn Mālik said :

- ١ يا عين فابكى بدمع ذرى
لخير البريه و المصطفى
٢ و بكى الرسول و حق البكا
عليه لدى الحرب عند الملقا
٣ [P. 93] على خير من حملت ناقه
واتقى البريه عند التقى
٤ على سيد ماجد جحفل
و خير الانام و خير اللهما
٥ له حسب فوق كل الانا
٦ م من هاشم ذلك المرتجى
نعص بما كان من فضله
٧ و كان سراجا لنا فى الدجا
و كان بشيراً لنا منذراً
٨ و نوراً لنا ضوءه قداضا
فانقذنا الله فى نوره
و نجى برحمته من لظا

- 1 O eye! Weep with flowing tears
For the best of mankind and chosen one.
- 2 Weep for the Apostle and the weeping is sure
At the time of clash and encounter.
- 3 [P. 93] (Weep) for the best man whom a she-camel bore
And the most pious of mankind and virtuous.
- 4 (Weep) for the chief, the noble, the courageous.
The best of mankind and the most bountiful.

- 5 His noble descent is superior to all men
It is from Hāshim and in him hopes were entertained.
- 6 We mourn for him because of his excellence,
And he was a lamp for us in darkness.
- 7 He was messenger of good news and warning to us
And he was an effulgence, light of which had illuminated us.
- 8 Allāh saved us because of his effulgence
And caused salvation with His mercy of him who sought
salvation.

He (Ibn Sa'd) said : Al-Wāqidi recited before us : Mourning
the Apostle of Allāh, may Allāh bless him, Arwa Bint 'Abd al-
Muṭṭalib said.

1 الا يا عين ويحك اسعديني
بدمعك ما بقيت و طاوعني

2 الا يا عين ويحك واستهلي
على نور البلاد و اسعديني

3 فان عدلتك عاذله فقولي
علام وفيم ويحك تعذليني

4 على نور البلاد معا جميعاً
رسول الله احمد فاتركيني

5 فلا تقصرى بالعدل عني
فلوسى ما بدالك او دعيني

6 لامر هدى و اذل ركني
و شيب بعدا جدتها قروني

- 1 Woe to thee O eye ! help me
With thy tears as long as thou remainest, and obey me.
- 2 Woe to thee O eye ! shed tears
For the illumination of the country and help me.

- 3 If a censurer reproves thee, say to her
Woe to thee ! For what and in what thou blamest me ?
- 4 (I weep) for him who was the illumination for all in the
country
The Apostle of Allāh, Aḥmad, so let me weep.
- 5 If thou dost not curtail reproving me
Reproach me as long as thou likest or else leave me as I am.
- 6 This affliction humbled me and lowered my prestige
And my locks have become grey in spite of my bloom.

Arwa Bint 'Abd al-Muṭṭalib also said :

- 1
الا يا رسول الله كنت رجاءنا
و كنت بنا برا ولم تك جافيا
- 2
و كنت بنا رء وفا رحيمنا
ليبك عليك اليوم من كان باكيا
- 3
لعمرك ما ابكى النبي لموته
ولكن لهرج كان بعدك آتيا
- 4
كان على قلبي لذكر محمد
وما خفت من بعد النبي المكاويه
- 5
افاطم صلى الله رب محمد
على جدث امسى ييشرب ثاويا
- 6
ابا حسن فارقتك و تركته
فبك يحزن آخر الدهر شاجيا
- 7
فدا لرسول الله امى و خالتي
وعمى و نفسى قصرة ثم خاليا
- 8
صبرت و بلغت الرسالة صادقا
وقمت صليبا الدين ابلج صافيا

فلو ان رب الناس ايتاك بيننا
 سعدنا ولكن امرنا كان ماضيها
 عليك من الله السلام تحية
 وادخلت جنات من العدن راضيا

- 1 O Apostle of Allāh ! You were our hope
 And you were kind to us and you were not cruel.
- 2 You were kind, merciful and our Prophet
 He who is weeping should weep for you today.
- 3 By your life! I do not only weep for the Prophet over his death
 But also for the confusion and conflict that is in store after
 him.
- 4 As if on my heart, because of the memory of Muḥammad
 And what I fear after the Prophet, there are scars.
- 5 O Fāṭimah ! may Allāh the Lord of Muḥammad bless
 The grave that is situated in Yathrib.
- 6 O Abu Ḥasan ! You are separated from him and are left,
 Weep in grievous mourning till the end of time.
- 7 May be sacrificed for the Apostle of Allāh my mother, my
 maternal aunt,
 My paternal uncle, my soul itself and my maternal uncle.
- 8 (O Prophet !) You were patient, and you communicated the
 message of Allāh truthfully,
 And made the strength of religion clear and bright.
- 9 If the Lord of people had left you amidst us,
 We would have been fortunate, but our affair was doomed.
- 10 May Allāh's peace be in greeting to you,
 And may you enter the garden of Aden in pleasure.

He (Ibn Sa'd) said : 'Ātikhah Bint 'Abd al-Muṭṭalib
 mourning for the Apostle of Allāh, may Allāh bless him,
 said :

- ١ عيني جواد طوال الدهر وانهمرا
سكبا و سجا بدمع غير تعذير
- ٢ يا عين فامحترى بالدمع واحتفلي
حتى الممات بسجل غير منزور
- ٣ يا عين فانهللي بالدمع واجتهدي
للمصطفى دون خلق الله بالنور
- ٤ [P. 94] بمستهل من الشوبوب ذي سيل
قد رزئت نبي العدل والخير
- ٥ و كنت من حذر للموت مشفقته
وللذي خط من تلك المقادير
- ٦ من فقد ازهر ضاقي الخلق ذي فخر
صاف من العيب والعاهات والزور
- ٧ فاذهب حميدا جزاك الله مغفرة
يوم القيامة عند النفخ في الصور

- 1 O my two eyes ! weep bitterly till time lasts and shed tears,
In full pouring and flowing and there should be no offering
of excuses,
- 2 O eye ! Weep bitterly and pour tears,
In bucket-fulls without interference, till death,
- 3 O eye ! Weep bitterly and make efforts to shed tears,
For the chosen one with illumination in the creatures of
Allāh.
- 4 [P. 94] Shed showers of tears in floods,
Since I have been afflicted with the death of the Prophet of
justice and benevolence.
- 5 I was dreadful of death and frightened,
Of what is inscribed by fate.

- 6 (I feared) losing that bright person of pure character and of whom we are proud,
He is free from all blemish, scourage and deceit.
- 7 Go with all the praises, may Allāh reward thee, and grant thee forgiveness,
On the day of judgment at the time of the blowing of the trumpet.

'Ātikah Bint 'Abd al-Muṭṭalib said :

- 1 يا عين جودي ما بقيت بعبرة
سحا على خير البريه " احمد
- 2 يا عين فاحتلمى وسحى واسجى
وابكى على نور البلاد محمد
- 3 انى لك الويلات مثل محمد
فى كل نائبه " تنوب ومشهد
- 4 فابكى المبارك والموفق ذا التقى
حامى الحقيقه " ذا الرشاد المرشد
- 5 من ذا يفك عن المغل غله
بعد المغيب فى الضريح الملحد
- 6 ام من لكل مدفع ذى حاجه
و مسلسل يشكو الحديد مقيد
- 7 ام من لوجى الله يترك بيننا
فى كل ممسى ليله " او فى غد
- 8 فعليك رحمه " ربنا وسلامه
يا ذا الفواضل والندى والسود
- 9 هلا فداك الموت كل ملعن
شكس خلائقه لثيم المحتد

- 1 O eye ! as long as you remain, shed tears,
In floods, for the best of mankind Aḥmad.
- 2 O eye ! get ready to shed tears,
And weeping for the light of the country, Muḥammad.
- 3 Woe to thee ! where is one like Muḥammad,
In every affliction that thou sufferest and in every battle-field
(to console thee)?
- 4 So weep for the blessed, the favoured by Allāh that of piety.
Supporter of right and guided with (Divine) guidance.
- 5 Who will remove the fetters of those in chains,
After his being concealed in the cavity of the grave?
- 6 Or who will help the person in need driven from every door,
Put in shackles and complaining of iron-fetters?
- 7 Or who will be left amidst us to receive revelations from
Allāh,
Every evening of today and tomorrow ?
- 8 May Allāh's mercy and peace be on you !
O you with excellence ! benevolence and chiefship.
- 9 Why did death not perish every damned person for you,
Whose temper is harsh and lineage is ignoble?

‘Ātikah Bint ‘Abd al-Muṭṭalib said also :

- ١ اعنى جودا بالدموع السواجم
- ٢ على المصطفى بالنور من آل هاشم
على المصطفى بالحق والنور والهدى
- ٣ وسحا عليه واذكيا ما بكيتما
على المرتضى للمحكومات العزائم
- ٤ على المرتضى للبر والعدل والتقوى
وللدين والاسلام بعد المظالم

٥ هلى الطاهر الميمون ذى الحلم والندى
 وذى الفضل والداعى لخير التراحم
 ٦ اعينى ما ذا بعدما قد فجعتما
 به تبكيان الدهر من ولد آدم
 ٧ فجودا بسجل وانديا كل شارق
 ربيع اليتامى فى السنين البوازم

- 1 O my two eyes ! shed flowing tears in abundance,
For the one of Banu Hāshim chosen for effulgence.
- 2 For the one chosen for truth, effulgence, guidance,
And direction, (weep) after great wailings.
- 3 You two (eyes) ! pour forth tears and weep as long as you can,
For him with whom Allāh is pleased for his strong determination.
- 4 (Weep) for him with whom Allāh is pleased for piety, justice,
virtue,
Religion and faith despite suffering oppressions.
- 5 (Weep) for one pure, blessed, forbearing, benevolent,
Excellent and calling (the people) to treat their kinsmen with
kindness.
- 6 O my two eyes ! after him with whose death you are afflicted,
For whom from among the children of Adam will you weep
for ever ?
- 7 You two (eyes) ! weep bitterly and wail every morning,
For him who was a refuge for orphans in the years of famine.

He Ibn (Sa'd) said : Mourning the death of the Apostle of Allāh, may Allāh bless him, Ṣafiyah Bint 'Abd al-Muṭṭalib said.

١ لهف نفسى وبنت كالمسلوب ارق الليل فعلة المحروب
 ٢ من هموم وحسرة ردتنى ليت انى سقيتها بشعوب
 ٣ حين قالوا ان الرسول قد امسى وافقته منيه المكتوب

- ١٠ اذ راينا ان النبي صريع فاشاب القدال اي مشيب
 ١١ اذ راينا بيوته موحشات ليمس فيون بعد عيش حبيبي
 ١٢ [P. 95] اورث القلب ذاك حزنا طويلا خالط القاب فهو كما لمرء يوب
 ١٣ ليت شعري وكيف امسى صحيحا بعد ان بين بالرسول القريب
 ١٤ اعظم الناس في البرية حقا سيد الناس حبه في القلوب
 ١٥ فالى الله ذاك اشكو وحسبي يعلم الله حوبتي ونحبيبي

- 1 Woe to me ! I passed night like one from whom every-
 thing is seized.
 And he keeps waking throughout night in grief.
 2 Grievs and sorrows follow me ;
 I wish ! I had to face them by and by.
 3 When they said : The Apostle of Allāh suffered,
 And pre-determined fate corroborated with him.
 4 When we observed that the Prophet was dead,
 The back of our head grew grey and what type of old age it
 was !
 5 When we observed his apartments deserted,
 My dear one is not in them after having lived there.
 6 [P. 95] This evil has caused a lasting grief in the heart
 It has become inseparable with the heart which is terror-
 stricken.
 7 I wish ! I had known how I will remain healthy
 After I have been separated from the closeness of the Apostle
 8 Truly he was the greatest of men in the creation,
 Chief of the people whose love is grafted in hearts.
 9 I complain of this to Allāh, Who suffices for me,
 Allāh knows well my affliction and wailing.
 Şsfyah Bint 'Abd al-Muṭṭalib said :

١ افاطم بكى ولا تسامى بصبحل ما طلع الكوكب

- ٢ هو المرء يبكي وحق البكا هو الماجد السيد الطيب
 ٣ فاوحشت الارض من فقده وای البريه لا ينكب
 ٤ فمالي بعدك حتى المما تالاجوى الداخل المنصب
 ٥ فبكي الرسول و حقت له شهود المدينه والغيب
 ٦ لتبكيك شمطاء مصروفة اذا حجب الناس لا تحجب
 ٧ لبكيك شيخ ابو ولده يطوف بعقوته اشهب
 ٨ وبيكيك ركب اذا ارملوا فلم يات ما طلب الطلب
 ٩ و تبكى الاباطح من فقده و تبكيه مكه والاخشب
 ١٠ و تبكى و عيرة من فقده بحزن و يسعدهما الميشب
 ١١ فعينى ما لك لا تد معين وحق لد معك يستسكب

- 1 O Fāṭim (Fāṭimah)! moan and continue mourning
In the morning till the (morning) star rises.
- 2 He was a man who deserves moaning and moaning befits
As he was noble a chief and a virtuous (person).
- 3 The earth has become desolate at his loss,
And which of the creatures has not been afflicted.
- 4 What is my lot after you, till my death?
But to suffer from violent grief in my heart.
- 5 So weep for the Apostle, and it is grief for
All persons present in al-Madīnah or absent from it.
- 6 There will weep for you that blind ugly woman,
Who will not conceal what people conceal.
- 7 There shall weep for you that old man, father of many young-
sters,
Who goes round about the city in his old age.
- 8 There shall weep for you the riders whose provisions are
exhausted
And do not get what the seekers search.

- 9 At his loss Baḥḥa will moan,
Makkah and the mountainous region (of Ḥijāz) will moan
for him.
- 10 At his loss uneven soil will moan
With grief and the even land will be hired mourner for him.
- 11 O my eye ! What has happend to thee that thou sheddest not
tears ?
And it is obligatory for thee to shed floods of tears.

Ṣafīyyah Bint 'Abd al-Muṭṭalib also said :

- ١ عيني جودا بدمع سجم يبادر غربا بما منهدم
٢ اعيني فاسحنفرا واسكبا يوجد وحزن شديد الالم
٣ على صفرة الله رب العباد ورب السما وبارى النسم
٤ على مرتضى للهدى والتقى وللرشد والنور بعد الظلم
٥ على الطاهر المرسل المجتبي رسول تخيره ذو الكرم

- 1 O my two eyes ! shed tears flowing,
Since one quickens having a dilapidate place.
- 2 O my two eyes ! weep and pour forth
Rapture, grief and deep sorrow.
- 3 For one the chosen of Allāh, the Lord of servants,
Lord of heavens and Creator of mankind.
- 4 For one with whom God was pleased for guiding, piety
Leading and light after darkness.
- 5 For one the clean, the messenger, the chosen,
The Apostle whom Lord of Benevolence chose.

Ṣafīyyah Bint 'Abd al-Muṭṭalib also said :

- ١ ارقت فبت ليلي كالسليم لوجد في الجوانح ذي ديب
٢ فشيبي وما شابت لداتي فامسى الراس منى كالعسيم
٣ لفقد المصطفى بالنور حقاً رسول الله مالك من ضريب

٣ كريم الخيم اروع مضرحي طويل الباع منتعج نجيب
 ٥ شمال المعدمين و كل جار و ماوى كل مصنطهد غريب
 ٦ [P. 96] فاما تمس في جدث مقوما فقد ما عشت ذاكرم و طيب
 و كنت موقفاً في كل امر و فيما ناب من حدث الخطوب

- 1 I passed the night like one who is deprived of every thing.
Because of the grief that has been grafted in my ribs.
- 2 (This grief) has brought greyness to me although those of my
age are young.
My head has become like shaft-feather.
- 3 Because of the loss of the one chosen with light in truth,
He was the Apostle of Allāh, having no equal to him.
- 4 (He was) of noble nature, chief of the tribe of Muḍar,
Very strong and of very noble descent.
- 5 (He was) custodian of those, who had lost every thing, and
of neighbours,
And refuge of every foreigner who was oppressed.
- 6 [P. 96] Now you have settled in a grave.
After you have led noble and pious life.
- 7 You had Divine succour in all affairs
And all difficulties were solved because of your (support).

Ṣafīyyah Bint 'Abd al-Muṭṭalib said :

١ عين جودى بدمعه تسكب للنبي المطهر الاواب
 ٢ واندبى المصطفى فعمى وخصى بدموع غريرة الاسراب
 ٣ عين من تندبين بعد نبى خصه الله ربنا بالكتاب
 ٤ فاتح خاتم رحيم رعوف صادق القليل طيب الاثواب
 ٥ مشفق ناصح شفيق علينا رحمه من الهنا الوهاب
 ٦ رحمه الله والسلام عليه وجزاه المليك حسن الثواب

- 1 O eye ! shed tears continuously
For the pure, the penitent Prophet.
- 2 Mourn for the chosen with ordinary and special
Tears flowing in abundance.
- 3 O eye ! whom will you mourn after the Prophet
Whom Allāh our Lord had selected for the book.
- 4 (He was) conqueror, seal (of the prophets), merciful, kind,
True of speech and clean in dress.
- 5 (He was) compassionate, kindly giving advice to us
A mercy of the Deity, the Benevolent.
- 6 Allāh's mercy and peace be on him,
And may the Possessor award him the best recompense.

Şafiyah Bint 'Abd al-Muṭṭalib said also :

عين جودى بدسهة و سهود	١
واندى خير هالك منقود	
واندى المصطفى بحزن شديد	٢
خالط القلب فهو كا لمعمود	
كدت اقضى الحياة لما اتاه	٣
قدر خط فى كتاب مجيد	
فلقد كان بالعباد رؤوفاً	٤
ولهم رحمه و خير رشيد	
رضى الله عنه حياً و ميتاً	٥
و جزاه الجنان يوم الخلود	

- 1 O eye ! shed tears and keep awake
And mourn for the best perisher lost.
- 2 Mourn for the chosen one with vehement grief
Must have grafted in heart and which must be perishing.

- 3 I was on the verge of the end of my life when there came to him
What is scribed in the glorious book.
- 4 He was kind to the servants (of Allāh),
Mercy for them and best guide.
- 5 May Allāh be pleased with him living and dead,
And reward him (life in) heaven on the day of eternity.

Ṣafīyyah Bint 'Abd al-Mṭṭalib also said :

- ١ أب ليلى على بالتسهاد
وجفا الجنب غير وطني الروساد
- ٢ واعترتني الهموم جداً بوهن
لامور نزلن حقاً شداد
- ٣ رحمه كان للبريه طـراً
فهدى من اطاعه للسداد
- ٤ طيب العود و الضريه و الش
يم محض الانساب وارى الضناد
- ٥ ابلج صادق السجيه عف
صادق الوعد منتهى الرواد
- ٦ عاش ماعاش في البريه برأ
و لقد كان نهيه المرتاد
- ٧ ثم ولي عنا فقيداً حديدأ
فجزاه الجنان رب العباد

- 1 My night returned with wakefulness
And restlessness does not let my side touch the bed.
- 2 Grievs have overwhelmed me rendering me feeble
Because of the affairs which are violent in reality.

- 3 He was mercy for mankind
He led him to righteousness who obeyed him.
- 4 (He was) noble of nature, temper and manners,
High descent and generous.
- 5 (He was) munificent, truthful in habits, virtuous,
Faithful in promises and the aim of people's approach.
- 6 He led virtuous life till he lived
His bounty was booty for the desirous (of bounty).
- 7 He turned his back and was lost while he was praiseworthy,
May the Lord of servants reward him heaven.
Mourning for the Apostle of Allāh, may Allāh bless him.

Hind Bint al-Hārith Ibn 'Abd al-Muṭṭalib said :

- | | |
|-----------------------------------|---|
| يا عين جودي بدمع منك وابتدري | ١ |
| كما تنزل ماء الغيث فانثعبا | |
| او فيض غرب على عاديه طويت | ٢ |
| في جدول خرقت بالما قد سربا | |
| لقد اتنتى من الانباء معضله | ٣ |
| ان ابن آمنه المامون قد ذهبا | |
| ان المبارك والميمون في جدث | ٤ |
| قد الحفوه تراب الارض والحدبا | |
| [P. 97] اليس اوسطكم بيتا و اكرمكم | ٥ |
| خالا و عما كريما ليس موتشبا | |

- 1 O eye ! shed tears and let them flow
As the rain-water falls and flows.
- 2 Or like an old stream which has been blocked from above.
And the water of which oozes through an internal trench.
- 3 A grievous news has come to me
That the blessed son of Āminah has passed away.

- 4 He, the blessed, the fortunate is in grave
They wrapped him in the dust of earth and sand.
- 5 [P. 97] Was he not of the noblest family of you and the most
honoured of you
Relating to his maternal and paternal uncles? Was there
any other noble who was not of mixed blood ?

He (Ibn Sa'd) said: Mourning for the Apostle of Allāh may
Allāh bless him, Hind Bint Uthāthah Ibn 'Abbād Ibn al-Muṭṭalib
Ibn 'Abd Munāf, the sister of Miṣṭah Ibn Uthāthah, said :

اشاب ذؤابتى و اذل ركنى ١

بكاؤك فاطم الميت الفقيدا

فاعطيت العطاء فلم تكدر ٢

واخدمت الولا ئد و العبيدا

و كنت ملاذنا فى كل لزب ٣

اذ اهبت شاميه برودا

و انك خير من ركب المطايا ٤

واكر مهم اذا نسبوا جدودا

رسول الله فارقتنا و كنا ٥

نرجى ان يكون لنا غلودا

افاطم فاصبرى فقد اصابت ٦

رزيتك التها ئم و النجودا

و اهل البر و الابحار طراً ٧

فلم تخطى مصيبه و حيدا

و كان الخير يصبح فى دراه ٨

سعيد الجد قد ولد السعودا

- 1 It turned my fore-locks grey and bent my body
O Fāṭim (Fāṭimah) ! your weeping for the dead who is lost.

- 2 You gave gifts and did not get bored
And you served the hand-maids and slaves.
- 3 You were our refuge in every difficulty.
When the cold Syrian wind blew.
- 4 You were the best of those who rode on the beasts,
And the noblest of them when their genealogy was traced.
- 5 The Apostle of Allāh has relinquished us and we were
Hoping eternal (life) for us.
- 6 O Fāṭim (Fāṭimah) ! bear patiently, there has reached
Your affliction to al-Tihāmah and al-Najd.
- 7 Those in the land or in the sea have suffered
This distress has not spared any one.
- 8 Benevolence dawned on his skirt
He was fortunate and brought forth luck.

Hind Bint Uthāthah also said :

- | | |
|--|--|
| <p>الا يا عين بكى لا تملى
فقد بكر النعى بمن هو يت
و قد بكر النعى بخير شخص
رسول الله حقا ما حبيت
ولو عشنا و نحن نراك فينا
وامر الله يترك ما بكيت
فقد بكر النعى بذاك عمدا
فقد عظمت مصيبيه من نعت
و قد عظمت مصيبيه و جلت
و كل الجهد بعدك قد لقيت
الى رب البريه ذاك نشكو
فان الله يعلم ما اتيت</p> | <p>١
٢
٣
٤
٥
٦</p> |
|--|--|

افاطم انه قد هد ركني
وقد عظمت مصيبيته من زريت

- 1 O my eye ! weep and do not stop
Since in the morning news of the death of one whom I loved
has been announced.
- 2 In the morning news has been announced of the death of the
best man,
The Apostle of Allāh, whose like I shall not find till I live.
- 3 If we had lived and seen you amidst us
That the destiny of Allāh has left you, I would not have wept.
- 4 The announcer, deliberately, announced this news in the
morning,
Because this news has brought a great calamity.
- 5 Verily, the affliction has been great and violent
And I am facing every difficulty after you.
- 6 We complain to the Lord of the world
Verily, Allāh knoweth well what I have suffered.
- 7 O Fāṭim (Fāṭimah) ! my body has bent
And the affliction that I suffer is violent.

Hind Bint Uthāthah also said :

قد كان بعدك انباء وهنشه
لو كنت شاهدها لم تكثر الغطب
انا فقدناك فقد الارض وابلها
فاحتل لقومك واشهدهم ولا تغب
قد كنت بدرأ ونوراً يستضاء به
عليك تنزل من ذي العزة الكتب
وكان جبريل بالايات يحضرنا
فغاب عنا وكل الغيب محتجب

فقد رزيت ابا سهلا خليقته

محض الضريبة و الاعراق والنسب

- 1 There spread information and confused news after you.
If you had been present the affairs would not have been confounded.
- 2 We lost you as the earth is deprived of its heavy rain,
So come down to your people, live with them and do not disappear.
- 3 You had been a full moon and effulgence from which light is obtained.
Books descended on you from Him with Might.
- 4 Gabriel used to come with verses,
So he has disappeared from us and every invisible is concealed.
- 5 I have been afflicted of one who was like father and whose nature was soft,
He was of pure temper and genealogy.

Mourning for the death of the Apostle of Allāh, may Allāh bless him, 'Ātikah Bint Zayd Ibn 'Amr Ibn Nufayl said :

١ امست مرا كيه او حشت

وقد كان يركبها زينها

٢ وا مست تبكي على سيد

تردد عبرتها عينها

٣ [P. 98] وامست نساؤك ما تستفيق

من الحزن يعتادها دينها

٤ وامست شواحب مثل النصاب

لقد عطلت وكبا لونها

٥ يعالجن حزنا بعيد الذهب

وفي الصدر مكتنعا حينها

يضربن بالكف حر الوجوه ٦
 على مثله جادها شونها
 هو الفاضل السيد المصطفى ٤
 على الحق مجتمع دينها
 فكيف حياتي بعد الرسول ٨
 وقد حان من ميته حينها

- 1 His riding beasts are feeling lonely since evening,
He used to ride them and he was their decoration.
- 2 Since evening I have been weeping for the Chief,
And tears are flowing successively.
- 3 [P. 98] Your wives have not regained senses after swoon
Because of grief which augments from moment to moment.
- 4 They turned pale like a javelin
Which became unserviceable and the colour of which changed.
- 5 They are remedying chronic sorrow
But the pain reacts on the heart.
- 6 They beat their fine faces with their palms.
And on occasions like this it happens like this.
- 7 He was excellent and the chosen Chief.
Their religion was united on truth.
- 8 How can I live after the Apostle
Who died at his fixed hour ?

Mourning the death of the Prophet, may Allah bless him,
Umm Ayman said

عين جودي فان بذلك للدم ١
 مع شفاء فاكثرى ملبكاء
 حين قالوا الرسول امسى فقيدا ٢
 ميتا كان ذاك كل البلاء

٣ و ابكيا خيرا من رزئناه فى الدنيا
 و من خصه بوحي السماء
 ٤ بدموع غزيرة منك حتى
 يقضى الله فيه خير القضاء
 ٥ فلقد كان ما علمت وصولا
 و لقد جاء رحمه بالضياع
 ٦ و لقد كان بعد ذلك نورا
 و سرا جا يضى فى الظلماء
 ٧ طيب العود و الضريبة و المع
 دن و الخيم خاتم الانبياء

- 1 O eye ! weep bitterly because shedding tears
Is the remedy, so increase weeping.
- 2 When they said : The Apostle was lost
Being dead ; it was all calamity.
- 3 (O my two eyes !) weep for the best of those because of whom
we have been afflicted in the world
And whom He chose for divine revelation.
- 4 Shed copious tears till
Allāh executes the irreversible decree.
- 5 As far as I know he did good to his people ;
And he came as a mercy with effulgence.
- 6 Besides he was an illumination
And a lamp that shines in darkness.
- 7 He was noble of temper, character, family,
And habits and last of the prophets.

This is the end of the account of the Prophet,
may Allāh bless him.

ACCOUNT OF THOSE COMPANIONS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WHO GAVE *FATWAS*¹ AT AL-MDINAH AND WHO WERE FOLLOWED DURING THE TIME OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND AFTER HIM; AND TO WHOM THEIR KNOWLEDGE PASSED.

Abu Bakr and 'Umar.

Sufyān Ibn 'Uyaynah informed us on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of Rib'i Ibn Ḥirāsh, he on the authority of Ḥudhayfah Ibn al-Yamān; (he said): Verily the Prophet, may Allāh bless him, said: Follow those two who will come after me—Abu Bakr and 'Umar²

Wakī' Ibn al-Jarrāh, Abu 'Āṣim al-Ḍaḥḥāk Ibn Makhlad al-Shaybāni and Qabiṣah Ibn 'Uqbah informed us; they said: Sufyān al-Thawri informed us on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of a *mawla* (enfranchised slave) of Rib'i Ibn Ḥirāsh, he on the authority of Ḥudhayfah; he said: We were sitting with the Prophet, may Allāh bless him, when he said: I do not know how long I shall live amidst you, so follow those two who will come after me; he, then pointed to Abu Bakr and 'Umar.

Wakī' Ibn al-Jarrāh and Muḥammad Ibn 'Ubayd informed us on the authority of Abu al-'Ala Sālim al-Murādi, he on the authority of Rib'i Ibn Ḥirāsh [P. 99] and Abu 'Abd Allāh, one of the Companions of the Apostle of Allāh, may Allāh bless him, he on the authority of Ḥudhayfah; he said: We were sitting with the Prophet, may Allāh bless him, when he said: I do not know how long I shall be among you, so follow those two who succeed me; and he pointed to Abu Bakr and 'Umar. (He added): And get guidance from 'Ammār and take hold of the bond of Ibn Umm 'Abd.

1 Giving a *fatwa* in those days meant giving decisions and judgments in cases according to law.

2 This indicates the Prophet's idea that Abu Bakr and 'Umar will succeed him, although he left the choice of Caliph to the community.

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslami informed us on the authority of Yaḥya Ibn al-Mughīrah Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām, he on the authority of 'Ikrimah Ibn Khālid al-Makhzūmi, he on the authority of Ibn 'Umar that he was asked about him who gave *fatwās* during the time of the Apostle of Allāh, may Allāh bless him. He replied : Abu Bakr and 'Umar and I do not know any one other than them.

Muḥammad Ibn 'Umar informed us ; (he said) : Usāmah Ibn Zayd Ibn Aslam informed us on the authority of Muslim Ibn Sim'ān, he on the authority of al-Qāsim Ibn Muḥammad ; he said : Abu Bakr, 'Umar, 'Uthmān and 'Ali used to give *fatwās* in the time of the Apostle of Allāh, may Allāh bless him.

Abu Usāmah Ḥammād Ibn Usāmah informed us on the authority of 'Abd Allāh Ibn al-Mubāarak, he on the authority of Yūnus Ibn Yazid, he on the authority of al-Zuhri, he on the authority of Ḥamzah Ibn 'Abd Allāh Ibn 'Umar, he on the authority of his father ; he said : I heard the Prophet, may Allāh bless him, saying : While I was asleep, a bowl of milk was brought to me. I drank from it till I smelt its fragrance in my nails. Then I gave the remainder to 'Umar. They asked : How did you interpret it ? He replied : (I interpreted it as) Knowledge.

Muḥammad Ibn Ismā'il Ibn Abi Fudayk informed us ; (he said) : 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authority of al-Ḍaḥḥāk Ibn 'Uthmān, he on the authority of a son-in-law of Khufāf Ibn 'Ima, he on the authority of Khufāf Ibn 'Ima that he used to offer the congregational prayers of Friday behind 'Abd al-Raḥmān Ibn 'Awf. When 'Umar delivered sermon, I heard him (Ibn 'Awf) saying : I bear witness that thou art a learned man. 'Abd al-Raḥmān Ibn Abi al-Zinād wondered at it. Thereupon I (al-Ḍaḥḥāk) asked : O Abu Muḥammad ! Why do you wonder ? He replied : I heard Ibn Abi 'Atiq relating on the authority of his father, he on the authority of 'Ayishah ; she said : That the Apostle of Allāh, may Allāh bless him, said : There is no prophet but among his followers there is one learned man or two, and if there be one among my followers he

must be Ibn al-Khattāb, verily truth is grafted in the tongue and heart of 'Umar.

Ismā'il Ibn Ibrāhīm Ibn 'Ulayyah al-Asadi, Yazīd Ibn Hārūn and Ya'la Ibn 'Ubayd informed us; they said: Muḥammad Ibn Ishāq informed us on the authority of Makhūl, he on the authority of Ghudayf Ibn al-Hārith, he heard from Abu Dharr, who said: I heard the Apostle of Allāh, may Allāh bless him, saying: Verily, Allāh placed truth on the tongue of 'Umar with which he speaks.

Abu 'Āmir 'Abd al-Malik Ibn 'Amr al-'Aqadi informed us; (he said): Nāfi' Ibn Abi Nu'aym informed us on the authority of Nāfi' Ibn 'Umar; (he said): That the Prophet, may Allāh bless him, said: Allāh has placed truth on the tongue and heart of 'Umar.

Muḥammad Ibn 'Ubayd al-Tanāfisi informed us; (he said): Hārūn al-Barbari related to me on the authority of a man from the residents of al-Madīnah; he said: I was sent to 'Umar Ibn al-Khattāb with whom there were jurists who were just like children; and he dominated over them in jurisprudence and knowledge.

Abu Mu'āwiyah [P. 100] al-Ḍarīr informed us; he said: Al-A'mash informed us on the authority of Shaqīq; he said: 'Abd Allāh Ibn Mas'ūd said: If the knowledge of all the living Arabs be placed in one pan of the balance and that of 'Umar in another; the pan of 'Umar will out-weigh. Abu Mu'āwiyah said: Then al-A'mash said: I related this tradition before Ibrāhīm who said: 'Abd Allāh said: Verily we reckon that nine-tenth of knowledge vanished with 'Umar.

Abu Mu'āwiyah al-Ḍarīr informed us on the authority of al-A'mash, he on the authority of Shīmr; he said: Hudhayfah said: The knowledge possessed by all people was concealed under the nail of 'Umar.

Muḥammad Ibn al-Fuḍayl Ibn Ghazwān al-Ḍabbi informed us on the authority of Ash'ath, he on the authority of 'Āmir; he said: When people differed about an affair, see how 'Umar decided it. Verily, he did not decide an affair, which had not been decided before, but after consultation.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb, he on the authority of Muḥammad ; he said : I asked 'Ubaydah about the inheritance of the grand-father (by the grandson). Thereupon he said : What do you want, I remember one hundred decisions of 'Umar. I asked : Were all of them from 'Umar? He said : All of them were from 'Umar.

Ḥajjāj Ibn Muḥammad informed us on the authority of Shu'bah, he on the authority of his father ; he said : 'Umar Ibn al-Khaṭṭāb asked 'Abd Allāh Ibn Mas'ūd, Abu al-Darda and Abu Dharr about a Tradition from the Apostle of Allāh. He said : I remember it. He (Ibn Sa'd) said : He did not permit them to go out of al-Madinah till he died.

Muḥammad Ibn 'Umar al-Aslami informed us ; (he said) : 'Abd al-Ḥamīd Ibn Ja'far informed us on the authority of his father, he on the authority of Maḥmūd Ibn Labid ; he said : I heard 'Uṭhman Ibn 'Affān saying from the pulpit : It is not lawful for any one to narrate a Tradition which was not heard during the time of Abu Bakr or 'Umar. There is nothing that prevents me from relating from the lips of the Apostle of Allāh, may Allāh bless him. Behold ! I have been the most mindful of his Companions about his sayings. Behold ! I heard him, may Allāh bless him, saying : He, who ascribes to me what I have not said, would make his abode in hell-fire.

'Ali Ibn Abi Ṭālib, may Allāh be pleased with him.

Ya'la Ibn 'Ubayd informed us ; (he said) : al-A'mash informed us on the authority of 'Amr Ibn Murrah, he on the authority of Abu al-Bakhtari, he on the authority of 'Ali ; he said : The Apostle of Allāh, may Allāh bless him, sent me to al-Yaman. Thereupon I said : O Apostle of Allāh ! You are sending me while I am young and I shall have to judge (قضا) among them, and I do not know what is judging. Thereupon he struck my chest with his hand, then said : O Allāh guide his heart and strengthen his tongue. By Him, Who made a grain grow (into a plant) ! I never doubted after that in judging between two persons.

Al-Faḍl Ibn 'Anbasah al-Khazzāz al-Wāsiṭi informed us; (he said): Sharik informed us on the authority of Simāk, he on the authority of Ḥanash Ibn al-Mu'tamir, he on the authority of 'Ali; he said: The Apostle of Allāh, may Allāh bless him, sent me to al-Yaman as *qāḍi*, [P. 101] thereupon I said: O Apostle of Allāh! You are sending me to a people who will question me and I do not know how to judge. Thereupon he placed his hand on my chest and said: Verily Allāh will guide your heart and will strengthen your tongue. When two disputants sit before you, do not decide unless you hear from the other party as you did from the first and it is very likely that the decisions will become clear to you. Subsequently I continued judging or else he said: I never doubted in judging after that.

'Ubayd Allāh Ibn Mūsa al-'Absi informed us; (he said): Shaybān informed us on the authority of Abu Ishāq, he on the authority of 'Amr Ibn Ḥubshī, he on the authority of Ḥārithah, he on the authority of 'Ali; (second chain); 'Ubayd Allāh Ibn Mūsa informed us; (he said): Ismā'il related to me on the authority of Abu Ishāq, he on the authority of Ḥārithah, he on the authority of 'Ali; he said: The Prophet, may Allāh bless him, sent me to al-Yaman. Thereupon I said: O Apostle of Allāh! you are sending me to a people of advanced ages (شيوخ) and those who are prudent, and I am afraid I shall not be able to do what is right. Thereupon he said: Verily Allāh will strengthen your tongue and guide your heart.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Abu Bakr Ibn 'Ayyāsh informed us on the authority of Nuṣayr, he on the authority of Sulaymān al-Aḥmasī, he on the authority of his father; he said: 'Ali said: By Allāh! not a single verse is revealed, but I know about which it was revealed, where it was revealed and about whom it was revealed. Verily my Lord bestowed a prudent heart and expressive tongue on me.

'Abd Allāh Ibn Ja'far al-Raqqi informed us; (he said): 'Ubayd Allāh Ibn 'Amr informed us on the authority of Ma'mar,

he on the authority of Wahb Ibn Abi Dubayyi, he on the authority of Abu al-Ṭufayl; he said: 'Ali said: Ask me about the Book of Allāh because there is not a verse, but I know of it, if it was revealed by night or by day, or else it was revealed at a plain or at a mountain.

Ismā'il Ibn Ibrāhīm informed us on the authority of Ayyūb and Ibn 'Awn; they on the authority of Muḥammad; he said: I have been informed that 'Ali delayed offering *bay'ah* to Abu Bakr. Consequently Abu Bakr met him and said: Do you dislike my rule (الامر). He replied: No! but I had taken an oath not to put on my sheet (ردا) till I had collected the *Qur'ān* except for the prayers. He (Muḥammad) said: They think that he had collected it in accordance with the order of the revelation (of the verses). Muḥammad said: If that manuscript (كتاب) had been available it would have been a source of information. Ibn 'Awn said: Subsequently I asked 'Ikrimah about this manuscript but he did not know it.

Muḥammad Ibn Ismā'il Ibn Abi Fudayk al-Madani informed us on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Ṭālib, he on the authority of his father; (he said): That 'Ali was questioned as to how he was among the Companions of the Apostle of Allāh, may Allāh bless him, narrating many Traditions. He replied: Because he (Prophet) informed me when I asked him; and when I kept quiet, he commenced himself.

Abu Dāwūd Sulaymān al-Ṭayālisi informed us; (he said): Shu''bah informed us on the authority of Simāk Ibn Ḥarb; he said: I heard 'Ikrimah relating on the authority of Ibn 'Abbās, he said: When a trustworthy person relates a *fatwa* on the authority of 'Ali, we never discard it.

Wahb Ibn Jarir Ibn Ḥāzim and Abu Qaṭan 'Amr Ibn al-Haytham informed us; they said: Shu''bah informed us on the authority of Ibn Ishāq, he on the authority of 'Abd al-Raḥmān Ibn Yazid, he on the authority of 'Alqamah, he on the authority of 'Abd Allāh; he said: We used to say that the best judge among the people of al-Madīnah [P. 102] was Ibn Abi Ṭālib.

'Abd Allāh Ibn Numayr al-Hamdāni informed us; (he said): Ismā'il informed us on the authority of Abu Ishāq: Verily, 'Abd Allāh used to say: The best judge among the people of al-Madīnah was Ibn Abi Ṭālib.

Khālid Ibn Makhlad al-Bajali informed us; (he said): Yazīd Ibn 'Abd al-Malik Ibn al-Mughīrah al-Nawfali related to me on the authority of 'Ali Ibn Muḥammad Ibn Rabi'ah, he on the authority of 'Abd al-Raḥmān Ibn Hurmuz al-A'raj, he on the authority of Abu Hurayrah; he said: 'Umar Ibn al-Khaṭṭāb said: 'Ali is the best judge among our people.

Muḥammad Ibn 'Umar informed us; (he said): Sayf Ibn Sulaymān informed us on the authority of Qays, the *Mawla* (enfranchised slave) of Ibn 'Alqamah, he on the authority of Dāwūd Ibn Abi 'Āṣim al-Thaqafi, he on the authority of Sa'id Ibn al-Musayyib; he said: One day 'Umar Ibn al-Khaṭṭāb came to his companions, and said: Give *fatwa* on my action which I did today. They asked: What is that O Amir al-Muminin? He replied: A slave-girl passed by me, who attracted (اعجبت) me and I cohabited with her while I was fasting. He (Ibn al-Musayyib) said: The people declared it to be a misfortune, but 'Ali kept quiet. Then he ('Umar) said to him: What do you say O Ibn Abi Ṭālib? He replied: Your action was lawful; (fast) for one day in place of today. Thereupon he said: Thou art the best of them in giving *fatwa*.

'Ubayd Allāh Ibn 'Umar al-Qawāriri informed us; (he said): Mu'ammal Ibn Ismā'il informed us; (he said): Sufyān Ibn 'Uyaynah informed us; (he said): Yaḥya Ibn Sa'id informed us on the authority of Sa'id Ibn al-Musayyib; he said: 'Umar used to invoke the protection of Allāh upon an intricate question if Abu Ḥasan was not there.

Ya'la Ibn 'Ubayd and 'Abd Allāh Ibn Numayr informed us; they said: Al-A'mash informed us on the authority of Ḥabīb Ibn Abi Thābit, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: 'Umar delivered a sermon,

(in the course of which) he said: 'Ali is the best of us as judge and Ubayyi is the best of us in reading (قُرْآنًا) the (*Qur'ān*). Verily we give up many things when Ubayyi says because he says: I heard from the Apostle of Allāh, may Allāh bless him; and I will not ignore the words of the Apostle of Allāh, may Allāh bless him, although revelations have come after Ubayyi.¹

Wahb Ibn Jarīr Ibn Ḥāzim informed us; (he said): Shu'bah informed us on the authority of Ḥabīb Ibn al-Shahīd, he on the authority of Ibn Abi Mulaykah, he on the authority of Ibn 'Abbās; he said: 'Umar said: 'Ali is the best of us in judgment and Ubayyi is the best of us in reading (the *Qur'ān*).

Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Isrā'il informed us on the authority of Simāk, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: 'Umar said: 'Ali is the best of our judges, and Ubayyi is the best of our readers (of the *Qur'ān*), and that we give up many things because of the reading of Ubayyi.

'Abd Allāh Ibn Numayr informed us; (he said): Ismā'il informed us on the authority of Sa'īd Ibn Jubayr; he said: 'Umar said: 'Ali is the best of us in giving judgment and Ubayyi is the best of us in reading (the *Qur'ān*).

Muḥammad Ibn 'Ubayd al-Ṭanāfisi informed us; (he said): 'Abd al-Malik informed us on the authority of 'Aṭa; he said: 'Umar used to say: 'Ali is the best of us in giving judgment and Ubayyi is the best of us in reading the *Qur'ān*.

'Abd al-Raḥmān Ibn 'Awf, may Allāh be pleased with him.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of al-Fuḍayl [P. 103] Ibn Abi 'Abd Allāh, he on the authority of 'Abd Allāh Ibn Dinār al-Aslami, he on the authority of his father; he said: 'Abd al-Raḥmān Ibn 'Awf was one of those who gave *fatwās* in the time of the Apostle of Allāh, may Allāh bless him, Abu Bakr,

1 و قد نزل بعد أبي كتاب 1

'Umar and 'Uthmān; in conformity with what he had heard from the Prophet, may Allāh bless him.

Ubayyi Ibn Ka'b, may Allāh show him mercy.

'Abd Allāh Ibn Numayr informed us on the authority of al-Ajlah, he on the authority of Ibn Abza, he on the authority of Ubayyi Ibn Ka'b; (second chain) Mu'ammal Ibn Ismā'il and Qabiṣah Ibn 'Uqbah informed us; they said: Sufyān al-Thawri informed us; (he said): Aslam al-Minqari informed us on the authority of Sa'id Ibn 'Abd al-Raḥmān Ibn Abza, according to the version of Mu'ammal, and on the authority of 'Abd Allāh Ibn 'Abd al-Raḥman Ibn Abza, according to the version [of Qabiṣah; they said: He (informed us) on the authority of his father, he on the authority of Ubayyi Ibn Ka'b; (third chain) Rawḥ Ibn 'Ubādah informed us on the authority of Sa'id Ibn Abi 'Arūbah, he on the authority of Qatādah, he on the authority of Anas; (fourth chain) 'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Ali Ibn Zayd, he on the authority of 'Ammār Ibn Abi 'Ammār; he said: I heard from Abu Ḥabbah al-Badri; (fifth chain) 'Affān informed us; (he said): Hammām Ibn Yaḥya informed us on the authority of Qatādah, he on the authority of Anas; he said: The Apostle of Allāh, may Allāh bless him, said to Ubayyi Ibn Ka'b: I have been commanded to recite the *Qur'ān* before you; or such and such *sūrah* according to the version of other. He asked: Do you mean to say I have been mentioned there? According to another version: Did Allāh call me by name before you? He replied: Yes. Both of his eyes were full of tears out of joy. The Apostle of Allāh, may Allāh bless him, said: With the blessing of Allāh and His mercy they should feel happy and that is better than what they accumulate (يجمعون). 'Affān said in his tradition on the authority of Hammām, he on the authority of Qatādah, he on the authority of Anas: I have been informed that he (the Apostle) recited *lom yakun*.¹

1 *Sūrah*, 98.

Khālid Ibn Makhlad al-Bajali informed us ; (he said) : Yazid Ibn 'Abd al-Malik Ibn al-Mughīrah al-Nawfali related to me ; (he said) : I heard from Yazid Ibn Khuṣayfah ; (he said) ; My father informed me on the authority of al-Sā'ib Ibn Yazid, he said : When Allāh revealed on His Apostle : Read : in the name of thy Lord Who createth.¹ The Prophet, may Allāh bless him, went to Ubayyi Ibn Ka'b and said : Gabriel has asked me to come to you so that you may learn and commit it to memory. Thereupon Ubayyi Ibn Ka'b said : O Apostle of Allāh! did Allāh mention me by name ? He replied : Yes.

'Affān Ibn Muslim informed us ; (he said) : Wuhayb Ibn Khālid informed us ; (he said) : Khālid al-Ḥadhhdh informed us on the authority of Abu Qilābah, he on the authority of Anas Ibn Mālik, he on the authority of the Prophet, may Allāh bless him ; he said : The best reader (of the *Qur'ān*) among my people is Ubayyi Ibn Ka'b.

Al-Mu'alla Ibn Asad informed us ; (he said) : 'Abd al-Wāḥid Ibn Ziyād informed us ; (he said) : Abu Farwah informed us ; (he said) : I heard 'Abd al-Raḥmān Ibn Abi Layla saying : 'Umar Ibn al-Khaṭṭāb said : Ubayyi is the best of us in reading (the *Qur'ān*).

[P. 104] 'Abd Allāh Ibn Mas'ūd.

Abu Mu'āwiyah al-Ḍarīr informed us ; (he said) : al-A'mash informed us on the authority of Abu Zabyān, he on the authority of Ibn 'Abbās, he asked : Which of the two readings (of the *Qur'ān*) do you prefer ? He (Abu Zabyān) said : We replied : The reading of 'Abd Allāh. Thereupon he said : Verily the *Qur'ān* was recited (by Gabriel) before the Apostle of Allāh, may Allāh bless him, once in every Ramaḍān, except the year in which he breathed his last, when it was recited twice. Then 'Abd Allāh Ibn Mas'ūd came to him (Prophet) and he learnt what was abrogated or altered.

Yaḥya Ibn 'Īsa al-Ramli informed us on the authority of Sufyān, he on the authority of al-A'mash, he on the authority of

1 *Sūrah*, 96.

Abu al-Ḍuḥa, he on the authority of Masrūq; he said: 'Abd Allāh said: No *sūrah* was revealed but I know about what it was revealed. If I had known any one knowing more of the Book of Allāh than me, and if the camels or other riding beasts had carried me there, I must have gone to him.

Abu Mu'āwiyah al-Ḍarīr informed us; (he said): al-A'mash informed us on the authority of Ibrāhīm; he said: 'Abd Allāh said: I learnt more than seventy *sūrahs* from the lips of the Apostle of Allāh, may Allāh bless him.

Wahb Ibn Jarīr Ibn Ḥāzīm informed us; (he said): Shu'bah informed us on the authority of Ibrāhīm Ibn Muhājir, he on the authority of Ibrāhīm, he on the authority of 'Abd Allāh; (second chain) Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Abu al-Aḥwaṣ informed us on the authority of Sa'id Ibn Masrūq, he on the authority of Abu al-Ḍuḥa, he on the authority of 'Abd Allāh; he said: The Apostle of Allāh, may Allāh bless him, said to me: Recite (the *Qur'ān*) before me. Thereupon I said: How can I repeat before you and it has been revealed on you. He said: I like it. Wahb said in his version: I desire to hear it from others. He ('Abd Allāh) said: I recited the *sūrah* of *al-Nisa* before him, till I reached the verse: But how (will it be with them) when We bring of every people a witness and We bring thee (O Muḥammad) a witness against them.¹ Abu Nu'aym said in his version: Thereupon he said: It is enough. Both of them said: Then I saw him that the eyes of the Prophet, may Allāh bless him, were filled with tears, and he said: Whoever seeks pleasure in reciting the *Qur'ān* according to its fresh reading he should recite after the reading of Ibn Umm 'Abd.

'Abd Allāh Ibn Numayr informed us; (he said): al-A'mash informed us on the authority of Muslim Ibn Ṣubayḥ, he on the authority of Masrūq; he said: I associated with the Companions of Muḥammad, may Allāh bless him, and I found them like pools. There are pools some of which satisfy one man, the others two

1 *Sūrah* 4, Verse 41.

men, the others ten men and yet the others one hundred men. But there is a pool, to which if all the people of the earth come, it will satisfy them. I found 'Abd Allāh Ibn Mas'ūd like that pool.

'Affān Ibn Muslim informed us; (he said): 'Abd al-Wāhid Ibn Ziyād informed us; (he said): Sulaymān al-A'mash informed us on the authority of Mālik Ibn al-Ḥārith, he on the authority of Abu al-Aḥwaṣ; he said: There was a party of the Companions of the Prophet, may Allāh bless him; or he said: There were several Companions of the Prophet, may Allāh bless him, in the house of Abu Mūsa; who were reciting the *Qur'ān*. He (Abu al-Aḥwaṣ) said: 'Abd Allāh got up and went out. Thereupon Abu Mas'ūd said: He is the best knowing of those who have remained here or who are at some other place of what Allāh revealed to Muḥammad, may Allāh bless him. He (Abu al-Aḥwaṣ) said: Thereupon [P. 105] Abu Mūsa said: If it is so he will be listened to when we are hidden and he will be present when we are not.

Wakī' Ibn al-Jarrāh informed us on the authority of Ismā'il Ibn Khālīd, he on the authority of Abu 'Amr al-Shaybāni; he said: Abu Mūsa al-Ash'ari said: Do not put questions to me as long as this learned man, that is Ibn Mus'ūd, is among you.

Abu al-Walīd Hishām al-Ṭayālisi informed us; (he said): Sharīk informed us on the authority of Abu Ḥaṣīn, he on the authority of Abu 'Aṭīyah al-Hamdāni; he said: I was sitting with 'Abd Allāh Ibn Mas'ūd when a man came to him and put a question. Thereupon he asked: Have you asked any one else besides me? He replied: Yes! I have asked Abu Mūsa. Then he informed him of his answer but 'Abd Allāh opposed him. Then he stood and said: Do not put question to me while this learned man is amidst you.

Yaḥya Ibn 'Abbād informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Āṣim Ibn Bahdalah, he on the authority of Zirr Ibn Ḥubaysh, he on the authority of Ibn Mas'ūd; he said: I learnt seventy *sūrah*s from the lips of the

Apostle of Allāh, may Allāh bless him, and there is none to contend with me.

'Affān Ibn Muslim informed us ; (he said) : 'Abd al-Wāḥid Ibn Ziyād informed us ; (he said) : Sulaymān al-A'mash informed us on the authority of Shaqiq Ibn Salamah ; he said : 'Abd Allāh Ibn Mas'ūd delivered a sermon to us when the order concerning uniform reading of the *Qur'ān* was issued, as it was issued. He (Shaqiq) said : He mentioned about deceit and said : Who so deceived, will bring his deceit on the Day of Resurrection.¹ The people have been guilty of deceit in the reading of the *Qur'ān*. I like it better to read according to the recitation of him (Prophet) whom I love more than that of Zayd Ibn Thābit. By Him besides Whom there is no god ! I learnt more than seventy *sūrahs* from the lips of the Apostle of Allāh, may Allāh bless him, while Zayd Ibn Thābit was a youth, having two locks and playing with the youth. Then he said : By Him besides Whom there is no god ! If I know any one to be more conversant with the Book of Allāh than me, and if the camels could carry me to him, I shall surely go to him. Then 'Abd Allāh went away. Shaqiq said : Subsequently I sat in the circles of the Companions of the Apostle of Allāh, may Allāh bless him, and others but none contradicted his statement.²

Abu Mu'āwiyah al-Ḍarīr and 'Abd Allāh Ibn Numayr informed us ; they said : Al-A'mash informed us on the authority of Zayd Ibn Wahb ; he said : One day 'Abd Allāh came while 'Umar was sitting. When he saw him, he said : (He is) a box full of intelligence. Some times al-A'mash said : of knowledge.

Ma'an Ibn 'Īsa informed us ; (he said) : Mu'āwiyah Ibn Ṣāliḥ informed us on the authority of Asad Ibn Wadā'ah : Verily 'Umar mentioned Ibn Mas'ūd and said : (He is) a box full of knowledge for which I honoured the people of al-Qādisiyah.

1 *Sūrah* III, Verse 161.

2 It may be noted that al-A'mash has been accused of relating on untrustworthy authorities. Tr.

Abu Mūsa al-Ash'ari.

Sufyān Ibn 'Uyaynah informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah ; (second chain) Yazīd Ibn Hārūn informed us ; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah, he on the authority of [P. 106] 'Āyishah ; (third chain) 'Abd Allāh Ibn Numayr informed us on the authority of Mālik, he on the authority of 'Abd Allāh Ibn Buraydah, he on the authority of his father: That the Apostle of Allāh, may Allāh bless him, heard Abu Mūsa al-Ash'ari reciting (he *Qur'ān*) and remarked that some of the musical instruments of the children of David were bestowed on him.

'Affān Ibn Muslim informed us ; (he said) : Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of Anas ; (he said) : Verily Abu Mūsa al-Ash'ari stood up one night to offer prayers. The wives of the Prophet, may Allāh bless him, heard his voice. He had a very sweet voice, so they stood up to hear. When it was morning it was said to him, that the wives (of the Prophet) were hearing him. Thereupon he said : If I had known it, I would have recited it better for you (women) and excited desire in you (women). Ḥammād said : I would have recited it better for you (men) and excited desire in you (men).

Abu Usāmah Ḥammād Ibn Usāmah, Wahb Ibn Jarīr Ibn Ḥāzim and Muslim Ibn Ibrāhīm informed us ; they said : Hishām al-Dastawā'i informed us on the authority of Qatādah, he on the authority of Anas ; he said : Al-Ash'ari sent me to 'Umar. 'Umar asked me : How was al-Ash'ari when you left him ? I replied : I left him teaching the *Qur'ān* to the people. Thereupon he said : He is prudent but do not convey it to him. Then he asked me : In what condition did you leave the Bedouins ? I said : The Ash'aris ? He said : No ! the people of al-Baṣrah. I said : If they hear this, it will hit them hard. He said : Do not convey to them that they are Bedouins, except when Allāh bestows on them a person who leads them in holy war. Wahb Ibn Jarīr added in his version : in the path of Allāh.

Sulaymān Ibn Ḥarb and Mūsa Ibn Ismā'il informed us; they said: Ḥammād Ibn Zayd informed us on the authority of al-Zubayr Ibn al-Kharrīr, he on the authority of Abu Labid Limāzah Ibn Zabbār; he said: Sulaymān or some one else said: The speech of Abu Mūsa resembled a butcher who makes no mistake in knowing joints.

Yazid Ibn Hārūn informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Qatādah; he said: Verily Abu Mūsa said: A *qāḍi* should not pronounce his judgment till the right is manifested before him as day is distinguished from night. This reached 'Umar who said: Abu Mūsa spoke the truth.

SEVERAL OF THE LEADING PERSONS (مشايخ)

Abū Mu'āwiyah al-Ḍarīr and Muḥammad Ibn 'Ubayd informed us on the authority of al-A'mash, he on the authority of 'Amr Ibn Murrah, he on the authority of Abu al-Bakhtari; he said: We approached 'Ali and asked him about the Companions of Muḥammad, may Allāh bless him. Thereupon he said: About which of them? We said: Relate to us about 'Abd Allāh Ibn Mas'ūd. He said: He acquired knowledge of *al-Qur'an* and *al-sunnah* then he became perfect in it and that knowledge sufficed him. He (Abu al-Bakhtari) said: We said: Relate to us about Abu Mūsa. He said: He was dyed with knowledge then he came out of it. He (Abu al-Bakhtari) said: We said: Relate to us about 'Ammār Ibn Yāsir. Thereupon he said: He is a believer who forgets (things) and when he is reminded he recollects. He (Abu al-Bakhtari) said: We said: Relate to us about Ḥudhayfah. Thereupon he said: Among the Companions of Muḥammad he knows most about the hypocrites. He (Abu al-Bakhtari) said: We said: Relate to us about Abu Dharr. He said: He acquired knowledge; but subsequently he became weak [P. 107]. He (Abu al-Bakhtari) said: We said: Inform us about Salmān. He said: He found the knowledge of the ancient and later (ages).¹ He is an

1 العلم الاول والعلم الاخر

ocean, the depth of which cannot be gauged, even by us the people of the House-hold. He (Abu al-Bākhari) said: O Amir al-Mūminīn! inform us about yourself. He said: You also want (information about me). I was privileged to receive (knowledge) when I asked and when I kept quiet its (bestowal) was commenced.

'Abd al-Wahhāb Ibn 'Āṭa al-'Ijli informed us on the authority of Sa'id Ibn Abi 'Arūbah, he on the authority of Qatādah; (Second chain) Ishāq Ibn Yūsuf al-Azraq al-Wāsiṭi informed us on the authority of Abu 'Awn, he on the authority of Muḥammad Ibn Sirīn; he said: That the Prophet, may Allāh bless him, said to Abu al-Darda 'Uwaymir: Salmān is more knowing than you.

Wakī' Ibn al-Jarrāh informed us on the authority of al-A'mash, he on the authority of Abu Šāliḥ, he on the authority of the Prophet, may Allāh bless him, he said: May Salmān's mother be bereft of him! he is satiated with knowledge.

Mu'ādh Ibn Jabal, may Allāh show him mercy

Muḥammad Ibn 'Umar informed us on the authority of Sulaymān Ibn Bilāl and al-Nu'mān Ibn 'Umārah Ibn Ghaziyyah, he on the authority of Muḥammad Ibn Ka'b al-Qurāzi; he said: The Apostle of Allāh, may Allāh bless him, said: Mu'ādh Ibn Jabal will come on the day of resurrection before the learned at a distance of vision (from others).

Abu Mu'āwiyah al-Ḍarir informed us on the authority of Abu Ishāq i.e., al-Šhaybāni, he on the authority of Abu 'Awn; he said: The Apostle of Allāh, may Allāh bless him, said: Mu'ādh will be before the learned at a distance of vision on the day of resurrection.

Ishāq Ibn Yūsuf al-Azraq informed us on the authority of Ḥishām, he meant Ibn Ḥassān; he on the authority of al-Ḥasan; (second chain) Sulaymān Ibn Ḥarb informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of al-Ḥasan; he said: The Apostle of Allāh, may Allāh bless him, said: There will be a separate seat (نيلة) for

Mu'adh Ibn Jabal before the learned on the day of resurrection.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways al-Madani informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of 'Amr Ibn Abi 'Amr, he on the authority of Muḥammad Ibn Ka'b al-Quraẓi; he said: The Apostle of Allāh, may Allāh bless him, said: Verily Mu'adh Ibn Jabal is before the learned at a distance of vision (from them).

'Affān Ibn Muslim informed us; (he said): Wuhayb informed us; (he said): Khālid informed us on the authority of Abu Qilābah, he on the authority of Anas Ibn Mālik, he on the authority of the Prophet, may Allāh bless him, he said: The most knowing of (things) lawful and unlawful among my followers is Mu'adh Ibn Jabal.

Yazid Ibn Hārūn informed us; (he said): Shu'bah Ibn al-Ḥajjāj informed us on the authority of Abu 'Awn Muḥammad Ibn 'Ubayd Allāh, he on the authority of al-Ḥārith Ibn 'Amr al-Thaqafi, the son of al-Mughirah's brother; (he said): Our preceptors informed us on the authority of Mu'adh Ibn Jabal; he said: When the Apostle of Allāh, may Allāh bless him, sent me to al-Yaman, he asked me: How will you judge (the cases) if you happen to judge? He (Mu'adh) said: I said: I shall judge according to what is in the Book of Allāh. He asked: If there be nothing in the Book of Allāh. He (Mu'adh) said: I replied: I shall judge as the Apostle would have judged. He said: If there be a problem like which the Apostle did not decide? He (Mu'adh) said: I replied: I shall try to do it and I shall spare no pains. He (Mu'adh) said: He patted my chest [P. 108] and said: All praise be to Allāh to corroborate what pleases the Apostle of Allāh.

Muḥammad Ibn 'Umar informed us; (he said): Ishāq Ibn Yaḥya Ibn Ṭalḥah informed us on the authority of Mujāhid; (he said): Verily the Apostle of Allāh, may Allāh bless him, marched to Ḥunayn, he left Mu'adh Ibn Jabal to be in charge at Makkah to teach jurisprudence and the reading of the *Qur'ān* to its people.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Ubayyi Ibn Rabāḥ informed us on the authority of his father; he

said : 'Umar Ibn al-Khaṭṭāb delivered a sermon at Jābiyah, during the course of which he said : He, who wants to put a question on jurisprudence, should approach Mu'ādh Ibn Jabal.

Muḥammad Ibn 'Umar informed us ; (he said) : Ayyūb Ibn al-Nu'mān Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik informed us on the authority of his father, he on the authority of his (Ayyūb's) grandfather ; he said : When Mu'ādh Ibn Jabal exited to Syria, 'Umar Ibn al-Khaṭṭāb used to say : There is vacuum at al-Madinah and among its people in the matter of jurisprudence and in the deliverance of *fatwās*. I talked to Abu Bakr, may Allāh show him mercy, to detain him as the people needed him. He declined to do so and said : I shall not detain a man who intends to participate in a holy war in search of martyrdom. Thereupon I said : By Allāh! martyrdom can be bestowed on a person who is in his bed in his house and unconnected with the city.¹ Ka'b Ibn Mālik said : Mu'ādh Ibn Jabal gave *fatwās* during the life time of the Apostle of Allāh, may Allāh bless him, and that of Abu Bakr.

'Abd Allāh Ibn Numayr informed us ; (he said) : Sa'īd Ibn Abi 'Arābah informed us on the authority of Shahr Ibn Ḥawshab ; he said : 'Umar Ibn al-Khaṭṭāb said : When the learned will come on the day of resurrection, Mu'ādh Ibn Jabal will be ahead of them at a distance of a stone's throw.

Muḥammad Ibn al-Fuḍayl Ibn Ghazwān al-Ḍabbi informed us on the authority of Bayān, he on the authority of 'Āmir ; he said : Ibn Mas'ūd said : Verily Mu'ādh was a nation obedient to Allāh, by nature upright, and he was not of idolaters.² He ('Āmir), said : A man said to him : O Abu 'Abd al-Raḥmān ! You have forgotten it (verse). He said : No. We compared him with Ibrāhim. *Al-Ummah* means a person who teaches people virtue and *al-qānīt* means one who is obedient.

Ismā'īl Ibn Ibrāhīm al-Asadi informed us on the authority of Manṣūr Ibn 'Abd al-Raḥmān, he on the authority of al-Sha'bi ;

1 و الله ان الرجل ليرزق الشهادة و هو على فراشه و في بيته عظيم الغنى من مصره

2 *Al-Qur'an, Sūrah XVI, Verse 120.*

(he said): Farwah Ibn Nawfal al-Ashja'i informed us; he said: Ibn Mas'ud said: Verily Mu'adh Ibn Jabal was a nation, obedient to Allāh, by nature upright and he was not of the idolaters.¹ Thereupon I said: It is a mistake, O Abu 'Abd al-Rahmān! Allāh has said: Verily Ibrāhīm was a nation, obedient to Allāh, by nature upright and he was not of the idolaters.¹ He repeated it before me and said: Verily Mu'adh Ibn Jabal was a nation, obedient to Allāh, by nature upright and he was not of the idolaters.¹ Then I realised that he had said it intentionally, and so I kept quiet. Then he asked: Do you know what is *al-Ummah* and what is *al-qānit*? I replied: Allāh knoweth the best. Thereupon he said: *Al-Ummah* signifies one who teaches virtue to people; and *al-qānit* signifies one who is obedient to Allāh and His Apostle, and it is because Mu'adh taught virtue to people and he was obedient to Allāh and His Apostle (that I have mentioned it.)

Isḥāq Ibn Yūsuf al-Azraq and al-Faḍl Ibn Dukayn informed us; they said: [P. 109] Zakariyya Ibn Abi Zā'idah informed us; (second chain) Wahb Ibn Jarir Ibn Ḥāzim informed us; (he said): Shu'bah informed us on the authority of Firās and Mujāhid; (third chain) al-Faḍl Ibn Dukayn and Qabiṣah Ibn 'Uqbah informed us; they said: Sufyān informed us on the authority of Firās; they all on the authority of al-Sha'bi, he on the authority of Masrūq; he said: We were with Ibn Mas'ud when he said that Mu'adh Ibn Jabal was a nation obedient to Allāh, by nature upright. Farwah Ibn Nawfal said: O Abu 'Abd al-Rahmān! have you forgotten, do you mean Ibrāhīm? He said: Did you hear me mentioning Ibrāhīm? Verily we were comparing Mu'adh with Ibrāhīm or (he said): he was compared with him. He (Masrūq) said: A man said to him: What is *al-Ummah*? He replied: It signifies one who teaches virtue to people, and *al-qānit* signifies who obeys Allāh and His Apostle.

'Abd Allāh Ibn Ja'far al-Raqqi informed us; (he said): 'Ubayd Allāh Ibn 'Amr informed us on the authority of 'Abd al-

¹ *Al-Qur'an, Sūrah XVI. Verse 120.*

Mālik Ibn 'Umayr, he on the authority of Abu al-Aḥwaṣ; he said: One day while Ibn Mas'ūd was talking to his companions, he said: Verily Mu'ādh was a nation, obedient to Allāh, by nature upright he was not of the idolaters.¹ He (Abu al-Aḥwaṣ) said: Thereupon a man said: O Abu 'Abd al-Raḥmān! Verily Ibrāhīm was a nation obedient. The man thought Ibn Mas'ūd had confounded (it). Thereupon Ibn Mas'ūd asked: Do you know what is *al-Ummah*? They said: What is *al-Ummah*? He replied: One who teaches virtue to the people. Then he said: Do you know what is *al-qānit*? They said: No. He said: *Al-qānit* is one who is obedient to Allāh.

Qabiṣah Ibn 'Uqbah informed us; (he said): Sufyān informed us on the authority of Thawr, he on the authority of Khālid Ibn Ma'dān; he said: 'Abd Allāh Ibn 'Amr used to say: Relate to us on the authority of two wise persons. Thereupon he was asked: Who are those two wise persons? He replied: Mu'ādh and Abu al-Darda.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Abu Shihāb informed us on the authority of al-A'mash; he said: Mu'ādh said: Acquire knowledge from whither it comes to you.

CHAPTER (باب) THE LEARNED AND THOSE WHO GAVE
FATWAS FROM AMONG THE COMPANIONS OF THE
APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Muḥammad Ibn 'Umar al-Aslami informed us; (he said): Jāriyah Ibn Abi 'Imrān informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father; Verily when Abu Bakr confronted with an important affair, about which he needed council of the wise and the jurists, he called some Muhājirs and Anṣārs. He called 'Umar, 'Uthmān, 'Ali,

¹ *Al-Qur'an, Sūrah XVI, Verse 120.*

'Abd al-Raḥmān Ibn 'Awf, Mu'ādh Ibn Jabal, Ubayyi Ibn Ka'b and Zayd Ibn Thābit, everyone of whom gave *fatwās* during the Caliphate of Abu Bakr. The cases of the people for *fatwās* were referred to them. This continued till the end of Abu Bakr's life. When 'Umar became the Wāli he also called the same persons, and they continued to give *fatwās*. While he was Caliph, cases were referred to 'Uthmān, Ubayyi and Zayd.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Mūsa Ibn Maysarah, he on the authority of Muḥammad Ibn Abi Ḥaythamah, he on the authority of his father; he said: Of those who [P. 110] gave *fatwās* during the life of the Apostle of Allāh, may Allāh bless him, were three Muhājirs and three Anṣārs—'Umar, 'Uthmān, 'Ali, and Ubayyi Ibn Ka'b, Mu'ādh Ibn Jabal and Zayd Ibn Thābit.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of al-Fuḍayl Ibn Abi 'Abd Allāh, he on the authority of 'Abd Allāh Ibn Dinār al-Aslami, he on the authority of his father; he said: When 'Umar was confronted with an important problem in his Caliphate, he consulted advisers (امل الشورى) of whom Mu'ādh Ibn Jabal, Ubayyi Ibn Ka'b and Zayd Ibn Thābit were from the Anṣārs.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Imrān Ibn Abi Anas informed us on the authority of his father, he on the authority of Sulaymān Ibn Yasār, he on the authority of al-Miswar Ibn Makhramah; he said: Among the Companions of the Apostle of Allāh, may Allāh bless him, knowledge was perfected in six persons—'Umar, 'Uthmān, 'Ali, Mu'ādh Ibn Jabal, Ubayyi Ibn Ka'b and Zayd Ibn Thābit.

Al-Faḍl Ibn Dukayn informed us; (he said): al-Qāsim Ibn Ma'n informed us on the authority of Maṣṣūr, he on the authority of Muslim, he on the authority of Masrūq; he said: I smelt (i. e.) I closely watched the Companions of the Apostle of Allāh, may Allāh bless him, and found that knowledge was perfected in six

of them—'Umar, 'Ali, 'Abd Allāh, Mu'ādh, Abu al-Darda and Zayd Ibn Thābit. Then I smelt (i.e.), I closely watched these six and discovered that knowledge was perfected in 'Ali and 'Abd Allāh.

Al-Ḥasan Ibn Mūsā al-Ashyab informed us; (he said): Zuhayr Ibn Mu'āwiyah informed us; (he said): Jābir informed us on the authority of 'Āmir; he said: After the Prophet, may Allāh bless him, the learned of this nation (علماء) were six—'Umar, 'Abd Allāh and Zayd Ibn Thābit; when 'Umar said something and they two said something, their statement confirmed to that of 'Umar; other three were 'Ali, Ubayyi Ibn Ka'b and Abu Mūsā al-Ash'ari; when 'Ali said some thing and they two said something, their statement confirmed to that of 'Ali.

Ubayd Allāh Ibn Mūsā informed us; (he said): Ḥasan Ibn Ṣāliḥ informed us on the authority of Muṭarrif; (he said): 'Āmir related to me on the authority of Masrūq; he said: Among the Companions of the Apostle of Allāh, may Allāh bless him, those who gave *fatwās* were 'Umar, 'Ali, Ibn Mas'ūd, Zayd, Ubayyi Ibn Ka'b and Abu Mūsā al-Ash'ari.

'Affān Ibn Muslim informed us; (he said): Wuhayb informed us; (he said): Dāwūd informed us on the authority of 'Āmir; he said: The Judges (*qāḍīs*) of this *Ummah* were four; 'Umar, 'Ali, Zayd and Abu Mūsā al-Ash'ari; and the wise (دعاة) of this *Ummah* were four—'Amr Ibn al-Āṣ, Mu'āwiyah Ibn Abi Sufyān, al-Mughīrah Ibn Shu'bah and Ziyād.

Abu Mu'āwiyah al-Ḍarīr (blind) informed us; (he said): al-A'mash informed us on the authority of Shāqīq, he on the authority of Masrūq, he on the authority of 'Abd Allāh Ibn 'Amr Ibn al-Āṣ; he said: The Apostle of Allāh, may Allāh bless him, said: Learn *al-Qur'ān* from four persons 'Abd Allāh Ibn Mas'ūd, Ubayyi Ibn Ka'b, Mu'ādh Ibn Jabal and Sālim, the *mawla* (enfranchised slave) of Abu Ḥudhayfah.

Abu Ḍamrah Anas Ibn 'Iyād al-Laythi and 'Abd Allāh Ibn Numayr al-Hamdāni informed us on the authority of 'Ubayd

Allāh Ibn 'Umar, he on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: When [P. 111] the first party of Muhājirs came from Makkah to al-Madīnah before the arrival of the Apostle of Allāh, may Allāh bless him; they stopped at al-'Uṣabah which is in the vicinity of Quba. There Sālim, the *mawla* (enfranchised slave) of Abu Ḥudhayfah, led them in prayers because he knew the *Qur'ān* better than all others. 'Abd Allāh Ibn Numayr said in his version: Among them were 'Umar Ibn al-Khaṭṭāb and Abu Salamah Ibn 'Abd al-Asad.

'Abd Allāh Ibn Salām.

Ḥammād Ibn 'Amr al-Naṣībī informed us; (he said): Zayd Ibn Rufay' informed us on the authority of Ma'bad al-Juhni, he on the authority of Yazid Ibn 'Amīrah al-Saksaki who was a pupil of Mu'ādh, that Mu'ādh ordered him to seek knowledge with four persons—'Abd Allāh Ibn Mas'ūd, 'Abd Allāh Ibn Salām, Salmān al-Fārisī and Abu al-Darda 'Uwaymir.

Aḥmad Ibn Ishāq al-Ḥaḍramī informed us; (he said): Wuhayb informed us; (he said): Ayyūb informed us on the authority of Abu Qilābah, he on the authority of Yazid Ibn 'Amīrah, he on the authority of Mu'ādh similar to it.

Ḥammād Ibn 'Amr al-Naṣībī informed us; (he said): Zayd Ibn Rufay' informed us on the authority of Ma'bad al-Juhni; he said: There was a person who was called Yazid Ibn 'Amīrah al-Saksaki who was a pupil of Mu'ādh Ibn Jabal; he related: When the last hour of Mu'ādh Ibn Jabal approached, Yazid sat by the side of his head and began to weep. Mu'ādh saw him and asked: What makes you weep? Yazid replied: By Allāh! I am not weeping for (the advantages of) the world that I was getting through you, but I am weeping for the knowledge that I am losing. Thereupon Mu'ādh said to him: Verily knowledge will remain and it will not vanish, so seek knowledge after me from four persons 'Abd Allāh Ibn Mas'ūd, 'Abd Allāh Ibn Salām about whom the Apostle of Allāh, may Allāh bless him, said: He is the tenth of the group of ten in heaven, 'Umar who will have no

leisure to give you knowledge and Salmān al-Fārisi. He (Ma'bad) said: Mu'ādh passed away and Yazīd reached al-Kūfah. There he arrived at the sitting place (مجلس) of 'Abd Allāh Ibn Mas'ūd and met him. Then 'Abd Allāh Ibn Mas'ūd said: Verily Mu'ādh Ibn Jabal was a nation obedient to Allāh, by nature upright and was not of the idolaters.¹ Thereupon his companions said: Verily Ibrāhīm was a nation, obedient to Allāh, by nature upright and was not of the idolaters.¹ Again Ibn Mas'ūd said: Verily Mu'ādh Ibn Jabal was a nation obedient to Allāh, by nature upright and not of the idolaters.¹

Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Sufyān informed us on the authority of a person, he on the authority of Mujāhid (who explained the verse) and whosoever hath the true knowledge of the scriptures,² he said: His name was 'Abd Allāh Ibn Salām.

Aḥmad Ibn 'Abd Allāh Ibn Yānus informed us; (he said): Isrā'īl informed us on the authority of Abu Yaḥya al-Qattāt, he on the authority of Mujāhid; he said: "And a witness of the children of Israel hath already testified to the like thereof"³ he said: His name was 'Abd Allāh Ibn Salām i.e. the reference is to his name.

Muḥammad Ibn 'Abd Allāh al-Asadi and Qabiṣah Ibn 'Uqbah informed us; they said: Sufyān informed us on the authority of 'Amr Ibn [P. 112] Qays, he on the authority of 'Aṭīyyah about the saying of Allāh the High: The learned of Banu Israel know him: he said: There were five persons (Israelites)—'Abd Allāh Ibn Salām, Ibn Yāmin, Tha'labah Ibn Qays, Asad and Usayd.

Abu Dharr.

Ḥajjāj Ibn Muḥammad informed us on the authority of Ibn Jurayj; (he said): Abu Ḥarb Ibn Abi al-Aswad informed me on the authority of Abu al-Aswad; he said: Ibn Jurayj and a member

1 *Al-Qur'ān, Sūrah XVI, Verse 120.*

2 *Ibid., Sūrah XIII, Verse 43.*

3 *Ibid., Sūrah XLVI, Verse 10.*

of Zādhān said: 'Ali, may Allāh be pleased with him, was asked about Abu Dharr. He replied: He acquired knowledge till he became disabled; he was miser and avaricious, a miser in his faith and avaricious for knowledge. He multiplied questions, in response to which he was given or refused. He filled his container (with knowledge) to the brim. They did not know what he meant by: 'He acquired knowledge till he became disabled', if he was unable to disclose what he knew or if he was unable to present what was with him; or if he was unable to seek what knowledge was sought from the Prophet, may Allāh bless him.

Sulaymān Ibn 'Abd al-Raḥmān al-Dimishqī informed us; (he said): al-Walid Ibn Muslim informed us; (he said): Abu 'Amr i.e., al-Awzā'i informed us; (he said): Marḥad or Ibn Marḥad related to me on the authority of his father; he said: I was sitting with Abu Dharr al-Ghifārī, when a man stood up and said: Has not the Amir al-Muminin prohibited you from giving *fatwa*? Thereupon Abu Dharr said: If you place your sword on it, pointing to his throat, to give up the word that I have heard from the Apostle of Allāh, may Allāh bless him, I shall convey it before it happens i.e., your sword enters my throat.

Wakī' Ibn al-Jarrāh informed us on the authority of Fiṭr Ibn Khalifah, he on the authority of Mundhir al-Thawri, he on the authority of Abu Dharr; he said: The Apostle of Allāh, may Allāh bless him, left us as if a bird in heaven fluttered its wings, and we acquired knowledge from it.¹

ACCOUNT OF THOSE WHO COLLECTED (VERSES) OF QUR'ĀN DURING THE LIFETIME OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Muḥammad Ibn Yazīd al-Wāsiṭī informed us on the authority of Ismā'il Ibn Abi Khālid, he on the authority of al-Sha'bi; he

¹ The narrator means: Our association with the Prophet and obtaining knowledge from him was of very short duration.

said : Six persons, Ubayyi Ibn Ka'b, Mu'adh Ibn Jabal, Abu al-Darda, Zayd Ibn Thābit, Sa'd and Abu Zayd collected the *Qur'ān* during the lifetime of the Apostle of Allāh, may Allāh bless him. He said : Mujammi' Ibn Jāriyah had collected the *Qur'ān* except two or three *sūrahs*, and Ibn Mas'ūd had secured (أخذ) more than ninety *sūrahs* and the remaining ones he learnt from Mujammi'.

'Abd Allāh Ibn Numayr, Muḥammad Ibn 'Ubayd al-Ṭanāfisi, al-Faḍl Ibn Dukayn and Ishāq Ibn Yūsuf al-Azraq informed us on the authority of Zakariyya Ibn Abi Zā'idah; (second chain) Muḥammad Ibn 'Ubayd informed us on the authority of 'Āmir al-Sha'bi; he said : The *Qur'ān* [P. 113] was fully collected by six persons of the Anṣār—Mu'adh Ibn Jabal, Ubayyi Ibn Ka'b, Zayd Ibn Thābit, Abu al-Darda, Abu Zayd and Sa'd Ibn Ubayd. He ('Āmir) said : Al-Mujammi' had to learn one or two *sūrahs* when the Prophet, may Allāh bless him, breathed his last.

Muslim Ibn Ibrāhīm informed us; (he said) : Qurrah Ibn Khālid informed us; (he said) : Muḥammad Ibn Sirin informed us; he said : Four persons—Ubayyi Ibn Ka'b, Zayd Ibn Thābit, 'Uthmān Ibn 'Affān and Tamim al-Ḍāri had collected the *Qur'ān* in entirety during the lifetime of the Prophet, may Allāh bless him.

Muslim Ibn Ibrāhīm informed us; (he said) : Qurrah Ibn Khālid informed us; he said : I heard Qatādah saying : Ubayyi Ibn Ka'b, Mu'adh Ibn Jabal, Zayd Ibn Thābit and Abu Zayd recited the *Qur'ān* in the lifetime of the Apostle of Allāh, may Allāh bless him. He (Qurrah) said : I asked who was Abu Zayd? He replied : One of the uncles of Anas.

Hawdhah Ibn Khalifah informed us; (he said) : 'Awf informed us on the authority of Muḥammad; he said : When the Apostle of Allāh, may Allāh bless him, breathed his last, not more than four persons had the *Qur'ān* in its entirety. All of them were Anṣārs, and there is a difference about the fifth one. The persons of the Anṣārs who had collected it in entirety were Zayd Ibn

Thābit, Abu Zayd, Mu'adh Ibn Jabal and Ubayyi Ibn Ka'b, and the person about whom there is a difference was Tamīm al-Dāri.

'Affān Ibn Muṣlim informed us; (he said): Hammām informed us on the authority of Qatādah; he said: I asked Anas as to who had collected the *Qur'ān* in entirety in the lifetime of the Apostle of Allāh, may Allāh bless him? He replied: There were four persons, all of whom were Anṣārs—Ubayyi Ibn Ka'b Mu'adh Ibn Jabal and Zayd Ibn Thābit and another person from the Anṣārs who was called Abu Zayd.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar informed us on the authority of Qatādah, he on the authority of Anas Ibn Malik; he said: Four persons Ubayyi Ibn Ka'b, Mu'adh Ibn Jabal, Zayd Ibn Thābit and Abu Zayd collected the *Qur'ān* during the lifetime of the Apostle of Allāh, may Allāh bless him.

Aḥmad Ibn Muḥammad al-Azraqi informed us; (he said): Muslim Ibn Khālid informed us on the authority of 'Abd al-Rahīm Ibn 'Umar, he on the authority of Muḥammad Ibn Ka'b al-Qurazi; he said: Five persons among the Anṣārs collected the *Qur'ān* in its entirety, during the lifetime of the Apostle of Allāh may Allāh bless him. They were Mu'adh Ibn Jabal, 'Ubādah Ibn al-Ṣāmit, Ubayyi Ibn Ka'b, Abu Ayyūb and Abu al-Darda.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ayyūb and Hishām; they on the authority of Muḥammad; he said: Four persons—Ubayyi Ibn Ka'b, Mu'adh Ibn Jabal, Zayd Ibn Thābit and Abu Zayd collected the *Qur'ān* in its entirety during the lifetime of the Apostle of Allāh, may Allāh bless him. They differed about two persons; some of them said: There were 'Uthmān and Tamīm al-Dāri; and the others said: They were 'Uthmān and Abu al-Darda.

Muhammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Muslim Ibn Yasār, he on the authority of Ibn Marsa, a *mawla* of the Quraysh; he said: 'Uthmān Ibn 'Affān collected the *Qur'ān* in entirety during the Caliphate of 'Umar.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl informed us on the authority of Sa'd Ibn Ishāq Ibn 'Ujrah, [P. 114] he on the authority of Muḥammad Ibn Ka'b al-Qurazi; he said: Five persons from among the Anṣārs collected the *Qur'ān* in its entirety during the lifetime of the Prophet, may Allāh bless him. They were Mu'ādh Ibn Jabal, 'Ubādah Ibn al-Ṣāmit, Ubayyi Ibn Ka'b, Abu Ayyūb and Abu al-Darda. During the Caliphate of 'Umar Ibn al-Khaṭṭāb, Yazīd Ibn Abi Sufyān wrote to him: Verily the people of Syria have increased in numbers and cities are full to capacity. Now they are in need of some one who teaches them the *Qur'ān* and imparts instruction in religious law ($\text{وَالْحَقُّ$). O Amir al-Muminīn! assist me in procuring persons who can teach them. Thereupon 'Umar called these five persons and said to them: Your brethren in Syria have sought my assistance in finding those persons who can teach them the *Qur'ān* and instruct them in sacred law ($\text{وَالْحَقُّ$). So, help me with three from among you, may Allāh show you mercy! If you like you can draw lots, and if three of you agree you should proceed (thither). They replied: We do not want to draw lots, as this man, i.e. Abu Ayyūb, he is old and as regards this man, i.e., Ubayyi Ibn Ka'b, he is ill. Subsequently Mu'ādh, 'Ubādah and Abu al-Darda departed. Then 'Umar said to them: Begin from Emessa, because you will find there people of different calibres. Some one of them will be able to learn. When you observe this, entrust a party of people to him. When you are satisfied, one of you should remain there, the other should go to Damascus and the third one to Palestine. They arrived at Emessa and stayed there till they were satisfied with the people. Then 'Ubādah remained there, Abu al-Darda went to Damascus, and Mu'ādh to Palestine. Mu'ādh died in the year of the plague of 'Amwās, 'Ubādah then went to Palestine where he also died; but Abu al-Darda remained at Damascus till his death.

Rawḥ Ibn 'Ubādah and 'Abd al-Wahhāb Ibn 'Aṭa informed us; they said: Hishām Ibn Abi 'Abd Allāh informed us on the authority of Abu al-'Ala Burd, he on the authority of Sulaymān

Ibn Mūsa; (second chain) Kathīr Ibn Hishām informed us on the authority of Ja'far Ibn Burqān: Verily Abu al-Darda said: None becomes a scholar unless he be a student, and none becomes a scholar unless he puts knowledge into practice.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us; (second chain) al-Mu'alla Ibn Asad informed us on the authority of Wahb; both of them on the authority of Ayyūb, he on the authority of Abu Qilābah that Abu al-Darda used to say: You will not have proficiency in Jurisprudence (أدب) unless you see i.e. comprehend aspects of the *Qur'an*.

Ya'qūb Ibn Ishāq al-Ḥaḍrami informed us; (he said): Shujā' Ibn Abi Shujā' informed us; (he said): Mu'āwiyah Ibn Qurrah informed us; he said: Abu al-Darda said: Seek knowledge; if you are unable (to do it) love men of learning; if you cannot love them, do not be inimical to them.

Yaḥya Ibn 'Abbād and Muslim Ibn Ibrāhīm informed us; they said: Al-Ḥārith Ibn 'Ubayd informed us on the authority of Mālik Ibn Dīnār; he said: Abu al-Darda said: Sufferings of one whose knowledge increases also increase. Yaḥya Ibn 'Abbād said in his version: He said: The most dreadful of questions to be put to me on the day of resurrection would be: Did you acquire knowledge? I will say: Yes. Then I will be asked: Did you put into practice what you learnt.

I have been informed on the authority of Mis'ar Ibn Kidām, he on the authority of al-Qāsim Ibn 'Abd [P. 115] al-Raḥmān; he said: Abu al-Darda was one of those, on whom knowledge was bestowed.

I have been informed on the authority of Mu'āwiyah Ibn Ṣāliḥ al-Ḥaḍrami, he on the authority of 'Abd al-Raḥmān Ibn Jubayr Ibn Nufayr; he said: Mu'āwiyah said: Behold! Abu al-Darda is one of the wise (حكما). Behold! 'Amr Ibn al-'Āṣ is one of the wise. Behold! Ka'b al-Aḥbār is one of the learned. Although knowledge was with him like fruits, yet we were neglecting him.

Zayd Ibn Thābit.

Yaḥya Ibn 'Īsa al-Ramli informed us ; (he said) : al-A'mash informed us on the authority of Thābit Ibn 'Ubayd Allāh, he on the authority of Zayd Ibn Thābit ; he said : The Apostle of Allāh, may Allāh bless him, said to me : Letters come to me and I do not like that every one should read them. You should learn Hebrew script or he said : Syriac script. I replied : Allright (نعم) He (Zayd) said : I learnt it in seventeen days.

Muḥammad Ibn Mu'āwiyah al-Naysāburi informed us ; (he said) : 'Abd Raḥmān Ibn Abi al-Zinād informed us on the authority of his father, he on the authority of Khārijah Ibn Zayd, he on the authority of Zayd Ibn Thābit ; he said : When the Apostle of Allāh, may Allāh bless him, arrived at al-Madīnah, he said to me : Learn the script of the Jews, because I do not trust the Jews in regard to my letters. He (Zayd) said : I learnt it in less than half a month.

Ismā'il Ibn Abān al-Warrāq informed us ; (he said) : 'Anbasah Ibn 'Abd al-Raḥmān al-Qurashī informed us on the authority of Umm Sa'd, she on the authority of Zayd Ibn Thābit ; he said : I arrived before the Apostle of Allāh, may Allāh bless him, while he was dictating about his requirements. Then he said : Put the pen on your ear because it reminds the person dictating.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us ; (he said) : Sufyān informed us on the authority of Abu Qilābah, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, said : The most proficient of you in the knowledge of *farā'id*¹ is Zayd.

'Affān Ibn Muslim informed us ; (he said) : Wuhayb informed us ; (he said) : Khālid al-Ḥadhḍha informed us on the authority of Abu Qilābah, he on the authority of Anas Ibn Mālik, he on the authority of the Prophet, may Allāh bless him, he said : The most proficient among my followers in the knowledge of *farā'id* is Zayd Ibn Thābit.

¹ i.e. shares according to law of inheritance.

Muḥammad Ibn 'Umar informed us; (he said) : 'Abd al-Ḥamīd Ibn 'Imrān Ibn Abi Anas informed us on the authority of his father, he on the authority of Sulaymān Ibn Yasār ; he said : Neither 'Umar nor 'Uḥṭhman preferred any one to Zayd Ibn Thābit in the matter of *al-qaḍa* (judging), *al-fatwa*, *al-farā'id* and *al-Qir'ah*.

Muḥammad Ibn 'Umar informed us on the authority of Mūsa Ibn 'Ulayyi Ibn Rabāḥ, he on the authority of his father; he said : 'Umar Ibn al-Khaṭṭāb delivered a sermon at al-Jābiyah and said : Whoever wants to put question about the *farā'id* should go to Zayd Ibn Thābit.

'Affān Ibn Muslim informed us ; (he said) : 'Abd al-Wāḥid Ibn Ziyād informed us ; (he said) : al-Ḥajjāj Ibn Arṭāt informed us on the authority of Nāfi' ; he said : 'Umar Ibn al-Khaṭṭāb appointed Zayd Ibn Thābit as a *qāḍi* [P. 116] and fixed salary for him (فوضه زقا).

Muḥammad Ibn 'Umar informed us ; (he said) : Jāriyah Ibn Abi 'Imrān informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father ; he said : 'Umar used to leave Zayd Ibn Thābit behind (استخلف) to be in charge of the administration whenever he undertook a journey or he said on the occasion of every journey he undertook. He used to despatch the people to different cities, but he sent him (Zayd) on important expeditions. He ('Umar) was asked to send certain persons mentioned by name, and the name of Zayd Ibn Thābit was also mentioned. Thereupon he used to say : The position of Zayd is not lowered with me but the people of the city are in need of Zayd, because they find with him what they need for the problems which confront them and they do not find that with others.

Muḥammad Ibn 'Umar informed us ; (he said) : Muḥammad Ibn Muslim Ibn Jammāz informed us on the authority of 'Uḥṭhman Ibn Ḥafṣ Ibn 'Umar Ibn Khaldah al-Zurqi, he on the authority of al-Zuhri, he on the authority of Qabiṣah Ibn Dhūwayb Ibn Ḥalḥalah ; he said : Zayd Ibn Thābit was the head of *qaḍa*, *fatwa*, *qir'ah* and *farā'id* at al-Madīnah during the Caliphate of 'Umar, 'Uḥṭhman and 'Ali during his ('Ali's) stay at al-Madīnah ; and five

years after that. He continued even after 40 H. when Mu'āwiyah took over the reins of government till his (Zayd's) death in 45 H.

Al-Faḍl Ibn Dukayn informed us; (he said): Razīn Bayyā' al-Rummān (seller of pomegranates) informed us on the authority of al-Sha'bi; he said: Ibn 'Abbās held the stirrup of Zayd Ibn Thābit and said: This is done with learned and the elders.¹

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah, he on the authority of Ibn 'Abbās who had held the stirrup of Zayd Ibn Thābit; he said: Thereupon Zayd Ibn Thābit said to me: O son of the uncle of the Apostle of Allāh, may Allāh bless him, get aside. He replied: We show respect to our learned men and elders in this very manner.

'Affān Ibn Muslim, Waḥb Ibn Jarīr Ibn Ḥāzīm and Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Ṭayālīsī informed us; they said: Shu'bah informed us; (second chain) al-Faḍl Ibn Dukayn and al-Ḥasan Ibn Mūsā informed us; they said: Zuhayr Ibn Mu'āwiyah informed us; they (Shu'bah and Zuhayr) informed us on the authority of Abu Ishāq, he on the authority of Masrūq; he said: I arrived at al-Madīnah and inquired about the Companions of the Prophet, may Allāh bless him, and lo! Zayd Ibn Thābit was one of those who were well versed in knowledge.

Muḥammad Ibn 'Umar informed us; (he said): Al-Ḍaḥḥāk Ibn 'Uṭhman related to me on the authority of Bukayr Ibn 'Abd Allāh Ibn al-Ashajj; he said: The major portion of the pronouncing of judgments Sa'id Ibn al-Musayyib's capacity in giving *fatwa* was acquired by him from Zayd Ibn Thābit. Seldom it happened that a case for decision or *fatwa* was referred to Ibn al-Musayyib in which the authority of the Companions of the Prophet, may Allāh bless him, who were out of al-Madīnah and others was quoted, when did he not inquire, what the opinion of Zayd Ibn Thābit was about it? Verily Zayd Ibn Thābit was the most well versed in matters on which he had to pronounce judgments and

1 This is how respect is paid to the learned and the elders.

possessed acumen (for judging) what was referred to him although he might have heard about it. Ibn al-Musayyib said: I do not know a saying of Zayd Ibn Thābit which is not acted upon and in favour of which a consensus of opinion has not been obtained in the East and the West. The people of Egypt (مصر) have acted upon it. From others we receive Traditions and knowledge which [P. 117] I have not seen being acted upon by the people, nor in other territories.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Māsa Ibn Maysarah, he on the authority of Sālim Ibn 'Abd Allāh; he said: The day Zayd Ibn Thābit died, we were with Ibn 'Umar and I said: A learned man from among the people died today. Thereupon Ibn 'Umar said: May Allāh show him mercy! today he was a learned man among the people in the Caliphate of 'Umar, and a great scholar among them, had sent them (learned men) to different cities having prohibited them from giving *fatwās* on the basis of their personal opinion, while Zayd Ibn Thābit remained at al-Madīnah giving *fatwās* on (the cases of) the people of al-Madīnah and others coming there.

Muḥammad Ibn 'Abd Allāh al-Asadi and Khallād Ibn Yaḥya informed us; they said: Sufyān informed us on the authority of Ismā'il, he on the authority of al-Sha'bi; (he said): Verily Marwān seated a man behind the screen for Zayd Ibn Thābit, then he called him (Zayd) there and sat down asking questions from him. The people began to take down (notes of his answers). Zayd looked at them and said: O Marwān! excuse me, I am expressing my opinion.

Hawdhah Ibn Khalifah informed us; (he said): 'Awf informed us; he said: It has reached me that when Zayd Ibn Thābit was buried, Ibn 'Abbās said: Thus knowledge vanishes. Then he pointed to his grave with his hand and said: When a man dies who knows what others do not know, his knowledge goes with him.

Abu al-Walid Hishām al-Ṭayālisi informed us; (he said): Abu 'Awānah informed us on the authority of Qatādah; he said: When Zayd Ibn Thābit died and was buried, Ibn 'Abbās said: Thus knowledge vanishes.

Kathīr Ibn Hishām, 'Affān Ibn Muslim, Yaḥya Ibn 'Abbād and Mūsa Ibn Ismā'il informed us; they said: Ḥammād Ibn Salamah informed us on the authority of 'Ammār Ibn Abi 'Ammār; he said: When Zayd Ibn Thābit died, we sat with Ibn 'Abbās under the shadow of a mansion (جر). He said: Such is the disappearance of knowledge, verily vast knowledge has been buried today.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Yaḥya Ibn Sa'id; he said: When Zayd Ibn Thābit died, Abu Hurayrah said: Today the scholar of this Ummah died, perhaps Allāh will make Ibn 'Abbās a successor to him.

Abu Hurayrah.

Abu Ḍamrah Anas Ibn 'Iyāḍ al-Laythi informed us; (he said): 'Abd Allāh Ibn 'Abd al-'Aziz al-Laythi informed us on the authority of 'Amr Ibn Mirdās Ibn 'Abd al-Raḥmān al-Jundhā'i, he on the authority of Abu Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said to me: Spread your cloth. I spread it. Then the Apostle of Allāh, may Allāh bless him, talked to me (حدثني) throughout the day. Then I drew it near my belly. After that I did not forget anything from what he had related to me.

Muḥammad Ibn Ismā'il Ibn Abi Fudayk informed us on the authority of Ibn Abi Dhī'b, he on the authority of al-Maqburi, he on the authority of Abu Hurayrah; he said: I said to the Apostle of Allāh, may Allāh bless him: I heard many *ḥadīth*es from you but I have forgotten them. [P. 118] Thereupon he said: Spread your sheet. I spread it and he sprinkled water on it with his hand. Then he said: Draw it to yourself. I drew it and since then I have never forgotten a *ḥadīth*.

Muḥammad Ibn Ismā'il Ibn Abi Fudayk informed us on the authority of Ibn Abi Dhlīb, he on the authority of Sa'id Ibn Abi Sa'id al-Maqburi, he on the authority of Abu Hurayrah ; he said : Verily I have preserved two containers (وعاء) full of *ḥadīth*es of the Apostle of Allāh may Allāh bless him. I have disseminated (the contents of) one of them. If I had disseminated the contents of the other, my gullet would have been cut.

Ma'n Ibn 'Īsa informed us ; (he said) : Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of al-A'raj, he on the authority of Abu Hurayrah ; he said : Verily people say that Abu Hurayrah narrates *ḥadīth*es in very large number. By Allāh ! had there not been two verses in the Book of Allāh, to Whom belongs glory and power, I would not have narrated a single *ḥadīth* ; and he recited : "Those who hide the proofs and guidance which We revealed.....till he reached : These it is toward Whom I relent. I am Relenting, the Merciful."¹ Then he added : Verily our brethren among the Muhājirs were engaged in their business in markets and our brethren in the Anṣārs were occupied in the management of their property while Abu Hurayrah remained with the Apostle of Allāh, may Allāh bless him, after satisfying (the hunger of) his stomach, and heard what others did not hear, and committed to memory what others did not retain.

Yaḥya Ibn 'Abbād informed us ; (he said) : Hushaym informed us on the authority of Ya'la Ibn 'Aṭa, he on the authority of al-Walīd Ibn 'Abd al-Raḥmān, he on the authority of Abu Hurayrah : Verily he (Abu Hurayrah) related a Tradition from the Prophet, may Allāh bless him : He who attends a bier, will be rewarded a *Qirāṭ*.² Thereupon Ibn 'Umar said : O Abu Hurayrah ! carefully examine what you relate, because you relate many Traditions from the Prophet, may Allāh bless him. He caught his hand and took him to 'Āyishah and said to her : Inform him what you have heard from the Apostle of Allāh, may

1 *Al-Qur'ān, Sūrah IV, verse 159-60.*

2 Carat, weight equal to four grains or twenty-fourth part of a *dīnār*.

Allāh bless him. She verified Abu Hurayrah's statement. Then Abu Hurayrah said : O Abu 'Abd al-Raḥmān ! by Allāh ! the planting of palms or visiting markets did not obstruct me from attending to the Prophet, may Allāh bless him. Thereupon Ibn 'Umar said : O Abu Hurayrah ! you knowing the Apostle of Allāh, may Allāh bless him, remember more than others his Traditions more than others among us.

Muḥammad Ibn Ismā'il Ibn Abi Fudayk informed us on the authority of Ibn Abi Dhi'b, he on the authority of al-Maqburi, he on the authority of Abu Hurayrah : Verily he said : That people say : Abu Hurayrah narrates many Traditions from the Apostle of Allāh, may Allāh bless him. He said : Then I met a person and asked him : What *sūrah* did the Apostle of Allāh, may Allāh bless him, recite last night in the prayer ? He replied : I do not know. Thereupon I said : Were you not present ? He replied : Yes. He (Abu Hurayrah) said : I said : But I know that he recited such and such *sūrah*.

'Abd Allāh Ibn Maslamah Ibn Qa'nab al-Ḥārithi informed us ; (he said) : 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Amr Ibn 'Amr, he on the the authority of Sa'id Ibn Abi Sa'id, he on the authority of Abu Hurayrah : Verily he said : O Apostle of Allāh ! who would be the most fortunate with regard to your intercession (شفاعت) on the day of resurrection ? He said : O Abu Hurayrah ! I had thought, nobody will ask me about this *ḥadīth* before you, because of the avarice of learning *ḥadīthes* which I have observed in you. Verily the most fortunate of the people with regard to my intercession on the day of resurrection will be [P. 119] one who in all sincerity utters لا اله الا الله.

Al-Walid Ibn 'Aṭa Ibn al-Agharr and Aḥmad Ibn Muḥammad Ibn al-Walid al-Azraqi, both of Makkah, informed us ; they said : 'Amr Ibn Yahya Ibn Sa'id al-Umawi informed us on the authority of his grandfather ; he said : 'Āyishah said to Abu Hurayrah : Verily you relate many *ḥadīthes* from the Prophet,

1. There is no god but Allāh.

may Allāh bless him, which I did not hear. Thereupon Abu Hurayrah said : O Mother ! I sought them while mirror and collyrium-case kept you engaged and there was no such thing to keep me engaged.

Kathīr Ibn Hishām informed us ; (he said) : Ja'far Ibn Burqān informed us ; (he said) : I heard Yazīd Ibn al-Aṣamm saying : Abu Hurayrah said : They say : O Abu Hurayrah ! you (related) many (Traditions). By Him ! in Whose hand is my soul, if I relate everything that I have heard from the Apostle of Allāh, may Allāh bless him, you will throw me into garbage i.e. dung heap, and will never talk to me.

Muḥammad Ibn Ismā'il Ibn Abi Fudayk, Ismā'il Ibn 'Abd Allāh Ibn Abi Uways, two residents of al-Madinah, and Khālid Ibn Makhḷad al-Bajali informed us on the authority of Muḥammad Ibn Hilāl, he on the authority of Abu Hurayrah who used to say : If I inform you of all of what I know, people will accuse me of ignorance and will declare that Abu Hurayrah is mad.

Sulaymān Ibn Ḥarb informed us ; (he said) : Abu Hilāl informed us ; (he said) : al-Ḥasan informed us ; he said : Abu Hurayrah said : If I relate to you all that is inside me, you will strike me with dung. Al-Ḥasan said : He was right. By Allāh ! if he had informed us that the House of Allāh was to be demolished and put to fire, people would not have believed him.

Muḥammad Ibn Muṣ'ab al-Qurqūsāni informed us ; (he said) : al-Awzā'i informed us on the authority of Abu Kathīr al-Ghubari; he said : I heard Abu Hurayrah saying : Abu Hurayrah neither conceals nor reduces to writing.

Ibn 'Abbās

Al-Qāsim Ibn Mālīk al-Muzanni informed us on the authority of 'Abd al-Malik, he on the authority of 'Aṭa, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, twice invoked Allāh to bestow wisdom on me.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us ; (he said) : Ismā'il Ibn Muslim informed us ; (he said) : 'Amr Ibn Dinār

related to me on the authority of Tāwūs, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, called me, rubbed my forehead and said : O Allāh ! teach him wisdom and the interpretation of the Book.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us ; (he said) : Sulaymān Ibn Bilāl related to me on the authority of 'Amr Ibn Abi 'Amr, he on the authority of Ḥusayn Ibn 'Abd Allāh Ibn 'Ubayd Allāh, he on the authority of 'Ikrimah ; (second chain) Khālīd Ibn Makhlad al-Bajali informed us ; (he said) : Sulaymān Ibn Bilāl related to me ; (he said) : Ḥusayn Ibn 'Abd Allāh Ibn 'Ubayd Allāh related to me on the authority of 'Ikrimah that the Prophet, may Allāh bless him, said: O Allāh ! bestow wisdom on Ibn 'Abbās and teach him interpretation (of the Book).

'Affān Ibn Muslim and Sulaymān Ibn Ḥarb informed us ; they said : Ḥammād Ibn Salamah informed us ; (he said) : 'Abd Allāh [P. 120] Ibn 'Uthmān Ibn Khuthaym informed us on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbās ; (he said) : Verily the Apostle of Allāh, may Allāh bless him, was in the apartment of Maymūnah. I brought water for ablution for him by night. Thereupon Maymūnah said : O Apostle of Allāh ! 'Abd Allāh Ibn 'Abbās has brought it for you. Then he said : O Allāh ! render him proficient in the knowledge of religion (۴۳) and teach him interpretation (of the Book).

Hushaym Ibn Bashīr informed us ; (he said) : Abu Bishr informed us on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbās ; he said : 'Umar Ibn al-Khattāb used to admit into his presence the participants of Badr and me with them. He (Sa'id) said : He (Ibn 'Abbās) mentioned that he ('Umar) put a question to them, to which he alone could answer. Thereupon he ('Umar) said : How do you blame me after what you have seen ?

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn al-Fuḍayl Ibn Abi 'Abd Allāh informed us on the authority of his father, he on the authority of 'Aṭa Ibn Yasār ; he said :

'Umar and 'Uthmān used to invite Ibn 'Abbās who also advised them along with the participants of Badr. He used to give *fatwas* during the Caliphate of 'Umar and 'Uthmān and continued it till his death.

Abu Mu'āwiyah al-Ḍarīr (blind) and al-Naḍr Ibn Ismā'il informed us ; they said : Al-A'mash informed us on the authority of Muslim Ibn Ṣubayḥ, he on the authority of Masrūq ; he said : 'Abd Allāh said : If Ibn 'Abbās has been given the period of our lives also none of us would have grudged it. Al-Naḍr added in his narration : How excellent an interpreter of the *Qur'ān* Ibn 'Abbās was !

'Abd Allāh Ibn Numayr informed us on the authority of Mālik Ibn Mighwal, he on the authority of Salamah Ibn Kuhayl ; he said : How excellent an interpreter of the *Qur'ān* Ibn 'Abbās was !

Yazīd Ibn Hārūn informed us ; (he said) : Juwaybir informed us on the authority of al-Ḍaḥḥāk, he on the authority of Ibn 'Abbās relating to the words of Allāh, the Most High : None knoweth them save a few.¹ He said : I am one of those few and they are seven in number.

Sufyān Ibn 'Uyaynah informed us on the authority of 'Ubayd Allāh Ibn Abi Yazīd ; he said : When a question was put to Ibn 'Abbās, he answered it according to the *Qur'ān* if it was there, and according to the sayings of the Apostle of Allāh, may Allāh bless him, if it was there. If it was not to be found in the *Qur'ān* and the sayings of the Apostle of Allāh, may Allāh bless him, he answered it according to the opinions of Abu Bakr and 'Umar if it was there. If he did not find any thing, he gave his own opinion.

Abu Usāmah Ḥammād Ibn Usāmah informed us ; he said : al-A'mash said : It has been narrated to us on the authority of

¹ *Al-Qur'ān Sūrah XVIII, verse 23.* The verse refers to the men of the Cave whose number has been variously mentioned three, five, or seven.

Mujāhid; he said: Ibn 'Abbās was called *al-Baḥr* (the ocean) because of his extensive knowledge.

I have been informed on the authority of Ibn Jurayj, he on the authority of 'Aṭa, he said: Ibn 'Abbās was called *al-Baḥr* (the ocean). He (Ibn Jurayj) said: 'Aṭa used to say: *Al-Baḥr* said or *al-Baḥr* did (instead of mentioning his name).

Muḥammad Ibn 'Abd Allāh al-Asadi informed us; (he said): Sufyān informed us on the authority of Layth, he on the authority of Ṭāwūs; (second chain) Qabiṣah Ibn 'Uqbah informed us on the authority of Sufyān, he on the authority of Ibn Jurayj, he on the authority of Ṭāwūs; he said: I did not see a man more learned than Ibn 'Abbās.

Ismā'il Ibn Abi Mas'ūd informed us on the authority of 'Abd Allāh Ibn Idrīs, he on the authority of Layth Ibn Abi Sulaym; he said: I said to Ṭāwūs: You have attached yourself to this youth *i. e.*, Ibn 'Abbās and you have abandoned the elders of the Companions of the Apostle of Allāh, may Allāh bless him. Thereupon he said: [P. 121] I have seen seventy of the Companions of the Apostle of Allāh, may Allāh bless him. When they discussed a problem, they referred to the sayings of Ibn 'Abbās.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Zayd informed us; he said: 'Ali Ibn Zayd informed us; (he said): Sa'id Ibn Jubayr and Yūsuf Ibn Mihrān related to me that many questions were put to Ibn 'Abbās about the *Qur'ān* and he replied: It is such and such and you must have heard a poet saying such and such.¹

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ibn al-Zubayr, he on the authority of 'Ikrimah; he said: Ibn 'Abbās was the most conversant of the people in the interpretation of the *Qur'ān*, and 'Ali was the most well versed in its ambiguous expressions.

¹ In commenting on the verses of the *Qur'ān*, he recited Arabic couplets to confirm linguistic usages.

Rawḥ Ibn 'Uḅādah informed us or it is transmitted on his authority, he on the authority of Ibn Jurayj; he said: 'Aṭa said: Some people visited Ibn 'Abbās for (poetical) verses, others for genealogies and yet others for (history of) wars of the Arabs and their episodes. There was none of these categories which was not met satisfactorily.

'Abd Allāh Ibn Ja'far al-Raqqi informed us; (he said): Mu'tamar Ibn Sulaymān informed us on the authority of his father, he on the authority of al-Ḥasan; he said: The first person to become known at al-Baṣrah was 'Abd Allāh Ibn 'Abbās. He (al-Ḥasan) said: He was fluent in speech and possessed extensive knowledge. He (al-Ḥasan) said: He recited the *sūrah al-Baqarah*¹ and explained it verse by verse.

Yazīd Ibn Ḥārūn informed us; (he said): Jarīr Ibn Ḥāzīm informed us on the authority of Ya'la Ibn Ḥakīm, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When the Apostle of Allāh, may Allāh bless him, breathed his last, I said to a person of the *Anṣārs*: Come on, let us ask (*ḥadīthes* from) the Companions of the Apostle of Allāh, may Allāh bless him, because they are in large number today. He (Ibn 'Abbās) said: He (Anṣārī) said: What a wonderful proposal! O Ibn 'Abbās! do you think people are in need of you? Among the people there are the Companions of the Apostle of Allāh, may Allāh bless him, and they hold a position. He (Ibn 'Abbās) said: I gave up the idea and approached the Companions of the Apostle of Allāh, may Allāh bless him, to ask about *ḥadīthes*. Whenever a *ḥadīth* reached me on the authority of any person, I arrived at his door while he was napping in the day and spread my sheet at his door and the wind scattered dust on me. Then he could see me on coming out of the house and said: O son of the uncle of the Apostle of Allāh! What brought you here? If you had sent for me, I would have come to you. I replied: I had a better right to come to you and ask about the *ḥadīth*. That person of the *Anṣārs* remained alive

¹ The chapter 2 of *al-Qur'an*.

to see people thronging around me and putting questions to me. Then he (Anṣārī) remarked: This youth is more prudent than me.

I have been informed on the authority of Muḥammad Ibn 'Amr, he on the authority of Abu Salamah, he on the authority of Ibn 'Abbās; he said: I found general *ḥadīthes* of the Apostle of Allāh, may Allāh bless him, with the *Anṣārs*. If I approached a person whom I found sleeping and who could be woken up if I had so liked, I sat at his door while the wind scattered dust on my face. I sat there till he rose and I asked him what I wanted, then I returned.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of Sufyān al-Thawri, he on the authority of Sālim Ibn Abi Ḥafṣah, he on the authority of Abu Kulthūm; he said: When Ibn 'Abbās was buried, Ibn al-Ḥanafiyah said: Today the divine of this *ummah* died.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn Abi al-Zinād related to me on the authority of his father, he on the authority of 'Ubayd Allāh [P. 122] Ibn 'Abd Allāh Ibn 'Utbah; he said: Ibn 'Abbās excelled people in several respects. In knowledge none surpassed him and in jurisprudence his opinion was sought; in forbearance, benevolence and generosity (he had no parallel). I did [not see any one more well versed in the *ḥadīthes* of the Apostle of Allāh, may Allāh bless him. There was none better informed than him of the legal decisions of Abu Bakr, 'Umar and 'Uthmān. There was none more intelligent than him, knowing more of the verses, more well versed in literature, a better commentator of the *Qur'ān*, more skilled in arithmetic (حساب) and *farā'id*, better acquainted with the past events and cleaner understanding in what was required. He had allotted one day for the teaching of Jurisprudence, one day for the Commentary (of the *Qur'ān*), one day for *al-Maghāzi*, one day for poetry and one day for the history of the wars of the Arabs. I never saw a learned man sitting with him and not submitting to him, nor I saw a questioner putting

question to him, and not receiving knowledge from him.

Muḥammad Ibn 'Umar informed us; (he said): Dāwūd Ibn Jubayr informed us; he said: I heard Ibn al-Musayyib saying: Ibn 'Abbās was the most learned of the people.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Mūsa Ibn Sa'd, he on the authority of 'Āmir Ibn Sa'd Ibn Abi Waqqāṣ; he said: I heard my father saying: I never witnessed a person of quicker understanding, better gifted with sound judgment, having more extensive knowledge and greater forbearance than Ibn 'Abbās. I saw 'Umar Ibn al-Khaṭṭāb inviting him to solve intricate questions and saying to him: An intricate question is now placed before you. Then he did not go beyond his words, although the *Muhājirs* and *Anṣārs* who had participated in the battle of Badr were around him.

Muḥammad Ibn 'Umar informed us; (he said): Sulaymān Ibn Dāwūd Ibn al-Ḥuṣayn informed us on the authority of his father, he on the authority of Nabhān; he said: I said to Umm Salamah, the wife of the Prophet, may Allāh bless him: I see people rushing to Ibn 'Abbās. She replied: He is the most learned of the survivors.

Muḥammad Ibn 'Umar informed us; (he said): Wāqid Ibn Abi Yāsir related to me on the authority of Ṭalḥah Ibn 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Abi Bakr, he on the authority of his father, he on the authority of 'Āyishah that she saw Ibn 'Abbās amidst the people who were putting questions to him about the rituals of the nights of the pilgrimage. Thereupon she remarked: He is the best informed of all the surviving persons of Ḥajj rites.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Marwān Ibn Abi Sa'id, he on the authority of Ibn 'Abbās; he said: One day I was admitted to the presence of 'Umar Ibn al-Khaṭṭāb who placed before me a problem, about which Ya'la Ibn Umayyah had written to him from al-Yaman.

I gave an appropriate answer. Thereupon he said: I bear witness that you speak from the house of the Prophet (بیت نبوة).

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of 'Amr Ibn Abi 'Amr, he on the authority of Abu Ma'bad; he said: I heard Ibn 'Umar saying: The most learned of us is Ibn 'Abbās.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah related to me on the authority of 'Amr Ibn 'Abi 'Amr, he on the authority of 'Ikrimah; he said: I heard Mu'āwiyah Ibn Abi Sufyān saying: By Allāh! Your *mawla* (master) [P. 123] is the most intelligent of those who died and of those who are living.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Abi Wa'lah informed us on the authority of al-Ḥakam Ibn Abān, he on the authority of 'Ikrimah; he said: Ka'b al-Aḥbār said: Your *mawla* (master) is the divine of this *Ummah* and he is the most learned of the dead and the living.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar Ibn Rāshid informed us on the authority of Ibn Ṭāwūs, he on the authority of his father; he said: Ibn 'Abbās was one of those who were deeply versed in science.

Muḥammad Ibn 'Umar informed us; (he said): Bishr Ibn Abi Muslim related to me on the authority of Ibn Ṭāwūs, he on the authority of his father; he said: Ibn 'Abbās was superior to people in knowledge as the lofty palm-tree is superior to small palm-plants.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar Ibn Rāshid informed us on the authority of 'Abd al-Karīm Ibn Mālik, he on the authority of Sa'id Ibn Jubayr; he said: Whenever Ibn 'Abbās related to me a *ḥadīth* I would have liked to kiss his head provided he had permitted me to do so.

Muḥammad Ibn 'Umar informed us; (he said): Mūsā Ibn Muḥammad Ibn Ibrāhīm al-Taymi informed us on the authority of his father, he on the authority of Mālik Ibn Abi 'Āmir; he

said : I heard Ṭalḥah Ibn 'Ubayd Allāh saying : Ibn 'Abbās was gifted with understanding, intelligence and knowledge. I never saw 'Umar Ibn al-Khaṭṭāb giving preference to any one over him.

Muḥammad Ibn 'Umar informed us ; (he said) : Makḥramah Ibn Bukayr informed us on the authority of his father, he on the authority of Busr Ibn Sa'īd, he on the authority of Muḥammad Ibn Ubayyi Ibn Ka'b ; he said : I heard my father Ubayyi Ibn Ka'b saying while Ibn 'Abbās was with him for whom he stood (out of respect) and said : This will be the *ḥabr*¹ of this *Ummah* and he is gifted with sagacity and understanding. The Apostle of Allāh, may Allāh bless him, had prayed for him for possessing the understanding of religion.

Muḥammad Ibn 'Umar informed us ; (he said) : Al-Thawri related to me on the authority of Layth Ibn Abi Sulaym, he on the authority of Jahḍam, he on the authority of Ibn 'Abbās ; he said : I had a glimpse of Gabriel, may Allāh's blessings be on him, twice, and the Apostle of Allāh, may Allāh bless him, prayed for me twice.

Muḥammad Ibn 'Umar informed us ; (he said) ; 'Abd al-Raḥmān Ibn Abi al-Zinād related to me on the authority of his father : Verily 'Umar Ibn al-Khaṭṭāb went to pay a sick visit to Ibn 'Abbās who was suffering from fever. There 'Umar said : Your ailment has left us helpless and Allāh is Helper.

Muḥammad Ibn 'Umar informed us ; (he said) : Mūsā Ibn 'Ubaydah related to me on the authority of Abu Ma'bad ; he said : I heard Ibn 'Abbās saying : None related a *ḥadīth* to me whom I did not ask to make it intelligible to me. I used to go to the door of Ubayyi Ibn Ka'b who was found sleeping and I napped at his door. Had he known my presence there, he would have liked to be woken up because of my position due to relationship with the Apostle of Allāh, may Allāh bless him, but I did not like to disturb him.

¹ Learned Jewish doctors.

Muḥammad Ibn 'Umar informed us ; (he said) : Fā'id the *mawla* (enfranchised slave) of 'Ubayd Allāh Ibn 'Ali related to me on the authority of 'Ubayd Allāh Ibn 'Ali, he on the authority of his grand-mother Sulma ; she said : I saw 'Abd Allāh Ibn 'Abbās with tablets on which he was inscribing the deeds of the Apostle of Allāh, may Allāh bless him, on the authority of Abu Rāfi'.

Muḥammad Ibn 'Umar informed us ; (he said) : Qudāmah Ibn Mūsa related to me on the authority of [P. 124] Abu Salamah al-Ḥadrami ; he said : I heard Ibn 'Abbās saying : I constantly remained (الزم) with the elders of the *Muḥājirs* and *Anṣārs* of the Companions of the Apostle of Allāh, may Allāh bless him, to inquire about the *maghāzi* of the Apostle of Allāh, may Allāh bless him, and the portions of the *Qur'ān* revealed relating to them. I did not approach any one who was not pleased by my arrival because of my relationship with the Apostle of Allāh, may Allāh bless him. One day I began to ask Ubayyi Ibn Ka'b, who was one of those deeply versed in knowledge, as to what portions of the *Qur'ān* were revealed at al-Madinah. He replied : Twenty seven *sūrahs* and the remaining were revealed at Makkah.

Muḥammad Ibn 'Umar informed us ; (he said) : Yaḥya Ibn al-'Ala related to me on the authority of 'Abd al-Majid Ibn Suhayl, he on the authority of 'Ikrimah ; he said : I heard 'Abd Allāh Ibn 'Amr Ibn al-'Āṣ saying : Ibn 'Abbās was the most informed of us as to what had passed and most skilled of us in what is revealed as distinguished from what is not. 'Ikrimah said : I conveyed his saying to Ibn 'Abbās, who said : Verily there is knowledge with him as well, because he used to inquire from the Apostle of Allāh, may Allāh bless him, about what is allowed and what is forbidden.

Muḥammad Ibn 'Umar informed us ; (he said) : Sufyān informed us on the authority of Abu Salamah, he on the authority of Ḥabīb Ibn Thābit, he on the authority of Tāwūs ; he said : I never saw a person separating from Ibn 'Abbās, because of difference from him, who did not ultimately agree with him.

Muḥammad Ibn 'Umar informed us ; (he said) : Yaḥya Ibn al-'Ala related to me on the authority of Ya'qūb Ibn Zayd, he on the authority of his father ; he said : I heard Jābir Ibn 'Abd Allāh saying, when he received the news of the death of Ibn 'Abbās, striking one hand on the other that the most learned of the people and most forbearing of them haḍ died, and that the *Ummrah* had suffered a loss which would not be repaired.

Muḥammad Ibn 'Umar informed us ; (he said) : Yaḥya Ibn al-'Ala related to me on the authority of 'Umar Ibn 'Abd Allāh, he on the authority of Abu Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm ; he said : When Ibn 'Abbās died, Rāfi' Ibn Khadij said : Today has died one who was needed for spreading knowledge between the east and the west.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd al-Ḥamid Ibn Ja'far informed us on the authority of his father, he on the authority of Ziyād Ibn Mina ; he said : Ibn 'Abbās, Ibn 'Umar, Abu Sa'id al-Khudri, Abu Hurayrah, 'Abd Allāh Ibn 'Amr Ibn al-'Āṣ, Jābir Ibn 'Abd Allāh, Rāfi' Ibn Khadij, Salamah Ibn al-Akwa', Abu Wāqid al-Laythi, 'Abd Allāh Ibn Buḥaynah and others like them among the Companions of the Apostle of Allāh, may Allāh bless him, gave *fatwās* at al-Madinah and related *ḥadīth*es of the Apostle of Allāh, may Allāh bless him, from the death of 'Uthmān till their own death. Those who were asked for *fatwās* were Ibn 'Abbās, Ibn 'Umar, Abu Sa'id al-Khudri, Abu Hurayrah and Jābir Ibn 'Abd Allāh.

'Abd Allāh Ibn 'Umar.

Abu Nu'aym al-Faḍl Ibn Dukayn informed us ; (he said) : Zuhayr Ibn Mu'āwiyah informed us on the authority of Muḥammad Ibn [P. 125] Sūqah, he on the authority of Abu Ja'far ; he said : None of the Companions of the Apostle of Allāh, may Allāh bless him, who had heard *ḥadīth*es from the Apostle of Allāh, may Allāh bless him, was more cautious than 'Abd Allāh Ibn 'Umar Ibn al-Khaṭṭāb in making additions to or omissions from them.

Abu 'Ubayd informed us on the authority of Ibn Jurayj, he on the authority of 'Amr Ibn Dinār; he said: Ibn 'Umar was reckoned as one of the young jurists.

I have been informed on the authority of Mujālid, he on the authority of al-Sha'bi; he said: Ibn 'Umar was great *Muḥaddith* (جيد الحديث) but not great Jurist.

'*Abd Allāh Ibn 'Amr.*

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways al-Madani informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of Ṣafwān Ibn Sulaym, he on the authority of 'Abd Allāh Ibn 'Amr; he said: I asked the permission of the Prophet, may Allāh bless him, to note down what I heard from him. He ('Abd Allāh) said: He permitted me, and subsequently I began to write down (his utterances). 'Abd Allāh named his note-book, *al-Ṣādiqah* (Trustworthy).

Ma'n Ibn 'Īsa informed us; (he said): Iṣḥāq Ibn Yaḥya Ibn Ṭalḥah informed us on the authority of Mujāhid; he said: I saw a note-book with 'Abd Allāh Ibn 'Amr Ibn al-Āṣ, and inquired about it. Thereupon he said: It is *al-Ṣādiqah* which contains whatever I heard from the Apostle of Allāh, may Allāh bless him. and there was no intermediary between him and me.

CHAPTER

(SOME OTHER JURISTS AMONG THE COMPANIONS)¹

I have been informed on the authority of Abu al-Jarrāḥ al-Hamdani, he on the authority of Muḥammad Ibn Sirin; he said:

¹ The text has only باب as the heading of this section.

'Imrān Ibn al-Ḥuṣayn was considered to be one of the trustworthy narrators of *Ḥadīth*es among the Companions of the Apostle of Allāh, may Allāh bless him.

One, who heard Thawr Ibn Yazid informing on the authority of Khālid Ibn Ma'dān, related to me; he said: None from the Companions of the Apostle of Allāh, may Allāh bless him, has remained in Syria, who is more trustworthy, more intelligent and more pleasing than 'Ubādah Ibn al-Ṣāmit and Shaddād Ibn Aws.

Abu Dāwūd Sulaymān al-Ṭayālisi informed us; (he said): Shu'bah informed us; he said: In the beginning I heard 'Ali Ibn al-Ḥakam relating on the authority of Abu Naḍrah, he on the authority of Abu Sa'id al-Khudri; he said: When the Companions of the Apostle of Allāh, may Allāh bless him, sat together to converse (among themselves), their conversation related to *Fiqh* except when a person was asked to recite a *sūrah* or when a man recited a *sūrah* of the *Qur'ān*.

Abu 'Ubayd informed us on the authority of Ḥanzalah Ibn Abi Sufyān, he on the authority of his preceptors; they said: None of the young Companions of the Apostle of Allāh, may Allāh bless him, was more intelligent than Abu Sa'id al-Khudri.

[P. 126] *'Āyishah the wife of the Prophet, may Allāh bless him.*

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn Muslim Ibn Jammāz related to me on the authority of 'Uthman Ibn Ḥafṣ Ibn 'Umar Ibn Khaldah, he on the authority of al-Zuhri, he on the authority of Qabiṣah Ibn Dhūwayb Ibn Ḥalḥalah; he said: 'Āyishah was the most learned of the people and the elders from among the Companions of the Apostle of Allāh, may Allāh bless him, consulted her.

'Ubayd Allāh Ibn 'Umar informed us; (he said): Ziyād Ibn al-Rabi' informed us; (he said): Abu Burdah Ibn Abi Mūsa related to me on the authority of his father; he said: When the Companions of the Apostle of Allāh, may Allāh bless him, had a doubt

about any thing, they asked 'Āyishah about it and received information from her.

Abu Mu'āwiyah al-Ḍarīr informed us on the authority of Al-A'mash, he on the authority of Muslim, he on the authority of Masrūq to whom a question was put if 'Āyishah was proficient in calculating *farā'id*. He replied: By Him in Whose hand is my soul! I saw the elders of the Companions of the Apostle of Allāh, may Allāh bless him, asking her about *farā'id*.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn Ibrāhīm al-Taymi informed us; (he said): My father informed me on the authority of Abu Salamah Ibn 'Abd al-Raḥmān; he said: I have not seen any one having more knowledge of the *sunnah* (practice) of the Apostle of Allāh, may Allāh bless him, than 'Āyishah, nor more intelligent in opinion if her opinion was sought, or having better knowledge of the verses as to what they were revealed about, or in calculating the *farā'id*.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn al-Ḥārith al-Taymi informed us on the authority of 'Abd Allāh Ibn Ka'b, the *mawla* (enfranchised slave) of 'Āli 'Uṭhmān, he on the authority of Maḥmūd Ibn Labid; he said: The wives of the Prophet, may Allāh bless him, remembered many *hadithes* but none as 'Āyishah and Umm Salamah. 'Āyishah used to give *fatwa* during the Caliphate of 'Umar Ibn al-Khaṭṭāb and 'Uṭhmān and continued till she died, may Allāh show her mercy. The Companions of the Apostle of Allāh, may Allāh bless him, 'Umar and Uṭhman sent messengers to her after him (Prophet), asking her about the *sunnah*.

Muḥammad Ibn 'Umar Ibn Ḥaḥṣ al-'Umari informed us on the authority of 'Abd al-Raḥmān Ibn Qāsim, he on the authority of his father; he said: 'Āyishah continued giving *fatwa* during the Caliphate of Abu Bakr, 'Umar 'Uṭhmān and after them till she died, may Allāh show her mercy. I was permanently with her and she was good to me. I used to be in the company of *al-Baḥr*.

(the ocean) Ibn 'Abbās. I used to be in the company of Abu Hurayrah and Ibn 'Umar and frequently visited him, i.e., Ibn 'Umar; he possessed piety, extensive knowledge and information which the other (Abu Hurayrah) did not.

Classification of Notices.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslami said: There are very few narrations on the authority of the elders from among the Companions of the Apostle of Allāh, may Allāh bless him, because they died before their help was sought. They are in abundance from 'Umar Ibn al-Khaṭṭāb and 'Ali Ibn Abi Ṭālib because they became rulers, and questions were put to them, and they had to give decisions to [P. 127] the people. All the Companions of the Apostle of Allāh, may Allāh bless him, were leaders to be followed; what they did was to be remembered, and also what questions were put to them and what answers they gave. They transmitted the *ḥadīth*s they heard. Very few *ḥadīth*s are related on the authority of the elders from among the Companions of the Apostle of Allāh, may Allāh bless him, as for instance Abu Bakr, 'Uthmān, Ṭalḥah, al-Zubayr, Sa'd Ibn Abi Waqqāṣ, 'Abd al-Raḥmān Ibn 'Awf, Abu 'Ubaydah Ibn al-Jarrāḥ, Sa'd Ibn 'Ubādah, 'Ubādah Ibn al-Ṣāmit, Usayd Ibn al-Ḥuḍayr, Mu'ādh Ibn Jabal and others like them. As many *ḥadīth*s have not been on their authority as have come down to us from younger Companions of the Apostle of Allāh, may Allāh bless him, like Jābir Ibn 'Abd Allāh, Abu Sa'id al-Khudri, Abu Hurayrah, 'Abd Allāh Ibn 'Umar Ibn al-Khaṭṭāb, 'Abd Allāh Ibn 'Amr Ibn al-Āṣ, 'Abd Allāh Ibn al-'Abbās, Rāfi' Ibn Khadij, Anas Ibn Mālik, al-Bara Ibn 'Āzib and others like them. All of them were considered to be Jurists among the Companions of the Apostle of Allāh, may Allāh bless him, and they were always in the company of the Apostle of Allāh, may Allāh bless him, with others who were like them. Still younger of the Companions who have narrated large number of Traditions were 'Uqbah Ibn 'Āmir al-Juhni, Zayd Ibn 'Uthaybid al-Juhni, 'Imrān Ibn al-Ḥuṣayn, al-Nu'mān

Ibn Bashir, Mu'awiyah, Ibn Abi Sufyān, Sahl Ibn Sa'd al-Sā'idi, 'Abd Allāh Ibn Yazīd al-Khatmi, Maslamah Ibn Mukhallad al-Zurqi, Rabī'ah Ibn Ka'b al-Aslami, Hind and Asma the two sons of Hārithah, were two Aslamis, they served the Apostle of Allāh, may Allāh bless him, and attended on him. They and others like them among the Companions of the Prophet, may Allāh bless him, knew many Traditions and possessed extensive knowledge, because they survived for a long time and their ages were long. The People were in need of them. Many Companions of the Apostle of Allāh, may Allāh bless him, having information about him predeceased him, or died soon after him. They left nothing of it and on account of the large number of the Companions of the Apostle of Allāh, may Allāh bless him, being alive, there was no need of (acquiring information from) them.

Thirty thousand Muslims were present at Tabūk, the last *ghazwah* which the Apostle of Allāh, may Allāh bless him, fought. Besides, there were others who had embraced Islām and had remained behind in their native towns and did not take part in fighting. Their number was larger than those who fought at Tabūk. We have noticed (in this Book) only those about whom we could get information as to their names, genealogies and their role in *ghazwahs* and *sariyyahs*. We have mentioned the places where they stayed and given an account of those who died a martyr's death during the life of the Apostle of Allāh, may Allāh bless him, and after him, and of those who waited upon the Apostle of Allāh, may Allāh bless him, in deputation, and returned to the towns of their people, and of those who transmitted Traditions from him, if their genealogy and joining the fold of Islām were known. There are persons who are known by the *hadīthes* they have narrated from the Apostle of Allāh, may Allāh bless him. There are others who died before the death of the Apostle of Allāh, may Allāh bless him, and the genealogy, account and places where they attended on the Prophet are known. Again, there are others who died after the death of the Apostle of Allāh, may Allāh bless him, and their number is large. There are those

from whom is remembered what [P. 128] they narrated from the Apostle of Allāh, may Allāh bless him ; there are those who gave *fatwās*. Among them are those who did not transmit *hadīthes* from the Apostle of Allāh, may Allāh bless him, although they were associated for long time with him, and they had heard larger number of *hadīth*s than those who transmitted them. But we attribute it to their being cautious in transmitting *hadīthes* on their part or they were not required to narrate them since a large number of the Companions of the Apostle of Allāh, may Allāh bless him, were alive, or their engagement in prayers and travels for *jihād* in the way of Allāh, and they passed away and no *hadīthes* of the Prophet, may Allāh bless him, were remembered as narrated by them, although their association and meeting with the Apostle of Allāh, may Allāh bless him are fully established. All of them did not remain in the company of the Prophet, may Allāh bless him. Some of them lived with him, were in his company and participated in all the occurrences. Some of them came to him, and after visiting him returned to the towns of their people. Some of them came from their places in al-Hijāz and paid him occasional visits. In *al-maghāzī* we have noticed (كتبنا) the names of all the Companions of the Apostle of Allāh, may Allāh bless him, whose names have been transmitted to us. Those Arabs (who came to the Apostle of Allāh, may Allāh bless him, and have transmitted *hadīthes* from him, have been treated as far as was possible. Of what has been related to us, we have given an account and we have narrated what has reached us, but this does not encompass all the information. Then there are *Tābi'is* after the Companions of the Apostle of Allāh, may Allāh bless him, who were sons of the Muhājirs, Anṣārs and others : Among them were jurists and learned men ; they transmitted *hadīthes* and memorable facts ; and they were proficient in *Fiqh* and judgment (دلّ). Then they passed away and another class succeeded them. Then there were other classes coming down to our time. We have classified them and given their accounts.

ACCOUNT OF THE SONS OF THE MUHĀJIRS AND ANṢĀRS WHO GAVE FATWĀS AT AL-MADĪNAH AFTER THE COMPANIONS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Sa'id Ibn al-Musayyib.

Muḥammad Ibn 'Umar al-Aslami informed us; (he said): Qudāmah Ibn Mūsa al-Jumāḥi informed us; he said: Sa'id Ibn al-Musayyib was giving *fatwās* while the Companions of the Apostle of Allāh, may Allāh bless him, were alive.

Yazīd Ibn Hārūn and al-Faḍl Ibn Dukayn informed us; they said: Mis'ar Ibn Kidām informed us on the authority of Sa'id Ibn Ibrāhīm, he on the authority of Sa'id Ibn al-Musayyib; he said: There has not remained a person having better information than me of the judgments given by the Apostle of Allāh, may Allāh bless him, Abu Bakr and 'Umar. Yazīd Ibn Hārūn said: Mis'ar said: I believe he also added (the names of) 'Uthmān and Mu'āwiyah.

Muḥammad Ibn 'Umar informed us; (he said): Jāriyah Ibn Abi [P. 129] 'Imrān informed us; that he heard Muḥammad Ibn Yaḥya Ibn Ḥabbān saying: Sa'id Ibn al-Musayyib was the head of his contemporaries at al-Madīnah and excelled them in giving *fatwa* and he was called *faqih al-fuqaha* (the jurist of jurists).

Muḥammad Ibn 'Umar informed us; (he said): Thawr Ibn Yazīd informed us on the authority of Makḥūl; (he said): Sa'id Ibn al-Musayyib is the '*Ālim al-'Ulama* (the scholar of scholars).

Sufyān Ibn 'Uyaynah informed us on the authority of Ibn Umayyah; he said: Makḥūl said: Whatever I have transmitted to you is on the authority of al-Musayyib (Ibn al-Musayyib?) and al-Sha'bi.

'Abd Allāh Ibn Ja'far al-Raqqi informed us; (he said): Abu al-Malīḥ informed us on the authority of Maymūn Ibn Mihrān; he said: I arrived at al-Madīnah and inquired about the foremost

jurist and I was directed to Sa'id Ibn al-Musayyib. I said (to Ibn al-Musayyib) : I am a learner and not a cause of annoyance (to you). So I began to put questions and a person by his side began to answer. Thereupon I said : Hold ! I want to remember some thing from this elderly man. He retorted : Look at this man who does not want to remember (from me) although I was associated with Abu Hurayrah. When we stood up for prayers, I stood between him and Sa'id. There was some thing done by the *Imām*. When we returned, I said to him : Did you disapprove what the *Imām* did ? He replied : No. I said : Many men sat with Abu Hurayrah with their minds elsewhere. He asked : Did you find Sa'id Ibn al-Musayyib opposing my answer ? I said : No ! except about Fāṭimah Bint Qays (about whom) Sa'id said : This woman bewildered men ; or he said : bewildered women.

Ma'n Ibn 'Isa and Muḥammad Ibn 'Umar informed us ; they said : Mālik Ibn Anas informed us ; he said ; Al-Qāsim Ibn Muḥammad was asked about a problem and it was said to him that Sa'id Ibn al-Musayyib had said so and so. Ma'n said in his version : That is the best of us and al-Qāsim said : He is our leader. Muḥammad Ibn 'Umar said in his version : He is our leader and our scholar.

Muḥammad Ibn 'Umar informed us ; (he said) : Ibn Abi Dhi'b related to me on the authority of Abu al-Ḥuwayrith ; that he witnessed Muḥammad Ibn Jubayr Ibn Muṭ'im asking for a *fatwa* from Sa'id Ibn al-Musayyib.

Muḥammad Ibn 'Umar informed us ; he said : Hishām Ibn Sa'd related to me ; he said : I heard al-Zuhri replying to a questioner who had put a question. From whom did Sa'id Ibn al-Musayyib acquire his knowledge ? He said : From Zayd Ibn Thābit ; he sat with Sa'id Ibn Abi Waqqāṣ, Ibn 'Abbās and Ibn 'Umar ; he went to 'Āyishah and Umm Salamah, the wives of the Prophet, may Allāh bless him. He heard from 'Uthmān Ibn 'Affān, 'Ali, Ṣuhayb, and Muḥammad Ibn Maslamah. The greater part of his narration is, however, ascribed to Abu Hurayrah whose son-in-law he was. He heard from the companions of 'Umar

and 'Uthmān. It was said : There is none more acquainted than him with what judgments 'Umar and 'Uthmān gave.

Muḥammad Ibn 'Umar informed us ; (he said) : Hishām Ibn Sa'd related to me ; (he said) : al-Zuhri related to me ; (he said) : I heard Sulaymān Ibn Yasār saying : I, Sa'id Ibn al-Musayyib [P. 130] Qabiṣah Ibn Duwayb and I used to sit with Zayd Ibn Thābit and Ibn 'Abbās. As regards Abu Hurayrah, Sa'id Ibn al-Musayyib had among us the greatest knowledge of his transmissions (سندنا) being his son-in-law.

Muḥammad Ibn 'Umar informed us ; (he said) : Abu Marwān related to me on the authority of Abu Ja'far ; he said : I heard my father 'Ali Ibn Ḥusayn saying : Sa'id Ibn al-Musayyib is the most learned of the people as to the memorable facts and the most intelligent of them in opinion.

Muḥammad Ibn 'Umar informed us ; (he said) : Sa'id Ibn 'Abd al-'Azīz al-Tanūkhī related to me ; he said : I asked Makḥūl as to who was the most learned of those you have met ? He replied : Ibn al-Musayyib.

Al-Faḍl Ibn Dukayn informed us ; (he said) : Ja'far Ibn Burqān informed us ; (he said) : Maymān Ibn Mihrān informed me ; he said : I arrived in al-Madīnah and inquired about the best jurist among its people. Thereupon I was directed to Sa'id Ibn al-Musayyib to whom I put questions.

Yazīd Ibn Hārūn informed us ; (he said) : 'Umar Ibn al-Walīd al-Shanni informed us on the authority of Shīhāb Ibn 'Abbād al-'Aṣari ; he said : I performed Ḥajj and then I came to al-Madīnah and inquired about the best scholar among its people. They replied : Sa'id Ibn al-Musayyib.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us ; he said : 'Umar Ibn al-Walīd al-Shanni informed us ; (he said) : Shīhāb Ibn 'Abbād related to me that his father related to him ; (he said) : We arrived at al-Madīnah and inquired about the most distinguished person among the people of al-Madīnah. They replied : Sa'id Ibn al-Musayyib. Then we approached him and said to

him : We inquired about the most distinguished person of al-Madīnah and we were said : It is Sa'id Ibn al-Musayyib. Thereupon he said : I inform you of him who is hundred times more distinguished than me, and he is 'Amr Ibn 'Umar.

Ma'n Ibn 'Isa informed us ; (he said) : Mālik Ibn Anas informed us that it had been transmitted to him that Sa'id Ibn al-Musayyib said : I used to walk nights and days together in search of a single *ḥadīth*.

Muṭarrif Ibn 'Abd Allāh informed us ; (he said) : Mālik Ibn Anas informed us on the authority of Yahya Ibn Sa'id ; he said : Sa'id Ibn al-Musayyib was asked about a verse of the Book of Allāh. Thereupon Sa'id said : I do not utter a word about the *Qur'ān*. Mālik said : A similar story has reached me about al-Qāsim Ibn Muḥammad.

Muḥammad Ibn Sa'd said : I have been informed on the authority of Mālik Ibn Anas, he on the authority of Yahya Ibn Sa'id ; he said : Sa'id Ibn al-Musayyib was stated to be a transmitter (of the narrations) of 'Umar.

Muḥammad Ibn 'Umar informed us ; (he said) : Abu Marwān informed us on the authority of Ishāq Ibn 'Abd Allāh Ibn Abi Farwah, he on the authority of Makḥūl ; he said : When Ibn al-Musayyib died, all the persons became equal. There was none who declined to come to the circle of Sa'id Ibn al-Musayyib. Among them I saw Mujāhid who was saying : As long as he lives, people will not cease drawing benefit from him.

Ma'n Ibn 'Isa informed us on the authority of Mālik Ibn Anas ; he said : 'Umar Ibn 'Abd al-'Azīz used to say : There was no scholar at al-Madīnah but he brought his knowledge to me, while Sa'id Ibn al-Musayyib's knowledge took me to him.

Ma'n Ibn 'Isa informed us on the authority of Mālik Ibn Anas ; He said : 'Umar Ibn 'Abd al-'Azīz did not decide a case unless he had asked Sa'id Ibn [P. 131] al-Musayyib about it. Once he sent a man to inquire from him about a problem, but he told him to accompany him. He agreed and came before him

(Caliph). Thereupon 'Umar said : The messenger has committed a mistake, we sent him to inquire about it in your assembly (مجالس).

I have been informed on the authority of 'Abd al-Razzāq Ibn Hammām, he on the authority of Ma'mar; he said: I heard al-Zuhri saying: I found four oceans (of knowledge) among the Quraysh—Sa'id Ibn al-Musayyib, 'Urwah Ibn al-Zubayr, Abu Salamah Ibn 'Abd al-Raḥmān and 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah.

Muḥammad Ibn 'Umar informed us; (he said): Hishām Ibn Sa'id informed us on the authority of al-Zuhri; he said: I used to sit with 'Abd Allāh Ibn Tha'labah Ibn Ṣu'ayr al-'Udhri learning the genealogy of my nation. There came an ignorant person who put a question about a woman divorced twice at once, then a man married her, cohabited with her and divorced her. After what time she could return to her first husband? He said: I do not know. Go to that man and pointed to Sa'id Ibn al-Musayyib. He (al-Zuhri) said: I said to myself. This man ('Abd Allāh) is older than Sa'id by a whole age (سنة). He had informed me: He that possessed the intelligence of the Apostle of Allāh, may Allāh bless him, which was cast at his face. Thereupon I stood and followed the questioner till he inquired from Sa'id Ibn al-Musayyib. Subsequently I became associated with Sa'id in whom I found the knowledge of al-Madīnah concentrated. The legal problems were presented before him, Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām and Sulaymān Ibn Yasār. Among the learned were 'Urwah Ibn al-Zubayr, an ocean of the oceans, and 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah. Similar to them there were Abu Salamah Ibn 'Abd al-Raḥmān, Khārijah Ibn Zayd Ibn Thābit, al-Qāsim and Sālim. Problems for *fatwa* were referred to them. They passed them on to Sa'id Ibn al-Musayyib, Abu Bakr Ibn 'Abd al-Raḥmān, Sulaymān Ibn Yasār and al-Qāsim Ibn Muḥammad who had abstained from answering to *fatwās* except when there was no escape from it. There were many people like them and older than them among

the sons of the Companions and others, whom I met, There were many Muhājirs and Anṣārs at al-Madīnah to whom questions were put in the same position as they had done themselves. Sa'id Ibn al-Musayyib was held in high position by the people because of his pure piety, virtue, expressing truth before the sovereign and others, keeping aside from the authorities, possessing unparallel knowledge and considered opinion; and right judgment is the best support for a man; all these qualities were combined in Sa'id Ibn al-Musayyib, may Allāh show him mercy, as he was an honourable man and who could stand any test. I could not present a problem before him without saying: So and so said so and so; and then he would reply forthwith.

I have been informed on the authority of Mālik Ibn Anas, he on the authority of al-Zuhri; he said: I used to be in the company of Tha'labah Ibn Abi Mālik. He (al-Zuhri) said: One day he said to me: Do you want this thing? He (al-Zuhri) said: I replied: Yes. He said: Associate yourself with Sa'id Ibn al-Musayyib. He (al-Zuhri) said: I was in his company for ten years and it seemed to me like a single day.

Muḥammad Ibn 'Umar informed us; [P. 132] (he said): Mālik Ibn Abi al-Rijāl informed us on the authority of Sulaymān Ibn 'Abd al-Raḥmān Ibn Khabbāb; he said: I met the *Tābi'in* (followers) of *al-Muhājirs* and *al-Anṣārs* who were asked to give *fatwās* in the town. The (*Tābi'in* of) *Muhājirs* were Sa'id Ibn al-Musayyib, Sulaymān Ibn Yasār, Abu Bakr Ibn 'Abd al-Raḥmān Ibn Hārith Ibn Hishām, Abbān Ibn 'Uthmān Ibn 'Affān, 'Abd Allāh Ibn 'Āmir Ibn Rabī'ah, Abu Salamah Ibn 'Abd al-Raḥmān, 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, 'Urwah Ibn al-Zubayr, al-Qāsim and Sālim; and those of *Anṣārs* were Khārijah Ibn Zayd Ibn Thābit, Maḥmūd Ibn Labīd, 'Umar Ibn Khaldah al-Zuraqī, Abu Bakr Ibn Muḥammad Ibn 'Amr Ibn Jazm and Abu Umāmah Ibn Sahl Ibn Ḥunayf.

Abu 'Ubayd informed us on the authority of Ibn Jurayj; he said: Those who were giving *fatwa* at al-Madīnah after the Com-

panions were—al-Sā'ib Ibn Yazīd, al-Miswar Ibn Makhramah, 'Abd al-Raḥmān Ibn Ḥaṭīb and 'Abd Allāh Ibn 'Āmir Ibn Rabī'ah. The last two were under the guardianship of 'Umar Ibn al-Khaṭṭāb and their fathers had participated in the battle of Badr. Besides them, there was 'Abd al-Raḥman Ibn Ka'b Ibn Mālik.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authority of his father; he said: At al-Madīnah there were seven persons to whom questions were put and their verdicts were considered to be final. They were Sa'īd Ibn al-Musayyib, Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām, 'Urwah, al-Qāsim Ibn Muḥammad, Khārijah Ibn Zayd and Sulaymān Ibn Yasār.

Sulaymān Ibn Yasār.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Yazīd al-Hudhali informed us; (he said): I heard Sulaymān Ibn Yasār saying: Sa'īd Ibn al-Musayyib is the survivor of the people (بقية الناس); and I heard Sa'īd Ibn al-Musayyib saying to a questioner who came to him: Go to Sulaymān Ibn Yasār because he is the most learned of the surviving persons.

Muḥammad Ibn 'Umar informed us; (he said): Sufyān Ibn 'Uyaynah related to me on the authority of 'Amr Ibn Dīnār; (he said): I heard al-Ḥasan Ibn Muḥammad Ibn 'Alī Ibn Abi Ṭālib saying: Sulaymān Ibn Yasār is more intelligent than Sa'īd Ibn al-Musayyib.

Muḥammad Ibn 'Umar informed us; (he said): Sa'īd Ibn Bashīr and Khulaydah Ibn Da'laj informed us on the authority of Qatādah; he said: I arrived at al-Madīnah and inquired as to who was the most conversant with the law of divorce. They replied: Sulaymān Ibn Yasār.

[P. 133] *Abu Bakr Ibn 'Abd al-Raḥmān.*

Yazīd Ibn Hārūn informed us; (he said): al-Mas'ūdi informed us on the authority of Jāmi' Ibn Shaddād; he said: We set out to perform Ḥajj. Having arrived at Makkah, I inquired about the

most learned of the people of Makkah. Thereupon it was said to me : You should be attached to Abu Bakr Ibn 'Abd al-Rahmān Ibn al-Ḥārith Ibn Hishām.

'Ikrimah.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb, he on the authority of 'Amr Ibn Dīnār; he said : Jābir Ibn Zayd sent to me certain problems about which I was to inquire from 'Ikrimah. He began to say : This 'Ikrimah is the *mawla* (enfranchised slave) of Ibn 'Abbas. He is an ocean (of knowledge) so inquire from him.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb ; he said : I have been informed on the authority of Sa'id Ibn Jubayr ; that he said : If 'Ikrimah refrains from relating *ḥadīthes*, the riding beasts with saddles will be around him.¹

'Affān Ibn Muslim informed us ; (he said) : Ḥammād Ibn Zayd informed us ; (he said) : Ayyūb informed us on the authority of Ibrāhīm Ibn Maysarah, he on the authority of Ṭāwūs ; he said : If this *malwa* (enfranchised slave) of Ibn 'Abbās fears Allāh and refrains from relating *ḥadīthes*, the riding beasts with saddles will be around him.

Muslim Ibn Ibrāhīm informed us ; (he said) : Sallām Ibn Miskīn informed us ; he said : Among the people 'Ikrimah was the best commentator (of the *Qur'ān*).

Ismā'il Ibn Ibrāhīm informed us on the authority of Ayyūb ; he said : 'Ikrimah said : I go out to the market to hear the people speaking, which opens fifty doors of knowledge to me.

'Ubayd Allāh Ibn Mūsa informed us ; (he said) : Shaybān informed us on the authority of Abu Ishāq ; he said : 'Ikrimah came and related a *ḥadīth* while Sa'id Ibn Jubayr was present. He fastened thirty knots and said : He related a true *ḥadīth*.

'Ārim Ibn al-Faḍl and Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us ; they said : Ḥammād Ibn Zayd informed us on the

¹ The narrator means that a number of inquirers come to him on saddled beasts.

authority of al-Zubayr Ibn al-Kharrīt, he on the authority of 'Ikrimah ; he said : Ibn 'Abbās used to chain my feet and teach me the *Qur'ān* and the *sunnah*.

Mūsa Ibn Ismā'il informed us ; (he said) : Abu Muḍar Ḡhassān Ibn Muḍar informed us on the authority of Sa'id Ibn Yazīd ; he said : We were with 'Ikrimah who said : What has happened to you as if you are not present, he meant : I do not find you putting questions to me.

'Aṭa Ibn Abi Rabāḥ.

Muḥammad Ibn al-Fuḍayl Ibn Ḡhazwān al-Ḍabbi informed us ; (he said) : Aslam al-Minqari informed us ; [P. 134] (second chain) Abu Nu'aym al-Faḍl Ibn Dukayn informed us ; (he said) : Bassām al-Ṣayrafī informed us ; they (al-Minqari and al-Ṣayrafī) informed us on the authority of Abu Ja'far Muḥammad Ibn 'Alī Ibn Ḥusayn ; he said : Among the surviving persons there is none acquainted with the rites of *Hajj* than 'Aṭa Ibn Abi Rabāḥ.

'Alī Ibn 'Abd Allāh Ibn Ja'far informed us ; (he said) : Sufyān Ibn 'Uyaynah informed us on the authority of Ismā'il Ibn Umayyah ; he said : 'Aṭa used to talk and when a question was put to him, it appeared as if he was supported.

Qabiṣah Ibn 'Uqbah informed us ; (he said) : Sufyān informed us on the authority of Ibn Jurayj ; he said : When 'Aṭa spoke about a thing, I inquired if it was information or opinion. If it was a *ḥadīth* he said : Information knowledge ; and if it was opinion, he said : Opinion.

Qabiṣah Ibn 'Uqbah informed us ; (he said) : Sufyān informed us on the authority of Aslam al-Minqari ; he said : An A'rābi (nomad Arab) came and inquired : Where is Abu Muḥammad ? He meant 'Aṭa. They pointed to Sa'id. Again he said : Where is Abu Muḥammad ? Thereupon Sa'id said : We have no trace of 'Aṭa here.

Al-Faḍl Ibn Dukayn informed us on the authority of Sufyān, he on the authority of Salamah ; he said : I did not see any one

acquiring knowledge for the sake of Allāh except these three persons—'Aṭa, Ṭāwūs and Mujāhid.

Qabiṣah Ibn 'Uqbah informed us; (he said): Sufyān informed us on the authority of Ḥabīb Ibn Abi Ṭhābit; he said: Ṭāwūs said to me: When I relate a *ḥadīth* to you and transmit it to you, do not ask any one about it.

'Amrah Bint 'Abd al-Raḥmān and 'Urwah Ibn al-Zubayr.

Yazid Ibn Hārūn informed us; (he said): Yaḥya Ibn Sa'īd informed us on the authority of 'Abd Allāh Ibn Dinār; he said: 'Umar Ibn 'Abd al-'Azīz wrote to Abu Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm to look for the *ḥadīthes* of the Apostle of Allāh, may Allāh bless him, or *sunnah* or *ḥadīthes* transmitted by 'Amrah Bint 'Abd al-Rḥmān and write them down since I apprehend the disappearance of knowledge and passing away of its custodians.

I have been informed on the authority of Shu'bah, he on the authority of Muḥammad Ibn 'Abd al-Raḥmān; he said: 'Umar Ibn 'Abd al-'Azīz told me there had not remained any one who knew more of *ḥadīthes* transmitted by 'Āyishah than her i.e., 'Amrah. He (Muḥammad) said: 'Umar used to ask her about them.

I have been informed on the authority of Shu'bah, he on the authority of 'Abd al-Raḥmān Ibn al-Qāsim; he said: I heard al-Qāsim putting questions to 'Amrah.

'Abd al-'Azīz Ibn 'Abd Allāh al-Uwayasi, a member of Banu 'Āmir Ibn Luwayyi, informed us; (he said): Yūsuf Ibn al-Mājishūn related to me that he had heard Ibn Shihāb saying: If 'Urwah related a *ḥadīth* and then 'Amrah related a *ḥadīth*, I considered *ḥadīth* transmitted by 'Urwah to be true. When I examined them thoroughly, I discovered 'Urwah to be an ocean whose water could not be exhausted.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Zayd informed us; (he said): I heard Hishām Ibn 'Urwah; he

said : My father used to ask me what knowledge I had acquired. Verily (he said) : [P. 135] Today you are young and it is hoped you will grow old. We grew old and now questions are put to us. Ibn Shihāb al-Zuhri.

'Abd al-'Azīz Ibn 'Abd Allāh al-Uwaysi informed us ; (he said) : Ibrāhīm Ibn Sa'd related to me on the authority of his father ; he said : I have not seen any one possessing knowledge to such an extent after the Apostle of Allāh, may Allāh bless him, as Ibn Shihāb does.

Sufyān Ibn 'Uyaynah informed us ; he said : Abu Bakr al-Hudhali, who had been in the company of al-Ḥasan and Ibn Sirīn, asked me to repeat for him the *ḥadīthes* transmitted there. Abu Bakr said : I never came across one equal to al-Zuhri.

Muṭarrif Ibn 'Abd Allāh said : I heard Mālik Ibn Anas saying : I did not find a *Faqih* and a *Muḥaddith* at al-Madinah except one. I asked : Who was he ? He replied : Ibn Shihāb al-Zuhri.

I have been informed on the authority of 'Abd al-Razzāq Ibn Hammām ; (he said) : Ma'mar informed us ; he said : It was said to al-Zuhri : They think that you do not transmit *ḥadīthes* on the authority of the *mawlās* (enfranchised slaves). Thereupon he said : Verily I transmit on their authority but when I receive (*ḥadīthes*) from the sons of the *Muhājirs* and the *Anṣārs*, I trust them more than I do the others.

I have been informed on the authority of 'Abd al-Razzāq ; (he said) : I heard 'Ubayd Allāh Ibn 'Umar Ibn Ḥafṣ Ibn 'Āṣim Ibn 'Umar Ibn al-Khaṭṭāb ; he said : When I grew up, I wanted to acquire knowledge and began to approach the elders of the family of 'Umar individually and ask them : What did you hear from Sālim ? When I approached any one of them, he said to me : Take yourself to Ibn Shihāb who had been associated with him. He ('Ubayd Allāh) said : Ibn Shihāb was in Syria in those days. He added : I met Nāfi' and Allāh made it greatly profitable for me.

I have been informed on the authority of 'Abd al-Razzāq ; he said : Ma'mar informed us ; (he said) : Šāliḥ Ibn Kaysān informed me ; he said : al-Zuhri and I were together while we were seeking knowledge. Then we said : Let us take down the *sunnahs*. He (Šāliḥ) said : We wrote down what was transmitted from the Prophet, may Allāh bless him. He (Šāliḥ) said : Then he (al-Zuhri) said : Let us take down what has been transmitted from the Companions as it is also *sunnah*. He (Šāliḥ) said : I said : It is not *sunnah* and we should not write it down. He added Then he wrote and I did not write, so he succeeded and I lost. He (Šāliḥ) said : Ya'qūb Ibn Ibrāhīm Ibn Sa'd said on the authority of his father ; he said : Ibn Šihāb had not surpassed us in knowledge but when we arrived in the *majlis* (class-room), he preceded us and tightening his mantle around his chest he put questions about any thing he liked while we abstained because of our tender age.

I have been informed on the authority of 'Abd al-Razzāq ; (he said) : Ma'mar informed us on the authority of al-Zuhri ; he said : We disliked committing knowledge to writing till the authorities forced us to write down and then we found that no Muslim prevented us.

I have been informed on the authority of Wuhayb, he on the authority of Ayyub ; [P. 136] (he said : I did not see any one possessing more knowledge than al-Zuhri.

I have been informed on the authority of Ḥammād Ibn Zayd, he on the authority of Burd, he on the authority of Makḥūl ; he said : I do not know any one more acquainted with the past practices (*سنة ماضية*) than al-Zuhri.

I have been informed on the authority of 'Abd al-Razzāq ; he said : I heard Ma'mar ; he said : We were under the impression that we have surpassed al-Zuhri, till when al-Walid¹ was slain, and books were loaded on beasts of burden and it was said ; It was knowledge of al-Zuhri.

1 The Umayyad Caliph al-Walid II was murdered in 744 A.C.

