The Translation of the Meaning

of

Sahih Al-Bukhari

Arabic—English

Vol. V

By

Dr. Muhammad Muhsin Khan

ISLAMIC UNIVERSITY -- AL MEDINA AL-MUKUWAH
 صحيح البخاري

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Ṣahīh Al-Bukhārī
Arabic—English
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In the name of Allah, the most Beneficent, the most Merciful

Praise be to Allah, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muḥammad Muḥsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allah, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allah's Pleasure being our aim, and it is He who guides us on the right path.

Shākir Naṣīf Al-Ubaydī: Dr. Mahmūd Hamad Naṣr: Dr. Muḥammad Taqiy-ad-Din Al-Hilālī:
M.A. English, Vanderbilt Univ., U.S.A.; Graduate of Kharjūm Univ., Ph. D. Berlin Univ.,
Teacher of English: Physician, Morocco; Islamic Univ.,
Baghdād Univ., & College Medina.
of Education, Mecca.

I have perused a little portion of this translation and found that the translator has succeeded in rendering the meanings of "Al-Jāmi' Aṣ-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadiths that are interpreted differently by different scholars.

Dr. Maḥmūd Ḥamad Naṣr As-Ṣūdānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-Ubaydī. Finally, Dr. Muḥammad Taqiy-ad-Din Al-Hilālī checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allah bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allah's help and after all the great efforts exerted in its production, has neared perfection.

In Allah's Hands are all means of success. And Praise be to Allah, the Lord of the Worlds.

MUHAMMAD AMĪN AL-MIṢRĪ
Ph.D. Cambridge Univ.,
Adviser & Head of Shari'a Department
College of Shari'a and Islamic Studies,
Mecca Al-Mukarrama.

Amin El-Masry
الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه الغر
المباميين وبعد: فاذا نحن الموقفين اذنا قد عملنا على قراءة هذه الترجمة التي قام
بينا الدكتور محمد محسن خان معنا في كتاب صحيح البخاري ولقد تجدنا اليوم
في مراجعتها وتصحيحها بدعم من بداية إلى النهاية حتى أصبحت الترجمة أقرب ما
بمكن إلى الصواب في حدود طاقةنا وجهدنا -

وانتا نحمد الله على ما وفق من انجاز هذا المشروع الطيب ونسأل ان يجزل العفوه
للذين قاموا به واصبحوا فيه جميعا والله من وراء القصد و هو المبدئ الى سواء السبيل -

الاستاذ شاكر نصف العبيد.

الدكتور محمد محمود دكتوراه من جامعة برلين الالمانيا
استاذ في جامعة بغداد سابقاً
ومحاليا استاذ في جامعة محمد
الخاتمي في بغداد.

وطبيب مستشفى في جامعة
الألكازية في كلية التربية
الإقليمية في كلية التربية
المدنية.

المبروك

 لقد أطلعت على جزء يذكر من هذه الترجمة وقد وجدت القائم على الترجمة قد وفقه
إلي نقل معاي الجامع الصحيح إلى اللغة الأังلزية باسابع مبسط و قريب خال من التعقيد
كما اتي وجدته قد وفقه الى احسن النقوال و واجبها في تفسير معاني بعض الأحاديث
المختلف فيها وقد تسلم العمل بدفاعة الدكتور محمد محسن نصر السودان فينذ فيه غابة
وسعه و راجعه مراجعاته أولى من اوله إلى آخره ثم قام بمسرحاصته مراجعة ثانية الاستاذ
شاكر نصف العبيد ، ثم راجعه الدكتور محمد محسن الدين البخاري مع مؤلفه الدكتور
محمد محسن خان مراجعة فحص و تدقيق و بذل جهد في إصلاح ما ظهر له من خطأ قليل
حتى ظهرت الترجمة في غاية التحقق.

و نسأل الله ان يجزل ثواب كل من شارك في هذا العمل العجوز و ان يفعه به
و انى واقت تماس اللغة ان الترجمة بعون الله بعد كل ما بذل لها من جهد أصبحت
اقرب الى الصواب.

واللهم ولى التوفيق والحمد لله رب العالمين.

محمد إين المصري

دكتوراه من جامعة كمجر. المستشار
ورئيس قسم الشريفة في كلية الشريفة
والدراسات الإسلامية في مكة المكرمة.
Appendix

The Miracles of the Holy Prophet Muḥammad (صلى الله عليه وسلم).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qurān is the living miracle of the Holy Prophet ﷺ and this, Allāh’s Book was revealed to him through the holy spirit (Gabriel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qurān (See Sūra Hijr, 15:9), and the statement of the Prophet ﷺ: “Before me, every prophet was given a miracle and they practised it during their life-time; i.e., Jesus used to cure the sick and make the dead alive, etc.; Moses was given the stick etc, and I have been given the permanent miracle of the Qurān till The Hour is established, so I hope that my followers will be more in number than all the other Apostles’ as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc.”

2. The splitting of the moon: Narrated Anas Ḥadīth that the Meccans requested Allāh’s Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV: 831).

3. The crying of the stem of the date palm tree in the Prophet’s Mosque: Narrated Ibn ‘Umar Ḥadīth that the Prophet ﷺ used to deliver his sermon while leaving against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). See (Vol. IV: 783).

4. The flowing of the water from among the fingers of Allāh’s Apostle ﷺ. (See Ḥadīth Vol. IV: 779).

5. The Prophet’s meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ. (See Ḥadīth Vol. IV: 779).

6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.
7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: 
There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imrân 
and he used to write the revelation for the Prophet . Later on he returned to 
Christianity and used to say, "Muḥammad knows nothing but what I have written 
for him." Then Allāh caused him to die and the people buried him but in the 
morning they found that the earth had thrown out his body." They said, "This is 
the deed of Muḥammad ( ﷺ ) and his companions. They have opened the grave of 
our companion and took his body out because he ran away from them, so they again 
dug the grave deeply for him, but in the morning again found that the earth had 
thrown the body out." They said, "This is a deed of Muḥammad ( ﷺ ) and his 
companions." So they dug a third grave for him as deep as they could, but in the 
morning they found that the earth had thrown the body out. Then they believed 
what had befallen him, was not done by mankind, and they had to leave the body on 
the ground. (See Vol. IV: 814).

8. The screening (shading) by the trees for the Prophet ﷺ to answer the call 
of nature.

9. The rising of water in the well at Ḥudaybiya after it had dried. (See Hadīth 

10. The increase in the amount of dates in the garden of Jābir bin 'Abdullāh after the 
Prophet ﷺ went round the heap of dates and invoked Allāh for His Blessings. 
(See Hadīth Vol. IV: 780).

11. Speaking of a wolf:

It has been written that a wolf also spoke to one of the companions of the Prophet 
 near Medina, as narrated in Fatah-ul-Bāri (Vol. VIII, p., 23).

Narrated Unais bin Amr: Aḥbān bin Aus said, "I was amongst my sheep. 
Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed 
me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able 
to look after it? Do you forbid me the provision which Allāh has provided me?" Aḥbān 
added, "I clapped my hands and said, 'By Allāh, I have never seen something 
more curious and wonderful than this!' On that the wolf said, 'There is something 
(more curious) and wonderful than this; that is, Allāh's Apostle in those palms, 
inviting people to Allāh (i.e. Islam)." Unais bin Amr further said, "Then Aḥbān went to 
Allāh's Apostle and informed him what happened and embraced Islam."

12. The Miṣrāj: The Ascent of the Prophet ﷺ to the heavens. See Hadīth No. 335

I. ACKNOWLEDGEMENTS.

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.


I am grateful to Dr. Mahmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowledgements are due to Dr. Muḥammad Taqīyad Din Al-Hilālī Ph.D. Berlin University and Mr. Shākir Naṣīf Al-Ubaidī, M. A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish to thank Mr. Muhammad ‘Abdul ‘Alīm an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amin Al-Miṣrī, Ph.D. in Hadīth Literature, for his advice concerning the translation of certain Hadīths and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medina who, when consulted, gave willingly their opinions concerning the interpretation of certain Hadīths.

My thanks are also due to Mr. Hasan Ṣubhī and to the typists Mr. Amin Ash-Shāmīm and Mrs. Sharrīfa ʿĀdīm Makda who typed and retyped the manuscript patiently.

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Islamic University, Medina Al-Munawwara
Saudi Arabia
II. REMARKS

1. The Text of Șaḥīḥ Al-Bukhārī used for this translation is taken from “Faṭḥ Al-Bārī” published by the Egyptian Press of Muṣṭafā Al-Bābī Al-Ḥalabī, 1959 (1378 A. H.)

2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as كفر (The Most High) مصافحه, (Peace be upon him), and رضية (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammar and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only first narrator in each string is kept.

6. Al-Bukhārī in his Șaḥīḥ has classified and arranged the Hadīths according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Hadīths that are relevant. This procedure has resulted in the occurrence of the same Hadīth under various headings, because one Hadīth might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukhārī used each Hadīth so that every point that can be inferred from it is referred to.

7. The chapters and the Hadīths are numbered. The Hadīths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Hadīths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried accurately to translate the work, taking into consideration the statement of the Prophet (Peace be upon him) : “Whoever told a lie on me intentionally shall seek his place in Hell.”

9. Suggestions and comments for the improvement of this translation shall be most welcomed.
III. TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used:

1. Consonants.

<table>
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*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

\[
\begin{array}{ll}
\text{h} & \text{h} \\
\text{s} & \text{s} \\
\text{d} & \text{d} \\
\text{z} & \text{z} \\
\text{t} & \text{t} \\
\text{q} & \text{k}
\end{array}
\]

***The Arabic sounds represented by the symbols (’ & ) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. **Vowels**:

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolised in the following way:

\[
\begin{array}{ll}
\text{a} & \text{approximately as in ‘bad’} \\
\text{i} & \text{as in ‘bid’} \\
\text{u} & \text{as in ‘pull’} \\
\text{a} & \text{as in ‘father’} \\
\text{i} & \text{as in ‘bead’} \\
\text{u} & \text{as in ‘pool’}
\end{array}
\]
**Transliteration of certain formulas and their meanings**

1. Allāhumma ašlamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, wa ẓaḥā tu zahrī ilaika raḥbatari wa raḥbatari ilaika. Lā maljā mīnka illā ilaika. Allāhumma ẓamantu bikītābika-l-ladīḥī anzalta wa binābiyika-l-ladīḥī arsalta.

(O Allāh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa aš-ḥadu anna Muḥammadan Rasūlul-lāh.

(and I certify that Muḥammad is Allāh’s Apostle).

3. Ḥaiya ẓalaṣ-salā (t).

(Come for the prayer).

4. Lā ḥawla walā quwata illā billāh.

(There is neither might nor any power except with Allāh).


(O Allāh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).


(Allāh heard those who sent praises to Him).

7. Rabbaḥa wa la ḱ-l-ḥamd.

(O our Lord! All the praises are for You).

(O Allah! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail).


(All praises are for Allah the Lord of the Worlds).

10. At-taḥiyatu lil-lahi waṣ-ṣalawatu wa-taʿāyiibatu. As-salāmu ʿalaika aiyyah-an-Nabiyyu wa raḥmatu-l-lahi wa barakātuḥu. As-salāmu ʿalainā waʿalaṣībādil-lāh is-ṣāliḥīn.

(All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings be on you. Peace be on us and on the true pious devotees of Allah).

11. Allāhumma inni aʿūdhu bika minʿadhābil-qabri, wa aʿūdhu bika min fitnatil-māṣîhid-dajjal, wa aʿūdhu bika min fitnatil-mahyā wa fitnatil-mamātī Allāhumma inni aʿūdhu bika minal-mā ṣāliḥi wal-maghrāmi.

(O Allah, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ 'Dajjal' and the afflictions of life and death. O Allah, I seek Your protection against sins and debts).


(O Allah! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. La-ilāha ilā-lāh waḥdahū lā sharīka lahū, laḥul-mulk wa laḥul-hamd, wahuwa ʿalā kulli shāfiʿin qadīr. Allāhumma lā mānīṣa limā attaṭt, wa lā muṣtiya limā manāṭt, wa lā yansafū dhal-jaddi minka-l-jadd

(None has the right to be worshipped but Allah and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allah! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).
In the name of Allah, the most Beneficent, the most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Hadiths of Allah’s Apostle ﷺ and since Sahih-Al-Bukhari is regarded as the most reliable book of the Prophet’s Hadiths, I have undertaken the project of translating the meanings of the Hadiths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allah, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions; as Allah’s Apostle ﷺ says, “He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it).” (Narrated by Muslim in his Sahih.)

I have found it proper to introduce this work with a useful word dealing with the most significant principle in Islam, the belief in Allah’s Lordship, and to worship Allah Alone and none else.

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INTRODUCTION

REGARDING IMAM BUKHARI AND HIS BOOK (SAHIH-AL-BUKHARI)

It has been unanimously agreed that Imam Bukhari’s work is the most authentic of all the other works in Hadith literature put together. The authenticity of Al-Bukhari’s work is such that the religious learned scholars of Islam said concerning him: “The most authentic book after the Book of Allah (i.e. Al-Qur’an) is Sahih-Al-Bukhari.”

Imam Bukhari was born on 13th Shawwal in the year 194 A.H. in Bukhara in the territory of Khurasan (South Russia). His real name is Muhammad bin Ismail bin Al-Mughirah Al-Bukhari.

His father died when he was still a young child and was looked after by his mother. At the age of ten he started learning the knowledge of Hadith. He travelled to Mecca when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imam Bukhari loved Mecca and its learned religious scholars for he remained in Mecca after bidding farewell to his mother and brother. He spent two years in Mecca and then went to Medina. After spending a total of six years in Al-Hijaz which comprises Mecca and Medina, he left for Basra, Kufa and Baghdad and visited many other places including Egypt and Syria. He came to Baghdad at many occasions. He met many religious learned scholars including Imam Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imam Bukhari in his struggles in collecting Hadith literature. He travelled to many different places gathering the precious
gems that fell from the lips of the noble Prophet Muḥammad ﷺ. It is said that Imam Bukhārī collected over 3,00,000 Ḥadīths and he himself memorised 2,00,000 of which some were unreliable. He was born at a time when Ḥadīth was being forged either to please rulers or Kings or to corrupt the religion of Islam.

It was a great task for him to sift the forged Ḥadīths from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7275 of which there is no doubt about their authenticity.

Before he recorded each Ḥadīth, he would make ablution and offer a two Rakṣāt prayer and supplicate his Lord (Allāh). Many religious scholars of Islam tried to find fault in the great remarkable collection of ‘Ṣaḥīḥ-Al-Bukhārī’ but without success. It’s for this reason they unanimously agreed that the most authentic book after the Book of Allāh is Ṣaḥīḥ-Al-Bukhārī.

Imām Bukhārī died on First Shawwal in the year 256 A. H., and was buried in Khartank, a village near Samarkand (Southern Russia). May Allāh have Mercy on his soul.

Dr. Muḥammad Muḥsin Khān.
INTRODUCTION II

In the name of Allah, the most Beneficent, the most Merciful

WHY ALLAH SENT PROPHETS AND APOSTLES (علیهم السلام)

Eversince people innovated the dogma of Shirk, (1) Allah had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allah and Allah Alone, to order them not to ascribe partners unto Him and to bring them out of the darkness of polytheism into the light of monotheism. All the prophets preached Tauhid (i. e. monotheism, the belief in the Oneness of Allah, the Glorious, the Elevated). The following Verses from Surat-al-Araf illustrate this fact: “Indeed We sent Noah to his people, and he said: O my people! Worship Allah. You have no other god except Him. Lo! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) Ad (We sent) their brother Hud. He said: O my people! Worship Allah. You have no other god save Him. Will you not ward off (evil)? (65) And unto Madyan (We sent) their brother, Shu'ayb. He said: O my people! Worship Allah. You have no other god save Him. (85) And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Worship Allah. You have no other god save Him.” (73) “Verily We have raised in every nation an apostle (proclaiming): Worship Allah and shun false gods. (An Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muhammad ﷺ was general for all mankind and Jinns. In Surat-al-Araf,

(1) See “Glossary” for the meaning of the words Shirk and Tauheed.
Verse 158 Allah addresses His Apostle : "Say: O mankind! Verily! I am Apostle of Allah to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allah, the Glorious, the Elevated, you will find that the people had left the Worship of Allah and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allah). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allah, the Supreme, the Glorified sent Muḥammad bin ʿAbdullah to all mankind and revealed to him the Glorious Qurʾān and the Second Inspiration, i.e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allah Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so that people might say: None has the right to be worshipped but Allah. He ordered them to worship Allah Alone, who has no partners, and to give up the worship of other deities and false gods. For Allah, the Elevated says, "And verily We have raised in every nation an apostle proclaiming: Worship Allah and shun false gods and deities." (An-Nahl, 36) "Say (O Muḥammad!): I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Surat-al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad , as is explicitly expressed in his Hadith reported by ʿAisha in Sahih Muslim: 'Whatever is not in agreement with our traditions is rejected.'

The Jews claimed that Ezra was the Son of Allah, and the Christians claimed that the Messiah was the Son of Allah. These claims are referred to in Surat-at-Tauba, Verse 30: "And the Jews said: Ezra is the Son of Allah, and the Christians said: The Messiah is the Son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah's Curse be on them. How they are deluded away from the truth!" So they worshipped Ezra and the Messiah, but Allah, the Supreme, refuted their false statements in the Glorious Qurʾān.
Dear reader, now-a-days some people believe in Allah, but at the same time take as partners of Allah, creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allah through this dogma. They slaughter animals in their names and vow to them; and all that means nothing but Evident Polytheism, as Allah says in Surat-az-Zumar, Verse 3: “Surely Pure Religion is for Allah only. And those who choose protectors other than Allah (say): We only serve them in order that they may bring us nearer to Allah.” And in Verse 43: “What! Do they take for intercessors others besides Allah? Say: Even though they have nothing whatever and have no intelligence?” And in Verse 44: “Say: Unto Allah belongs all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back.”

Further Allah addresses his Beloved Apostle Muhammad, in Surat-al-Jinn, Verse 21: “Say (O Muhammad!): It is not in my power to cause you harm or to bring you to right conduct.” This indicates that the Prophet has no power of harming or benefiting anyone, for all that is in the Hands of Allah, the Elevated Who says in Surat-Ṣaba, Verse 22: “Say: (O Muhammad!): Call upon those whom you set up beside Allah. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them.”

The above Holy Verse indicates that Allah, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help?

Dear reader, worshipping others along with Allah is the Greatest Sin, (1) a sin which will never be forgiven by Allah, the Elevated, if one dies insisting on such a sin. Such a sinner will be thrown in Hell with the losers, as Allah says: “Lo! Allah forgives

(1) In order to avoid this Great Sin (i.e. Shirk) one should know "Tauhid".
not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allah has indeed invented a tremendous sin.” (Surat-an-Nisa, Verse 48) “If you ascribe partners to Allah, all your deeds will be in vain, and definitely you will be one of the losers.” (Surat-az-Zumar, 65) “But if they set up (for worship) aught (partners besides Him) all they did would be in vain.” (Surat-al-Anfal, 88).

Dear reader, ascription of partners to Allah may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allah though they know that worshipping should be for Allah only, but they think that those saints and pious men will bring them nearer to Allah and will intercede for them with Him. That is one type of Shirk (i.e. polytheism) and the proof is the Statement of Allah, the Elevated: “They (i.e. Jews and Christians) have taken as lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah) their rabbis and their monks and the Messiah, Mary’s Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him.” (Surat-at-Tauba, 31).

Once while Allah’s Apostle was reciting the above Verse, ‘Adi bin Hatim said, “O Allah’s Apostle! They do not worship them (i.e. rabbis and monks).” Allah’s Apostle said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir).

In Surat-Yunus, Verse 18, Allah says, “They worship besides Allah that which neither hurts them nor profits them and they say: These are our intercessors with Allah. Say: Would you inform Allah of (something) that He does not know in the Heavens or in the Earth? Praised be He and High Exalted above all that you ascribe (unto Him).”

Dear reader, in the same way, the worship of the graves of saints and pious men, is a type of Shirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one’s goal.
Dear reader, belief in Allah means to believe that only Allah has the possession of everything and can dispose of everything and if any person thinks that a pious man or a saint or a prophet besides Allah can do anything for him, he is really associating partners unto Allah.

Dear reader, if one swears by anything other than Allah, e.g. by “your” life, by the Prophet, one is actually associating partners unto Allah and turns into an unbeliever. It is reported that Umar bin Al-Khattab, while talking to some of his Muslim brethren, said, “No, I swear by my father.” The Prophet heard him and said, “Don’t swear by your fathers. Whoever takes an oath should swear by Allah or keep quiet.” Umar further said, “Since I heard its forbiddance from Allah’s Apostle, I have never uttered it.” This is Minor Shirk, but it may be regarded as Major Shirk, sometimes if one reveres and magnifies the thing one swears by as one reveres and magnifies Allah.

Dear reader, offering sacrifices to any other than Allah, is Shirk. It does not befit a Muslim to practise any such thing except for Allah’s Sake, as He says in Surat-al-Kauthar: “Lo! We have given you Abundance, so pray unto your Lord and sacrifice.”

Dear reader, look at the companions of the Prophet and the Early Believers; when they heeded and believed in the Prophet’s teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims; and after the Crusades, they awoke to the new role of all Europe started to stand against Islam and to build up modern technology and industries.

In the meantime the Muslims began to desert Allah’s Book and the traditions of their Prophet gradually. They abandoned the Jihad in Allah’s Cause and started fighting each other. They turned into liars and treacherous and deserted Allah’s Orders and the traditions of their Prophet. They, with the exception of a few whom Allah
has chosen, no longer observe justice and has become like the people described by Allah, the Elevated, in Surat-al-Hashr, Verse 19: “And don’t be like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!” This has been Allah’s Law amongst His Creatures since He created them, as Allah says in the Qudsi Hadīth: “He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an arm’s length, and he who comes to me walking, I come to him running.”

It is incumbent on all the Muslims to love Allah very much. Allah says: “Those who believe are stancher in their love for Allah they i.e. they love Him more than anything else (Surat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle more than himself. Such love is beneficial only if one acts upon what the Apostle has enjoined, and avoids what he has prohibited, as Allah, the Glorious says: “Say: If you do love Allah, follow me, Allah will love you and forgive you your sins; for Allah is Oft-forgiving, Most Merciful. (Al-Imrān, 31).” The Prophet says: “None of you has Real Faith unless he loves me more than his son, father and all the people.” He said to Umar, “You will not have Belief unless and until you love me more than your soul which is between your two-sides.”

The Jihad (i.e. striving) for Allah’s Cause with one’s wealth and one’s soul is a sign of loving Allah and His Apostle. The Jihad may be in the shape of fighting in Allah’s Cause or conveying His Message to make His Word glorious. Sometimes, the Jihad may take the form of controlling oneself and one’s desire, so that one avoids what is prohibited by Allah. The honest striving to earn one’s own and one’s dependents’ living is Jihad in Allah’s Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muhammad has brought, i.e. the Holy Qur’ān and his Holy Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muhammad has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Allah’s Apostle adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur’ān and the Holy Traditions as torches in front of us to guid us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to
prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allah, the Elevated says in Surat-al-Anfal, 60: “Against them make ready your strength to utmost of your power, including steeds of war, to strike terror into (the hearts of) the Enemy of Allah and your enemy, and others besides, whom you may not know, but whom Allah does know. Whatever you shall spend in the Cause of Allah, shall be repaid to you, and you shall not be treated unjustly.”

The Prophet ﷺ said, “A strong believer is better and more beloved to Allah than a weak one; yet in both there is good. So seek what benefits you and depend on Allah, but don’t be lazy.” (Narrated by Muslim.)

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allah Himself guides whomever He likes to the Straight Path.

And I beg Allah ﷻ to give us the ability to learn and understand Allah’s True Religion (i.e. Islam) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allah to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allah send His Blessing and Greeting upon our Prophet Muhammad ﷺ and upon his family totally.

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INTRODUCTION III

In the name of Allah, the most Beneficent, the Merciful

We have noticed that most of the Europeans and others, who embrace Islam do not understand the reality of the meaning of the first fundamental principle of Islam i.e. “None has the right to be worshipped but Allah and Muhammad is Apostle of Allah.” So I consider it very necessary to explain something of the meaning of this Great Sentence (i.e. Principle) in some detail.

So, you Oman! Who have surrendered to Allah’s Will (as Muslim), when you have testified and have truly believed that: “None has the right to be worshipped but Allah... ...and Muhammad is Apostle of Allah”

A. It is as if you have pledged a covenant with (Allah) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions):

Point I. A confession with your heart that the Creator (of every thing) is Allah, it is as if you are saying: “I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allah. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allah Alone) is the Sustainer, and the Giver of Security.” And this is called (your confession for the) “Unity of Lordship.”

Point II. A confession with your heart as if you are saying: “I testify that None has the right to be worshipped but You (i.e. Allah) Alone. You have no partners besides You. The word “Worship” (i.e. 'Aebadah) carries a great number of meanings in Arabic Language, it conveys that all kinds of worships are meant for Allah (and none else, whether it be an angel, apostle, prophet, Jesus, the Son of Mary, Ezra and Muhammad, saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allah, invoke none but Allah, ask for help from none (unseen) but Allah, swear by none but Allah, slaughter a sacrifice for none but Allah... etc. In other words all what Allah and His Apostle ordres you to do (in His Book “the Qur'an”) you must do and all what He and His Apostle has forbid you,
you must not do, is called "Worship." And this called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allah.

**Point III.** A confession with your heart as if you are saying: "O Allah! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i.e. the Qur'ān) or as Your Prophet (Muḥammad ﷺ) has qualified You, with his statement, 'I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.'" As Allah said: "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11) This Holy Verse confirms the quality of hearing and the quality of sight for Allah without resemblance to others, and similarly He said: "That which I have created with Both My Hands," (38:75) and He also said: 'The Hand of Allah is over their hands.' (48:10) This confirms the Hand, for Allah, but there is no similarity for it. Also another example, Allah said: "The Beneficent (i.e. Allah) arose over the (Mighty) Throne." (20:5) So He arose over the Throne really in a manner that suits His Majesty. And Allah is over the Heavens as the slave-girl pointed towards the Heavens, when Allah's Apostle (Muḥammad ﷺ) asked her as to where is Allah? It is not like that, as some people say that Allah is present in the creatures (i.e. human beings etc.). This is strongly contradicted by Allah and His Apostle (Muḥammad ﷺ). Almighty Allah is not present in any of His creatures, even Christ, the sun of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allah. And this is called (your confession for the) "Unity the of Names and Qualities of Allah", and this is the Right Faith, and faith which was followed by the apostles of Allah (from Noah, Abraham, Moses, David, Solomon, Christ, Muḥammad ﷺ, and all the others) and the companions of the Prophet Muḥammad ﷺ and the righteous followers of those apostles.

**Point IV.** A confession with your heart as if you are saying: "O Allah! I testify that Muḥammad ﷺ is Apostle of Allah," that means that none has the right to be followed after Allah, but the Prophet Muḥammad ﷺ. As Allah said: "And whatever Apostle (i.e. Muḥammad ﷺ) gives you, take it and whatever he forbids you, abstain (from it)," (39:7) and also Allah said: "So, say (O Muhammad !): "If you love Allah then follow me." (3:31)

As for others than Muḥammad ﷺ, their statements either to be taken or rejected, if it is in accordance with Allah's Book (i.e. the Qur'ān) or with the Tradition of
the Prophet i.e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muhammad ) and it will not resume except at the time of the Descent of Jesus, the son of Mary and he (i.e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Hadith (i.e. Narration) of the Prophet Muḥammad .

B. It is essential to utter, "None has the right to be worshipped but Allāh, and Muḥammad is His Apostle." As it has come in the statement of the Prophet Muḥammad to his uncle Abu Talib at the time of the latter's death: "O uncle, if you utter it ('None has the right to be worshipped but Allāh, and Muḥammad is His Apostle'), then I shall be able to argue on your behalf in front of Allāh, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghifārī, embraced Islam, he went to the Mosque of Mecca (i.e. Ka'ba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to its, and this is very important as regards its meaning (i.e. the meaning of "None has the right to be worshipped but Allāh, and Muḥammad is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) the body parts (i.e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i.e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i.e. Principle) a person enters (i.e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allāh's Book (18:102 to 110). Allāh said:—

(102) 'Do the disbelievers think that they can take My Slaves (i.e. the angels, Jesus, the son of Mary etc.) as protectors besides Me? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muḥammad !): Shall We tell you of those who will lose most in
respect of their deeds?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muḥammad!): If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muḥammad!), I am only a man like you, I have been inspired that your god is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.'

This introduction is necessary for everybody who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. shower, Ghusel) and then offer a two-Rakṣāt prayer, and act on the Five Principles of Islam.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i.e. Muḥammad ﷺ), his family and companions.

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In the Name of Allah, the most Beneficent, the most Merciful

INTRODUCTION IV

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLAH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allah. This impardonable sin is "SHIRK".

"SHIRK" implies ascribing partners to Allah or ascribing divine attributes to others besides Allah and believing that the source of power, harm and blessings comes from another besides Allah.

Allah Almighty says:—

"Verily, Allah forgives not that rivals should be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allah, he has indeed invented a tremendous sin."

Holy Qur'an 4: 48

Allah Almighty says:—

"Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another; Then those whose scales (of good deeds) are heavy, they are the successful. And those whose scales are light are those who lose their souls; in Hell will they abide.
The fire burns their faces and they will look grin with displaced lips therein.
(It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say: Our Lord, our misfortune overwhelmed us and we were erring people;
Our Lord, bring us out of this; if ever we return (to evil) then indeed we shall be wrongdoers.

He will say: Remain you in it with ignominy and speak you not to Me!"

Holy Qur'ān 23: 101-108

"SHIRK" AND ITS VARIOUS MANIFESTATIONS

Definition: "Shirk" basically is Polytheism, i.e., the worship of others along with Allah. It also implies attributing divine attributes to any other besides Allah. It particularly implies associating partners in worship with Allah or to set up rivals in worship with Allah or to believe that the source of power, harm or blessings is from others besides Allah.

Types. There are three types of "Shirk" namely,
1. "Ash-Shirk-al-Akbar", i.e., Major "Shirk"
2. "Ash-Shirk-al-Asgar", i.e., Minor "Shirk"
3. "Ash-Shirk-al-Khayf", i.e., Inconspicuous "Shirk".

(1) Manifestations. "Ash-Shirk-al-Akbar" (the Major "Shirk"):

The Major and serious polytheistic form has four aspects:

(a) "Ash-Shirk-ad-Duāţa", i.e. Innovation. This aspect implies to invoke, supplicate or pray to other deities besides Allah.

Allah says:

"And when they embark on the ships they invoke Allah, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others."

Holy Qur'ān 29: 65

(b) "Ash-Shirk-al-Niāh wal-Irādah wal-Qāṣd". This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allah but directed towards other deities.
Allāh Almighty says:

"Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein, and of no effect is that which they used to do."

Holy Qur'ān 11:15-16

(c) "Ash-Shirk-at-Tā′a". This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says:

"They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh) besides Allāh and they also took as their lord, Christ the son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allāh): There is none to be worshipped but He, praise and glory be to Him (far above is He) from having the partners they associate (with Him)."

Holy Qur'ān 9:31

(d) "Ash-Shirk-al-Muḥābah". This implies showing the love which is due to Allāh alone, to others than Him.

Allāh Almighty says:

"Yet of mankind are some who take (for worship others besides Allāh) as rivals (to Allāh). They love them as they love Allāh but those who believe, love Allāh more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and that Allāh is severe in punishment."

Holy Qur'ān 2:165

(2) "Ash-Shirk-al-Asgar" al-Ri'a. (The Minor" Shirk", i.e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says:

"Say (O Muḥammad): I am only a man like you. I have been inspired that your God is One God (Allāh). So whoever hopes for the meeting with his
Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Holy Qur'an 18:110

(3) “Ash-Shirk-al-Khafīy” (The Inconspicuous “Shirk”). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad ﷺ said:—

"Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night." And this inconspicuous ‘Shirk’ is expiated by saying thrice the following sentences within a day and a night (i.e. "O Allah, I take Your refuge from: that I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of."

"A L - K U F R"

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

"Kufr" is basically disbelief in any of the Articles of Faith in Islam.

The Articles of Faith. To believe in (1) Allah, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) the Day of Resurrection, and (6) Fate (i.e., whatever Allah has ordained must come to pass).

There are two aspects of Disbelief:—

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types:—

(a) “Al-Kufr-al-Takdhīb”. This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allāh Almighty says:—

"Then who does more wrong than one who utters a lie against Allāh and
denies the Truth (the Qurān) when it comes to him. Is there not in Hell an abode for the disbelievers?"

Holy Qurān 39 : 32

(b) "Al-Kufr-al-Abn was-Stakhara ma at-Tasdeeq". This implies rejection and pride to bow to Allah's Commandments after conviction of its truth.

Allāh Almighty says:

"And (remember) when We said to the angels: Prostrate yourself before Adam, and they prostrated save Iblis; he refused and was proud and was one of the disbelievers (disobedient to Allāh)."

Holy Qurān 2 : 34

(c) "Al-Kufr-as-Shak wa Az-Zan". This implies doubting or lacking of conviction in the six Articles of Faith.

Allāh Almighty says:

"And he went into his garden while in a state unjust to himself. He said: I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him: Do you disbelieve Him Who created you out of dust (i.e., your father Ādam), then out of semen drops, then fashioned you into a man? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partners with my Lord."

Holy Qurān 18 : 35-38

(d) "Al-Kufr-al-‘Irāad". This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allāh has revealed.

Allāh Almighty says:

"We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned."

Holy Qurān 46 : 3

(e) "Al-Kufr-an-Nifaq". This implies hypocritical disbelief.

Allāh Almighty says:

"They have made their oaths a screen (for their hypocrisy) thus they hinder
(men) from the Path of Allah. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not."

Holy Qur'an 63:2-3

(2) The Minor Disbelief (Al-Kufr-Al-Asgar): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed "Al-Kufr-an-Ni'mah". This implies disbelief manifesting itself in ungratefulness for Allah's blessings or favours.

Allah Almighty says:—

"And Allah sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allah with ungratefulness so Allah made it taste the pang of hunger and terror because of (the evil) which (its people) used to do."

Holy Qur'an (16:112)

THE JEWS AND THE CHRISTIANS

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allah (i.e., Prophets Moses and Jesus Christ - may peace and blessings be upon them).

Allah Almighty says:—

"And whoever desires a religion other than Islam (the religion of Prophet Muhammed - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers."

Holy Qur'an 3:85

Prophet Muhammed - Peace be upon him said (the meaning of which is): "Any jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qur'an and my traditions, his ultimate destination is the (Hell) Fire."

The Holy Qur'an is in itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not be produced by a human being.

Allah Almighty says:—

"And this Qur'an is not such as could be produced by other than Allah, but
(on the contrary) it is a confirmation of (revelation) that was before it (i.e., the Torah and the Gospel etc.) and a full explanation of the Book (i.e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say: He (Muhammad—may peace be upon him) forged it? Say: Bring then a chapter of the Qur'an like unto it and call (to your aid) anyone who can, besides Allah, if it be you speak the truth.” Holy Qur'an 10: 37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allah is part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allah) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muhammad Taquadin Al-Hilali, a professor at this Islamic University, Medina, and rendered into English by Brother Adam Moosa Makda entitled “Biblical Evidence of Jesus being a Servant of God (Allah) and having no Share in Divinity.”

**BIBLICAL EVIDENCE ON JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY**

By: Dr. Muhammad Taqiyaddin Al-Hilali
Ph. D. (Berlin); Professor, Islamic University, Medina.

**INTRODUCTION.**

All praise be to the ONE to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism; *to worship Him Alone*, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism; associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muhammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.
A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it "Biblical Evidence on Jesus being a servant of God and having no share in Divinity" (i.e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY: MEN WITHOUT RELIGION; ISLĀM: RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allah and His Prophet (peace be upon him) testifying to the Truth. Indeed, in this age, Islām is a religion without men (custodians and propagators) whereas Christianity is men without a religion; yet; by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most of humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him am I destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse:—

"It is written again, Thou shalt not tempt the Lord thy God."

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God? Glory be to God! He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):—
"Thou shalt not prostrate before any but the Lord, your God; And HIM alone should you worship."  
S. Matthew 4:10

CHILDREN OF GOD.

Jesus never called himself 'Son of God' as far as I know - but he used to call himself the 'Son of Man' (ref. S. Mark 2:10) although he heard himself being called by that name but did not object - as assumed in the Bible - and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In S. Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

S. Matthew 5:45:

"That ye may be children of your Father which is in heaven....."

GOD THE FATHER.

S. Matthew 5:48:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew 6:1:

".........otherwise ye have no reward of your Father which is in heaven."

S. Matthew 7:21:

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

N. B. The word 'Lord' here was translated as 'Rab' in the Arabic version of the Bible so that people may be convinced that Christ is God! But if one studies the rest of the Verse, one will note that the Verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not everyone that sayeth to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).
S. Matthew 11:25:

"At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

JESUS THE WORSHIPPER.

S. Matthew 14:23:

"And when he had sent the multitude away, he went up into a mountain apart to pray........."

I say: If he (Jesus) is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty as mentioned in the Holy Qur'an. 35:15:

"O men, it is you that have need of Allah and Allah is the Self-Sufficient, the Praised One."

And in 19:93:

"There is none in the heavens and the earth but comes to the Beneficent as a servant."

A BIBLICAL STORY:—

S. Matthew 15:22:28:

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not me to take the children's bread and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."
In this story about a woman from Canaan there are noteworthy points:—

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the upliftment of his tribe and not for the others.

(3) Tribal pride of decendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF GOD

S. Matthew 19:16-17:—

"And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? (There is) none good but one, (i.e.,) God, but if thou wilt enter into life, keep the commandments."

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew 21:45-46:—

"And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude because they took him for a prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

JESUS: A SERVANT OF GOD

S. Matthew 23:8:—

"But be not ye called Rabbi: for one is your master, even Christ; and we yet are brethren."

Here it is clearly proved that Jesus was a servant of God, and that there is only one master and He is God. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.
S. Matthew 23: 9:

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus Christ.

S. Matthew 24: 36:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men; God alone is all-Knowing, Omniscient.

S. Matthew 26: 39:

"And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt."

We note here that the person speaking is unaware of God's Will and realises the fact that he is servant of God. He (God) alone can cause the change.

THE COMPILATION OF THE BIBLE

S. Matthew 27: 7-8:

"And they took counsel and brought with them the potter's field to bury strangers in.

Wherefore that field was called The Field of Blood, unto this day."

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

S. Matthew 27: 46:

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? (My God, My God, why hast thou forsaken me?)"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such
words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

JESUS: PREACHER OF MONOTHEISM ('TAUHĪD')

In S. John 17:3:—

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

S. Mark 12:28-30:—

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, the Lord thy God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment."

In S. Mark 12:32:—

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other than He."

In S. Mark 12:34:—

"...he (Jesus) said unto him, Thou art not far from the kingdom of God..."

In these verses Jesus (Peace be upon him) himself had testified that God is the one God, there is none other than Him, and that whoever believes in His oneness, he is near the kingdom of God. Therefore, whoever associates partners with God or believes in the Trinity is far away from the kingdom of God, and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark 24:36:—

"But of that day and hour knoweth no man, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from S. Mathew which is exactly as proclaimed by the Holy Qur'an in that none knows when the Hour will come except Allah. This establishes the fact that Jesus was subservient to God and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Cana'an.
S. John 20:16:

"Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbani; which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God. Mary Magdlen came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testifies that God is his God and their God, making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphemed against God and betrayed the Messiah (Jesus) and all the Prophets and Apostles of God.

**BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD**

*(Peace be upon him)*

S. John 14:15-16:

"If you love me, keep my commandments. And I will pray to the Father and He shall give you another comforter that he may abide with you forever."

Muslim theologians have said that "another comforter" is Muhammad, the Apostle of God; and him to "abide forever" means the perpetuity of his Laws and way of life (Sharia') and the Book which was revealed to him.

S. John 15:26-27:

"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: And he also shall bear witness, because ye have been with me from the beginning."

S. John 16:5-8:

"But now I go my way to him that sent me; and none of you asketh me Whither goest thou? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgement—"
S. John 16: 12-14:—

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

S. John 16: 16:—

"A little while and you shall not see me: and again a little while, you shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses - does not comply with any other person but Muhammad (Peace be upon him), the Apostle of God. This 'person' whom Jesus prophesied will come after him, is called in the Bible 'Parqaleeta'. This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

**FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS**

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was, therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.

(2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their and act then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.
S. Matthew 27 : 11 - 14 :—

"And Jesus stood before the Governor: The Governor asked him, saying, 
Art thou the king of the Jews? And Jesus said unto him, Thou saith: And 
when he was accused by the chief priests and elders, he answered nothing. 
Then said Pilate unto him, Hearest thou not how many things they witness 
against thee? And he answered him never a word.............."

The Christians will interpret the above Verse to mean that Jesus wanted to die 
on the cross for the redemption of mankind and for the forgiveness of their sins: If 
so, then why did he ask to turn away that cup from him (i.e. Death)? Why did 
he cry out while on the cross (as they assume): “O Lord, why hast Thou forsaken 
me?” How could he have remained silent when the Truth was being challenged? 
He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. 
No sane person can believe in this. If the story of the cross is disproved then the 
very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the 
Holy Qurān by Allah in a crystal clear manner:— Chapter 4: 157: 158

"And their boasting: We killed Jesus, Christ the son of Mary, the Apostle 
of Allah; but they killed him not, nor crucified him, but the resemblance of 
Jesus was put over another man (and they killed that man). And those who 
differ therein are full of doubts with no (certainty of) knowledge, but only 
follow conjectures. For of surety they killed him not (i.e., Jesus, the son of 
Mary). But Allah raised him (Jesus) up unto Himself. And Allah is All-
Powerful, All-Wise."

The Jews themselves together with the entire Christian world believe that he was 
crucified. As proofs against their views and to prove the truth of the Muslim verdict 
through the Bible, I prepared the following set of questions based on the Book of 
S. Matthew in the New Testament of Bible:— Chapters 26 and 27:—

(1) Did those who captured Jesus (according to their assumption) know him in 
person? Or did they not know him?

S. Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

S. Matthew says it was during the night.

(3) Who was the one that directed them to him?
S. Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of any charge or for a fixed reward which they specified for him?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

S. Matthew says he was fearful and prostrated in prayer saying:—

"O God, if it is possible for You to let this cup pass from me, then let it pass."

It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

S. Matthew says: sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

S. Matthew says (Verses 40-46): he was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

(8) Did they help him when those ruffians captured him?

S. Matthew says: they forsook him and fled.

(9) Did Jesus have confidence in his Disciples during that night?

S. Matthew says: Jesus informed them that they will all for sake him. Then Jesus said unto them: "Verily I say unto thee. That this night before the cock crows; thou shalt deny me.......thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples." And so it happened.

(10) How did those ruffians capture him?

S. Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:
“And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled.”

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him?

S. Matthew says: he was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

S. Matthew says: he did not believe them but asked that man: Is it true what they have said? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor’s wife was sent to the governor and she said to him: “Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.”

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor’s intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

S. Matthew says: they crucified him between two thieves both of whom abused him by saying to him, “If you are truthful then save yourself.”

(14) This was a great calamity. What did he say while on the cross according to their assumption?

S. Matthew says (27:46):—

“Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, My God, why hast Thou forsaken me?”
This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a Disbeliever according to the Revealed Religions.

**GOD ALMIGHTY**, in the Holy Qurʻān, warns, the Jews and the Christians against their blasphemy— that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally—and that they must believe in him as an Apostle of God only.

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i.e., Jesus as an Apostle of Allāh only) before his (Jew or Christian) death (i.e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them."

4:159

**ISLAMIC UNIVERSITY,**

Al-Medina,

**SAUDI ARABIA.**

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**PROPHET JESUS CHRIST IN THE HOLY QURʻĀN.**

The Holy Qurʻān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allāh Almighty says:

"When the angels said: O Mary, Allāh gives you glad tidings of a Word from Him: His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allāh." Holy Qur’an 3:45

"The likeness of Jesus before Allāh is that of Adam. He created him from dust then said to Him: Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt." Holy Qur’an 3:59-60

"And of their (Jews) rejecting Faith and uttering against Mary a grave false charge:"

And their boasting: We killed Christ Jesus, the son of Mary, the Apostle of Allāh; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are free of doubts with no (certainty) of knowledge, but only
conjecture to follow. For of a surety they killed him not (i.e., Jesus, the son of Mary).

But Allah raised him (Jesus) up unto Himself. And Allah is All-Powerful, All-Wise.

"And there is none of the people of the Scripture, Jews and Christians but must believe in him (he, Jesus the son of Mary as only an Apostle of Allah before his Jew's and Christian's death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Chaldeans);"

Holy Qur'an 156-159

"O people of the Scripture! Commit no excesses in your religion (i.e., do not exceed its limits) nor say of Allah (there is but) One God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allah as a Disposer of affairs.

Christ will never be proud as not to be a slave to Allah (i.e., he is Allah's slave and not a God) nor even the angels who are near (to Allah) (i.e., angels too are Allah's slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself.

Holy Qur'an 4: 171-172

"Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muhammad) who then has the least power against Allah if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allah has power to do all things.

And (both) the Jews and the Christians say: We are sons of Allah and His loved ones; Say (O Muhammad): Why then does He punish you for your sins? Nay, you are but human being of that which He had created, He forgives whom He will and He punishes whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them and to Him is the final goal (of all)."

Holy Qur'an 5: 17-19

"Surely they are disbelievers those who said: Allah is Christ, son of Mary. But Christ said: O children of Israel, worship Allah, my Lord and your Lord.
Whoever sets up rivals in worship with Allah, then Allah has forbidden Paradise for him and the Fire will be his abode. For Wrongdoers there are no helpers."

Holy Qur'an 5:72

"Christ, the son of Mary was no more than an Apostle. Many were the Apostles that passed away before him. His mother (Mary) was a woman of Truth. They both used to eat food (as other human beings but Allah does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth."

Holy Qur'an 5:75

"When Allah will say (on the Day of Resurrection): O Jesus, son of Mary! Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said: This is nothing but evident magic.

"And when I (Allah) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said: We believe and you bear witness that we surrender to Allah. When the Disciples said: O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven? Jesus said: Fear Allah if you have faith. They said: We wish to eat thereof and satisfy our hearts and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle).

Jesus, son of Mary said: O Allah, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you, and provide for our sustenance, for you are the Best of Sustainers.

Allah said: I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.
And when Allah will say: O Jesus, son of Mary! did you say unto men: Worship me and my mother as two gods besides Allah, he will say: Glory be to You; it was not mine to Say what I had no right (to say). Had I said such a thing you would surely had known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden."

Holy Qur'an 5:110-116

"And (remember) when Jesus, son of Mary said: O children of Israel! I am the Apostle of Allah (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Ahmed (i.e., the second name of Prophet Muhammad and literally it means the one who praises Allah more than others). But when he (Jesus) came to them with clear signs they said: This is mere magic."

Holy Qur'an (61:6)

CHRIST'S DESCENT:

I wish to remind the reader here that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qur'an:

"And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i.e., Jesus' descent on earth). Therefore, have no doubt about it. And follow Me (Allah) (i.e., be obedient to Allah and do what He orders you to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said: I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allah and obey me:

Verily, Allah is my Lord and your Lord. So worship Him (alone). This is a Straight Path."

Holy Qur'an 43:61-64

The Last of all the Prophets, (Muhammad) - (peace be upon him) said (as narrated by Abu Huraira and quoted in Sahih-al-Bukhari);
Narrated Abu Huraira: Allah's Apostle said: "By Him in Whose Hand my soul is, (Jesus) the son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break the Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."


I conclude with gratitude, praise and glory to Almighty Allah, the Lord of the worlds, and the salutation: Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khān
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Vol. V

GLOSSARY

Al-Abwa: A place between Mecca and Medina.

Al-Ahzab: Clans

Al-Baida: A place about 60 kilometers south of Medina on the way to Mecca.

Al-Bait-ul-Ma’mur: Allah’s House over the Seventh Heaven.

Al-Firdaus: The middle and the last and the highest part of Paradise.

Al-Hijr: This word is used for the open unroofed space of the Ka`ba towards its north and it is also a place north of Medina about 400 kilometers on the way to Tabuk.

Al-Juhfa: The Miqat of the people of Sha’ma.

Allahu-Akbar: Allah is greater.

Al-Maghazi: Plural of Ghazwa (i.e. holy battle).

Al-Medina: Well-know town in Saudi Arabia where the Prophet’s Mosque is situated.

Al-Qasama: The oath taken by some people (50 men) of the tribe of a person who is being accused of killing somebody.

Al-Yarmuk: A place in Sha’ma.

Ammā-Ba’du: An expression used for seperating an introductory from the main topics in a speech; the introductory being usually concerned with Allah’s Praises and Glorifications. Literally it means ‘Whatever comes after.’

Anṣar: (Singular: Ansārī) The companions of the Prophet.
from the inhabitants of Medina who embraced and supported Islam and who received and entertained the Muslim Emigrants who emigrated from Mecca.

Awaq: (Singular: Auqia): 5 Awaq 22 Riyals known as 'Fransa' (silver).

Badr: A place about 150 k. m. to the south of Medina where the first great battle in Islamic History took place between the early Muslims and the infidels of Quraish.

Bait-ul-Maqdis: 'Bait' literally means 'house'; a Mosque is frequently called Baitul-Iah (i.e. the house of Allah). Bait-ul-Maqdis is the famous Mosque in Jerusalem which is regarded as the third greatest Mosque in the Islamic world, the first and the second being Al-Masjid-ul-Haram at Mecca and the Mosque of the Prophet at Al-Medina, respectively.

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet went for the Mi'raj.

Burda: A cloak.

Buṭhan: A valley in Medina.

Caliph: The Imam or the Muslim ruler.

Dhat-an-Nitāqain: (Asma, the daughter of Abu Bakr) meaning two-belted woman, was named by the Prophet.

Dhimmi: A non-Muslim living under the protection of an Islamic government.

Dhul-Hijja: 12th month of Islamic calendar.

Dhul-Khalasa: Ka'ba Al-Yamaniya. (A house in Yemen where Idols used to be worshipped. It belonged to the tribe of Khath'am and Bajaila).

Dībaj: A kind of silken cloth.

Dirham: A special coin.

Fai: War booty gained without fighting.
Faqih : A learned man who can give religious verdicts.
Faraq : A bowl for measuring.
Ghira : This word covers a wide meaning: Jealousy as regards women; and also, it is a feeling of great anger and fury, when one's honour and prestige is injured or challenged.

Ghazwa : (Plural: Ghazawat). A holy battle in the Cause of Allah, consisting of a large army unit with the Prophet himself leading the army.

Ghazawat : Plural of Ghazwa (above).

Habal-al-Habala : A kind of sale practised in the Pre-Islamic Ignorant Period: One would pay the price of a she-camel which was not yet born but would be born by the immediate offspring of an expectant she-camel.

'Id-ul-Adha : The four-day festival of Muslims, starting on the tenth of Dhul-Hijja.

Idda : Limited period (of time) like divorce etc., according to Islamic Law.

Idhkhir : A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

'Id-ul-Fitr : The three-day festival of Muslims, starting on the first of Shawwal, the month that immediately follows Ramadan. 'Fitr' literally means 'breaking the fast'. Muslims fast for the whole month of Ramadan, (the ninth month of the Muslim calendar), and when Shawwal comes, they break their fast.

Ihram : A state in which one is prohibited to practise certain deeds which are lawful at other times. The ceremonies of Hajj and Umra performed in such a state.

Imam : The person who leads others in prayer or the Muslim ruler (i.e. Caliph).

'Iqamat-as-Salat' i.e. the establishing of prayers: This is not understood by many Muslims. It means that:

(A) All the members of a family or a group etc. of a town or a village etc.,
must offer the prayers; all the males in the mosque for the five congregational prayers, and all the females in their houses, both young and old from seven years of age upwards (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers. If any member intentionally did not offer the prayer, then even if the others prayed, they did not establish the prayers. Each chief (of the family or a town or a village, etc.) is responsible for it before Allah.

(B) To offer the prayers in a way just as the Prophet \( \text{ﷺ} \) offered it with all its rules and rites. In order to know the prophet's ways of praying, please see Hadith No. 785, 786, 788. Ist Volumn.

İtikaf: Seclusion in a mosque for the purpose of worshipping Allah Only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession, etc.

Jalil: A kind of good smelling grass grown in Mecca.

Jihād: Holy fighting in the Cause of Allah or any other kind of effort to make Allah's Word (i.e., Islam) superior, which is regarded as one of the principles of Islam.

Jinn: A Creation created by Allah from fire, like human beings from mud, and angels from light.

Jizya: Head-tax imposed by Islam on non-Muslims when they are under the protection of Muslim rule.

Ka'ba: A square stone building in the Great Mosque at Mecca towards which Muslims turn their faces in prayers.

Katam: A plant used for dying hair.

Kauthar: The Sacred Fount in Paradise.

Khalil: One whose love is mixed with one's soul and it is superior to friend and beloved. The Prophet \( \text{ﷺ} \) had only one Khalil, i.e. Allah, but he had many friends.

Khumus: One-fifth of war booty given in Allah's Cause, etc. (See
Holy Qur'an, 8 : 41)

Mahr : Bridal money (given to the wife by the husband on marrying).

Mijannata : A place at Mecca.

Mina : A place outside Mecca on the road to Arafat. It is five miles away from Mecca and about ten miles from Arafat.

Mud : A measure of two-thirds of a kilo.

Musalla : A praying place.

Mut'a : It is a temporary marriage and was allowed in the early period of Islam when one was away from his home, but later on it was cancelled.

Naqibs : (tribal) chiefs.

Qasab : Pipes made of gold, pearls and other precious stones etc.

Qibla : The direction in which Muslims turn their faces in prayers. The direction is towards the Ka'ba at Mecca.

Quba : A place near Medina.

Quraish : A person belonging to the Quraish (well-known Arab) tribe.

Rabi-ul-Awwal : 3rd month of Muslim calendar.

Rajab : 7th month of Muslim calendar.

Raudat-Khakh : A place between Mecca and Medina.

Riba : Usury which is of two major kinds: (a) Riba Nasfa, i.e. interest on lent money; (b) Riba Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality of greater amount.

Sa' : A measure that equals four Muds.

Sadaqa : Anything given in charity.
Siddiq is the singular of Siddig, a sincere lover of truth. (Holy Qur'an 4:69)

Salb: Belongings of a deceased, (arms, horse etc.) warrior killed in a battle.

Sariya: An army which is not led by the commander-in-chief. The army which was sent by the Prophet without his participation in it, was called Sariya.

Sawiq: A kind of dish made of powdered roasted wheat or barley grain (also with sugar and dates).

Sha'm: The region comprising Syria, Palestine, Lebanon and Jordan.

Sidrat-ul-Muntaha: A tree over the Seventh Heaven near Paradise (the remote lot-tree).

Subhan-Allah: To honour Allah from all what (unsuitable things) ascribed to Him.

Sunna: All the traditions and practices of the Prophet that have become models to be followed by the Muslims.

Tabuk: A well-known town about 700 kilometers north of Medina.

Taiba: One of the names of Medina city.

Takbir: Saying "Allahu-Akbar" (i.e. Allah is Greater).

Tashah-hud: The recitation of the invocation 'Attahiyatu lil-Lahi...... (up to)........ wa ashhadu anna Muhammadan Rasulul-lah' while in Qud (i.e. sitting posture in prayer).

Tauhid: It is of four aspects: (a) Unity of Lordship: 'Tauhid-ul-Rabubiya', to believe that there is only One Lord for all the universe, its Creator, its Maintainer and whatever is in it, and that is Allah. (b) Unity of Worship: 'Tauhid-ul-Uluthiya', to believe that none has the right to be worshipped but Allah e.g. praying, fasting, giving zakat, slaughtering etc. (all kinds of worship). (c) Unity of the Names and the Qualities of Allah: 'Tauhid-ul-Asma-was-Sifat', to believe
that (i) we must not name or qualify Allah except with what He and His Apostle ﷺ has named or qualified Him (ii) none can be named or qualified with the Names and Qualifications of Allah, e.g. Al-karim (iii) we must confirm all Allah’s Qualifications which Allah has stated in His Book (i.e. Qur’an) or mentioned through His Apostle (Muhammad ﷺ) without twisting the meaning and giving resemblance to any of the created things.

These three aspects of Tauhid are included in the meaning ‘None has the right to be worshipped but Allah.’

(d) Unity of following Apostle of Allah, Muhammad ﷺ, ‘Tauhid-al-Ittiba’, and this is included in the meaning of, ‘I certify that Muhammad ﷺ is Apostle of Allah and that means: None has the right to be followed after Allah’s Book (i.e. Qur’an) but Allah’s Apostle ﷺ.

**Tawaf-al-Ifada**: The circumambulation of the Ka’ba by the pilgrims after they have come from Mina after the tenth day of Dhul-Hijja. This Tawaf is one of the essential rites of Hajj.

**Tayammum**: To put the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust, and then pass them over the face. This is performed instead of ablution when water is not available.

**Tharid**: A kind of meal.

**Thaur**: A well-known mountain in Mecca.

**Tulaqa**: Those persons who had embraced Islam on the day of the Conquest of Mecca.

**Uhud**: A well-known mountain in Medina. One of the great battles in the Islamic History took place at its foot. The battle is called Ghazwa Uhud.

**Umra**: A visit to Mecca during which one performs the Tawaf around the Ka’ba and the Sa’i between Safa and Marwa.
Yamāma: A place in Saudi Arabia towards Najd.

Yathrib: One of the names of Al-Medīna.

Zakāt: A certain obligatory fixed proportion of the wealth (i.e. 2.5% of every Muslim to be paid yearly for the benefit of the needy in the Muslim community. The payment of Zakāt is obligatory as it is one of the five major principles of Islam. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.
In the name of Allah, the most Beneficent, the most Merciful.

LVII. The virtues and the merits of the companions of the Prophet ﷺ.

(1) CHAPTER. The virtues of the companions of the Prophet ﷺ and any Muslim who enjoyed the company of the Prophet ﷺ or saw him, is regarded as one of his companions.

1. Narrated Abu Sa'ud Al-Khudri ﷺ: Allah's Apostle ﷺ said, "A time will come upon the people when a group of people will wage a holy war and will be said, 'Is there amongst you anyone who has accompanied Allah's Apostle ﷺ?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, 'Is there amongst you anyone who has accompanied the companions of Allah's Apostle ﷺ?' They will say, 'Yes.' And victory will be bestowed on them."

باب: فتصانى أصحاب النبي صلى الله عليه وسلم، ومن صاحب النبي صلى الله عليه وسلم أو رآه من المسلمين فهم من أصحابه.
2. Narrated Zahdām bin Muḍārrib:
I heard 'Imrān bin Ḥusain saying, ‘Allah's Apostle said, 'The best of my followers are those living in my generation (i.e. my contemporaries), and then those who will follow them, and then those who will follow the latter.' 'Imrān added, 'I do not remember whether he mentioned two or three generations after his generation, then the Prophet added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and who will vow and never fulfil their vows, and fatness will appear among them.'"

3. Narrated 'Abdūllāh : The Prophet said, 'The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness.(1)' (Ebrāhīm, a sub-narrator said, 'They used to beat us for witnesses and promises when we were still children.')

(2) **CHAPTER.** The virtues of the

(1) They will be ready to bear witness or take oaths (falsly) readily as required.
emigrants (i.e. Muhājirūn) and their merits.

Among them is Abū Bakr, ʿAbdullāh bin Abū Quḥāfa At-Tāmī.

The Statement of Allāh (59:8):

(59 : 8)

And also the Statement of Allāh (9:40):

Aisha, Abū Saʿīd and Ibn ʿAbbas said, "Abū Bakr was with the Prophet in the Cave."

4. Narrated Al-Barāʿ: Abū Bakr bought a (camel) saddle from Azīb for thirteen Dirhams. Abū Bakr said to Azīb, "Tell Al-Barāʿ to carry the saddle for me." Azīb said, "No, unless you relate to me what happened to you and Allāh’s Apostle when you left Mecca while the pagans were in search of you." Abū Bakr said, "We left Mecca and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade..."
there, So I cleaned the place and spread a bed for the Prophet in the shade and said to him, 'Lie down, O Allah's Apostle.' So the Prophet lay down, and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognised him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the sheep and clean its uddar, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Allah's Apostle a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet whom I found awake. I said to him, 'Drink, O Allah's Apostle.' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allah's Apostle!' He said, 'Yes.' So we set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Suraqa bin Malik bin Jushum who was riding a horse of his. I said, 'These are our
pursuers who have found us, O Allah's Apostle!" He said, 'Do not grieve, for Allah is with us.'"

5. Narrated Abū Bakr: I said to the Prophet while I was in the Cave, "If any of them should look under his feet, he would see us." He said, "O Abū Bakr! What do you think of two (persons) the third of whom is Allah?"

(3) CHAPTER. The saying of the Prophet, "Close the gates, except the gate of Abū Bakr." This is narrated by Ibn 'Abbās from the Prophet.

6. Narrated Abū Sa'īd Al-Khudrī: Allah's Apostle addressed the people saying, "Allah has given option to a slave to choose this world or what is with Him. The slave has chosen what is with Allah." Abū Bakr wept, and we were astonished at his weeping caused by what the Prophet mentioned as to a Slave (of Allah) who had been offered a choice. (We learned later on) that
Allah's Apostle himself was the person who was given the choice, and that Abu Bakr knew best of all of us. Allah's Apostle added, "The person who has favoured me most of all both with his companionship and wealth, is Abu Bakr. If I were to take, a Khalil (1) other than my Lord, I would take Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr."

(4) CHAPTER. The merits of Abu Bakr as next to those of the Prophet (in excellency).

7. Narrated Ibn Umar: We used to compare the people as to who was better during the lifetime of Allah's Apostle. We used to regard Abu Bakr as the best, then Umar, and then Uthman.

(5) CHAPTER. The saying of the

(1) Khalil: (See the glossary) This word in Arabic means the one whose love is mixed with one's soul, it is superior than a friend or a beloved. The Prophet had only one Khalil i.e. Allah but he had many friends.
Prophet \(\textcircled{7}\): "If I were to take a Khalil, this is said by Abū Said.

8. Narrated Ibn Abbaṣ: The Prophet said, "If I were to take a Khalil, I would take Abū Bakr, but he is my brother and companion (in Islam)."

9. Narrated Aiyūb: The Prophet said, "If I were to take a Khalil, I would take him (i.e. Abū Bakr) as a Khalil, but the Islamic brotherhood is better."

9-A Narrated Aiyūb as above.

10. Narrated 'Abdullāh bin Abī Mulaika: The people of Kūfah sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead and added, "Allah’s Apostle said, ‘If I were to take a Khalil from this nation, I would take him (i.e. Abū Bakr).’"
11. Narrated Jubair bin Mu'jam:
A woman came to the Prophet Muhammad ﷺ who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet said, "If you should not find me, go to Abū Bakr."

12. Narrated Ammār: I saw Allah's Apostle and there was none with him but five slaves, two women, and Abū Bakr (i.e. those were the only converts to Islam then).

13. Narrated Abū Ad-Darda': While I was sitting with the Prophet, Abū Bakr came, lifting up one corner of his garment uncovering knee. The Prophet said, "Your companion has had a quarrel." Abū Bakr greeted (the Prophet) and said, "O Allah's Apostle! There was something (i.e. quarrel) between me and the Son of Al-Khattab. I talked to him harshly..."
and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you.” The Prophet said thrice, “O Abū Bakr! May Allah forgive you.” In the meanwhile, Umar regretted (his refusal of Abū Bakr’s excuse) and went to Abū Bakr’s house and asked if Abū Bakr was there. They replied in the negative. So he came to the Prophet and greeted him, but signs of displeasure appeared on the face of the Prophet till Abū Bakr pitied (Umar), so he knelt and said twice, “O Allah’s Apostle! By Allah! I was more unjust to him (than he to me).” The Prophet said, “Allah sent me (as a Prophet) to you (people) but you said (to me), ‘You are telling a lie,’ while Abū Bakr said, ‘He has said the truth,’ and consoled me with himself and his money.” He then said twice, “Won’t you then give up harming my companion?” After that nobody harmed Abū Bakr.

14. Narrated ‘Amr bin Al-‘As: The Prophet deputed me to lead the Army of Dhāt-as-Salasil. I came to him and said, “Who is the most beloved person to you?” He said, “‘Aisha.” I asked, “Among the men?” He said, “Her father.” I said, “Who then?” He said, “Then Umar bin Al-Khattāb.” He then named other men.
15. Narrated Abū Huraira: I heard Allah's Apostle saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be the shepherd. (1) And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.'"

The people said

(1) It has been written that a wolf also spoke to one of the companions of the Prophet near Medina, as narrated in Fatah-ul-Bari (Vol. VIII, p., 23).

Narraied Unais bin 'Amr: Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?'" Aḥbān added, "I clapped my hands and said, 'By Allah, I have never seen something more curious and wonderful than this!" On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allah's Apostle in those palms, inviting people to Allah (Islam)."

Unais bin 'Amr further said "Then Aḥbān went to Allah's Apostle and informed him what happened and embraced Islam."
"Glorified be Allah." The Prophet ﷺ said, "But I believe in it and so does Abu Bakr and 'Umar ﷺ." 

16. Narrated Abu Huraira ﷺ: I heard Allah's Apostle ﷺ saying, "While I was sleeping, I saw myself standing at a well in which there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abi Qutaфа (i.e. Abu Bakr) took the bucket from me and took out one or two buckets (of water) and there was weakness in his drawing the water. May Allah forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattab took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."

17. Narrated Abdullah bin 'Umar that Allah's Apostle ﷺ said, "Allah will not look on the Day of Judgement at him who drags his robe (behind him) out of pride." Abu Bakr said, "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle ﷺ said, "But you do not do that with a pride."
18. Narrated Abu Huraira

I heard Allah's Apostle saying, "Anybody who spends a pair of something in Allah's Cause will be called from all the gates of Paradise, 'O Allah's slave! This is good.' He who is amongst those who pray will be called from the gate of the prayer (in Paradise) and he who is from the people of Jihad will be called from the gate of Jihad, and he who is from those who give in charity (i.e. Zakat) will be called from the gate of charity, and he who is amongst those who observe fast will be called from the gate of fasting, the gate of Raiyan." Abu Bakr said, "He who is called from those gates will need nothing." He added, "Will anyone be called from all those gates, O Allah's Apostle?" He said, "Yes, and I hope you will be among those, O Abu Bakr."

19. Narrated 'Aisha, the wife of the Prophet

وَأَرْجُو أَنْ تَسَكَّنَ مِنْهُمْ يَا أَبَا بَكْرٍ
of the Prophet Allah’s Apostle died while Abu Bakr was at a place called As-Sunah (Al-Aliya).

Umar stood up and said, “By Allah! Allah’s Apostle is not dead!”

Umar (later on) said, “By Allah! Nothing occurred to my mind except that.”

He said, “Verily! Allah will resurrect him and he will cut the hands and legs of some men.” Then Abu Bakr came and uncovered the face of Allah’s Apostle, kissed him and said, “Let my mother and father be sacrificed for you, (O Allah’s Apostle), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice.” Then he went out and said, “O oath-taker! Don’t be hasty.” When Abu Bakr spoke, Umar sat down. Abu Bakr praised and glorified Allah and said, “If you have been worshipping Muhammad, then Muhammad is dead, but if you have been worshipping Allah, then Allah is Alive and shall never die.” Then he recited Allah’s Statement:

‘O (Muhammad) you will surely Die, and they also will die.’

(39:30)

He also recited:

‘Muhammad is no more Than an Apostle; many Were the Apostles that passed away Before him, If he dies...”
Or is killed, will you then
Turn back on your heels?
And whoever did turn back
On his heels, not the least
Harm will he do to Allah
And Allah will give reward to those
Who are grateful.

(3:144)

The people wept loudly, and the
Anṣār were assembled with Sa‘d bin
‘Ubāda in the shed of Bani Sāida.
They said (to the emigrants), “There
should be one Ā米尔 from us and one
from you.” Then Abū Bakr, ‘Umar bin
Al-Khaṭṭāb and Abū ‘Ubaida bin Al-Jarrāḥ
got to them. ‘Umar wanted to speak
but Abū Bakr stopped him. ‘Umar later on
used to say, “By Allah, I intended only
to say something that appealed to me
and I was afraid that Abū Bakr would not
speak so well. Then Abū Bakr spoke and his
speech was very eloquent. He said in his
statement, “We are the rulers and you
are the ministers (i.e. advisers).” Ḥuṭṭāb
bin Al-Mundhir said, “No, by Allah,
we won’t accept this. But there must
be a ruler from us and a ruler from you.”
Abū Bakr said, “No, we will be the rulers
and you will be the ministers, for they
(i.e. Quraish) are the best family amongst
the ‘Arabs and of best origin. So you
should elect either ‘Umar or Abū ‘Ubaida
bin Al-Jarrāḥ as your ruler.” ‘Umar said
(to Abū Bakr), “No, but we elect you,
for you are our chief and the best amongst
us and the most beloved of all of us to
Allah's Apostle صل الله عليه وسلم. So 'Umar took Abu Bakr's hand and gave the solemn pledge, and the people too gave the solemn pledge to Abu Bakr. Someone said, "You have killed Sa'd bin Ubada." 'Umar said, "Allah has killed him." Aisha said (in another narration), "When the Prophet صل الله عليه وسلم was on his death-bed he looked up and said thrice, ("To the Highest Companion (See Qur'an 4:69)"") Aisha said, "Allah benefitted the people by their two speeches. 'Umar frightened the people some of whom were hypocrites whom Allah caused to abandon Islam because of 'Umar's speech. Then Abu Bakr led the people to True Guidance and acquainted them with the right path they were to follow so that they went out reciting:—

'Muhammad is no more
Than an Apostle; many
Were the Apostles that passed away
Before him.............."

(3:144)

20. Narrated Muhammad bin Al-Hanafiya: I asked my father (Ali bin Abi Talib), "Who are the best people after Allah's Apostle صل الله عليه وسلم?" He said, "Abu Bakr." I asked, "Who then?" He said, "'Umar." I was afraid he would say 'Uthman, so I said, "Then you?" He said, "I am only an ordinary person.
21. Narrated Aisha : We went out with Allah's Apostle on one of his journeys till we reached Al-Baida or Dhātul-Jaish where my necklace got broken (and lost). Allah's Apostle stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Abu Bakr and said, "Don't you see what Aisha has done? She has made Allah's Apostle and the people stop where there is no water and they have no water with them." Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh and said, "You detained Allah's Apostle and the people where there is no water and they have no water." He then admonished me and said what Allah wished and pinched me at my flanks with his hands, but I did not move because the head of Allah's Apostle was on my thigh. Allah's Apostle kept on sleeping till he got up in the morning and found no water. Then Allah revealed the Divine Verse of Tayammum, and the people performed Tayammum. Usaid bin Al-Hudair said, "O the family of Abu Bakr! This is not the first blessings of yours."

We urged the camel on which I was sitting to get up from its place and the necklace was found under it.
22. Narrated Abū Sa`īd: The Prophet said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allāh's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." (1)

23. Narrated Abū Mūsā Al-Asbārī: I performed ablution in my house and then went out and said, "Today I shall stick to Allāh's Apostle and stay with him all this day of mine (in his service)." I went to the Mosque and asked about the Prophet. They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bi'r Arīs. I sat at its gate that was made of date-palm leaves till the Prophet finished answering the call of nature and performed ablution. Then I went up to him to see

(1) The Prophet's companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.
him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gate-keeper of the Prophet (ﷺ)." Abu Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abū Bakr." I told him to wait, went in and said, "O Allah's Apostle! Abū Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abū Bakr, "Come in, and Allah's Apostle (ﷺ) gives you the glad tidings that you will be in Paradise." Abū Bakr entered and sat on the right side of Allah's Apostle (ﷺ) on the built edge of the well and hung his legs in the well as the Prophet (ﷺ) did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allah wants good for so-and-so (i.e. my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "Umar bin Al-Khattāb." I asked him to wait, went to Allah's Apostle (ﷺ), greeted him and said, "Umar bin Al-Khattāb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to Umar and said, "Come in, and Allah's Apostle (ﷺ) gives you the glad tidings
that you will be in Paradise." So he entered and sat beside Allah’s Apostle 

on the built edge of the well on the left
side and hung his legs in the well. I returned
and sat (at the gate) and said, to myself, "If Allah wants good for
so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Úthmán bin Affán." I asked him to wait, and went to the Prophet 

and informed him. He said, "Admit him, and give him the glad
tidings of entering Paradise after a cala-

mity that will befall him." So I went up
to him and said to him, "Come in; Allah’s

Apostle gives you the glad tidings

of entering Paradise after a cala-

mity that will befall you." Úthmán then came in and

found that the built edge of the well was

occupied, so he sat opposite to the Prophet

on the other side. [Saíd bin Al-

Musaiyab said, "I interpret this (narra-
tion) in terms of their graves."]

24. Narrated Anas bin Málık 

The Prophet once climbed the moun-
tain of Uhud with Abú Bakr, ‘Umar and

Úthmán. The mountain shook with them.
The Prophet said (to the mountain),

"Be firm, O Uhud! For on you there

are no more than a Prophet, a Siddîq

(i.e. a man of truth) and two martyrs."

25. Narrated ‘Abdullâh bin
Umar: Allah's Apostle said, "While I was standing by a well, drawing water from it, Abu Bakr and I came to me. Abu Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allah forgive him. Then Ibn Al-Khattab took the bucket from Abu Bakr, and the bucket turned into a very large one in his hands. I had never seen such a mighty person amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels." (Wahab, a sub-narrator said, "till their camels drank and knelt down.")

26. Narrated Ibn Abbas: While I was standing amongst the people who were invoking Allah for Umar bin Al-Khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O Umar!) May Allah bestow His Mercy on you. I always hoped that Allah will keep you with your two companions, for I often heard Allah's Apostle saying: 'I, Abu Bakr and I, Umar were (somewhere). I, Abu Bakr and I, Umar did (something). I, Abu Bakr and I, Umar set out.' So I hoped that Allah will keep you with both of them." I turned back to see that the speaker was Ali bin Abi Talib.
27. Narrated 'Urwa bin Az-Zubair: I asked 'Abdullah bin 'Amr, 'What was the worst thing the pagans did to Allah's Apostle?' He said, 'I saw 'Uqba bin Abi Musa coming to the Prophet while he was praying. 'Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abū Bakr came and pulled 'Uqba away from the Prophet and said, 'Do you intend to kill a man just because he says: 'My Lord is Allah, and he has brought forth to you the Evident Signs from your Lord?''

(7) **CHAPTER.** The merits of 'Umar bin Al-Khattab Abī Hafs Al-Qurashi Al-'Adawi.

28. Narrated Jabir bin 'Abdullah: The Prophet said, 'I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisa, Abū Talha's wife. I heard footsteps. I asked, 'Who is it?' Somebody said, 'It is...
Bilal. Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for Umar.' I intended to enter it and see it, but I thought of your (Umar's) Ghira (I) (and gave up the attempt).'

Umar said, 'Let my parents be sacrificed for you, O Allah's Apostle! How dare I be Aghyar of you?'

29. Narrated Abu Huraira : While we were with Allah's Apostle he said, 'While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for Umar.' Then I remembered Umar's Ghira jealousy and went away quickly.' Umar wept and said, 'How dare I be Aghyar of you, O Allah's Apostle?'

30. Narrated Hamza's father: Allah's Apostle said, 'While I was

(1) Ghīra: This Arabic word covers a wide meaning jealousy as regard women and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.
sleeping, I saw myself drinking (i.e. milk), and I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to `Umar.' They (i.e. the companions of the Prophet ﷺ) asked, "What do you interpret it?" He said, "Knowledge."

31. Narrated `Abdullāh bin `Umar ﷺ: The Prophet ﷺ said, "In a dream I saw myself drawing water from a well with a bucket. `Abū Bakr came and drew a bucket or two weakly. May Allah forgive him. Then `Umar bin Al-Khaṭṭāb came and the bucket turned into a very large one in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there.

32. Narrated Sa'īd bin Abī Waqqās: `Umar bin Al-Khaṭṭāb asked the permission of Allah's Apostle ﷺ to see him while some Qurayshī women were sitting with him, talking to him and asking him for more expenses, raising their voices...
over the voice of Allah's Apostle .

When 'Umar asked for the permission to enter, the women quickly put on their veils. Allah's Apostle allowed him to enter and 'Umar came in while Allah's Apostle was smiling. 'Umar said, "O Allah's Apostle! May Allah always keep you smiling." The Prophet said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." 'Umar said, "O Allah's Apostle! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O the enemies of yourselves! You fear me more than you do Allah's Apostle?" They said, "Yes, for you are harsher and sterner than Allah's Apostle." Then Allah's Apostle said, "O, Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

33. Narrated 'Abdullah: We have been powerful since 'Umar embraced Islam.
34. Narrated Ibn Abbas: When the dead body of Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was Ali bin Abi Taib. Ali invoked Allah's Mercy for Umar and said, "O Umar! You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet saying, 'I, Abu Bakr and Umar went (somewhere); I, Abu Bakr and Umar entered (somewhere); and I, Abu Bakr and Umar went out.'"

35. Narrated Anas bin Malik: The Prophet ascended the mountain of Uhud and he was accompanied by Abu Bakr, Umar and Uthman. The mountain trembled beneath them. The Prophet hit it with his foot and said, "O Uhud! Be firm, for on you there is none but a Prophet, a Siddiq (i.e. a man of Truth) and a martyr, (i.e. and two martyrs)."
36. Narrated Aslam: Ibn 'Umar asked me about some matters concerning 'Umar. He said, "Since Allah's Apostle died, I have never seen anybody more serious, hard working and generous than 'Umar bin Al-Khattab (till the end of his life)."

37. Narrated Anas: A man asked the Prophet about the Hour (i.e. Day of Judgement) saying, "When will the Hour be?" The Prophet said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet, i.e., "You will be with those whom you love." Therefore, I love the Prophet, Abū Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.
38. Narrated Abu Huraira: Allah's Apostle said, "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such persons amongst my followers, it is 'Umar.'"

Narrated Abu Huraira: The Prophet said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar.'"

39. Narrated Abu Huraira: Allah's Apostle said, "Whilst a shepherd was amongst his sheep, a wolf attacked them and snatched a sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?'" The people said, "Glorified be Allah." The Prophet said, "But I believe in it and so do Abu Bakr and 'Umar although Abu Bakr and 'Umar were not pre-
sent there (at the place of the event)." (1)

40. Narrated Abū Saʿīd Al-Khudrī: I heard Allah’s Apostle saying, "While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chests), and some were a bit longer. Umar was presented before me and his shirt was so long that he was dragging it." They asked, "How have you interpreted it, O Allah’s Apostle?" He said, "Religion."

(1) It has been written that a wolf also spoke to one of the companions of the Prophet near Medina, as narrated in Fatah-ul-Bari (Vol. VIII, p. 23).

Narrated Unais bin Amr: Ahbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?'" Ahbān added, "I clapped my hands and said, 'By Allah, I have never seen something more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allah’s Apostle in those palms, inviting people to Allah (Islam).'"

Unais bin Amr further said "Then Ahbān went to Allah’s Apostle and informed him what happened and embraced Islam."
41. Narrated Al-Miswar bin Matha: When 'Umar was stabbed, he showed signs of agony. Ibn Abbas, as if intending to encourage 'Umar, said to him: 'O Chief of the Faithful believers! Never mind what has happened to you, for you have been in the company of Allah's Apostle and you kept good relations with him and you parted with him while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you.' ‘Umar said, 'Ibn Abbas, I have said what you have said about the company of Abu Bakr and his being pleased with me, and it is a favour Allah did me; and as for the company of Allah's Apostle and his being pleased with me, it is because of you and your companions.'
42. Narrated Abū Musa: While I was with the Prophet in one of the gardens of Medina, a man came and asked me to open the gate. The Prophet said to me, “Open the gate for him and give him the glad tidings that he will enter Paradise.” I opened (the gate) for him, and behold! It was Abū Bakr. I informed him of the glad tidings the Prophet had said, and he praised Allāh. Then another man came and asked me to open the gate. The Prophet said to me, “Open (the gate) and give him the glad tidings of entering Paradise.” I opened (the gate) for him, and behold! It was ‘Umar. I informed him of what the Prophet had said, and he praised Allāh. Then another man came and asked me to open the gate. The Prophet said to me, “Open (the gate) for him and inform him of the glad tidings, of entering Paradise with a calamity which will befall him.” Behold! It was ‘Uthmān. I informed him of what Allāh’s Apostle had said. He praised Allāh and said, “I seek Allāh’s Aid.”

43. Narrated ‘Abdullāh bin Ḥishām: We were with the Prophet while he was holding ‘Umar bin Al-Khaṭṭāb by the hand.
(8) CHAPTER. The virtues of Uthman bin Affan Abi Amr Al-Qurashi. The Prophet ﷺ said, "He who digs the well of Ruma will have Paradise." Uthman dug it. He also said, "He who equips the army of Al-'Usra (i.e. Ghazwa of Tabuk) will have Paradise." Uthman equipped it.

44. Narrated Abu Musa ﷺ: The Prophet ﷺ entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abu Bakr. Another man came and asked the permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Umar. Then another man came, asking the permission to enter. The Prophet ﷺ kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was Uthman bin Affan. [Asim, in another narration, said that the Prophet ﷺ was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when Uthman entered, he covered
45. Narrated 'Ubad-ullah bin 'Adi bin Al-Khuyar: Al-Miswar bin Makhrama and 'Abdur-Rahman bin Al-Aswad bin 'Abd Yaghuth said (to me), "What forbids you to talk to 'Uthman about his brother Al-Walid because people have talked much about him?" So I went to 'Uthman and when he went out for the prayer I said (to him), "I have something to say to you and it is a piece of advice for you." 'Uthman said, "O man from you." (Ma'mar said: I see that he said, "I seek Refuge with Allah from you.") So I left him and went to them. Then the messenger of 'Uthman came and I went to him (i.e. 'Uthman), 'Uthman asked, "What is your advice?" I replied, "Allah sent Muhammad with the Truth, and revealed the Divine Book (i.e. Qur'an) to him; and you were amongst those who followed Allah and His Apostle, and you participated in the two migrations (to Ethiopia and to Medina) and enjoyed the company of Allah's Apostle and saw his way. No doubt, the people are talking much about Al-Walid." 'Uthman said, "Did you receive your knowledge directly from Allah's Apostle?" I said, "No, but his knowledge did reach me, and it reached (even) to a virgin in her seclusion." 'Uthman said, "And then Allah sent Muhammad
with the Truth and I was amongst those who followed Allah and His Apostle and I believed what ever he (i.e. the Prophet ) was sent with, and participated in two migrations, as you have said, and I enjoyed the company of Allah's Apostle and gave the solemn pledge to him. By Allah! I never disobeyed him, nor did I cheat him till Allah took him unto Him. Then I treated Abu Bakr and then 'Umar similarly and then I was made Caliph. So, don't I have rights similar to theirs?'' I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walid, if Allah willing, I shall deal with him according to what is right." Then he called 'Ali and ordered him to flog him, and 'Ali flogged him (i.e. Al-Walid) eighty lashes.

46. Narrated Anas : Allah's Apostle ascended the (mountain) of Uhud with Abu Bakr and 'Uthman and it shook. Allah's Apostle said, "Be calm, O Uhud!" I think he stroked it with his foot and added, "There is none on you but a Prophet, a Siddiq and two martyrs."

47. Narrated Ibn 'Umar During the lifetime of the Prophet
we considered Abu Bakr as peerless and
and then Umar and then Uthman (coming
next to him in superiority) and then
we used not to differentiate between the
companions of the Prophet ﷺ.

48. Narrated Uthman, the son of
Muhib: An Egyptian who came and per-
formed the Hajj to the Ka`ba saw some
people sitting. He enquired, "Who
are these people?" Somebody said,
"They are the tribe of Quraysh." He
said, "Who is the old man sitting amongst
them?" The people replied, "He is
Abdullah bin Umar." He said, "O Ibn
Umar! I want to ask you about some-
thing; please tell me about it. Do you
know that Uthman fled away on the day
(of the battle) of Uhud?" Ibn Umar
said, "Yes." The Egyptian man said,
"Do you know that Uthman was absent
on the day (of the battle) of Badr and
did not join it?" Ibn Umar said, "Yes.'
The man said, "Do you know that he
failed to attend the pledge of Ar-Ridwan
and did not witness it (i.e. Hudaibiyah solemn
pledge)?" Ibn Umar said, "Yes." The
man said, "Allahu Akbar!" Ibn
Umar said, "Let me explain to you (all
these three things). As for his flight on

the day of Uhud, I certify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that a daughter of Allah's Apostle was his wife and she was sick then. Allah's Apostle said to him, 'You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her). As for his absence from the solemn pledge of Ar-Ridwan: had there been any person in Mecca more respectable than 'Uthman (to be sent as a representative), Allah's Apostle would have sent him instead of him. No doubt, Allah's Apostle had sent him, and the incident of the solemn pledge of Ar-Ridwan occurred after 'Uthman had gone to Mecca. Allah's Apostle held out his right hand saying, 'This is 'Uthman's hand.' He stroke his (other) hand with it saying, 'This (solemn pledge) is on the behalf of 'Uthman.' Then Ibn 'Umar said to the man, 'Bear (these) excuses in mind with you.' (1)

49. Narrated Anas: The Prophet ascended the mountain of

(1) Ibn 'Umar agreed that 'Uthman had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that 'Uthman was no longer to blame for that.
Uhud and Abu Bakr, Umar and 'Uthman were accompanying him. The mountain gave a shake (i.e. trembled underneath them). The Prophet said, "O Uhud! Be calm." I think that the Prophet hit it with his foot, adding, "For upon you there are none but a Prophet, a Siddiq (i.e. true man), and two martyrs."

(9) CHAPTER. The story of the Solemn Pledge (after 'Umar) and the unanimous election of 'Uthman bin 'Affan as a Caliph.

50. Narrated 'Amr bin Maimün: I saw 'Umar bin Al-Khattab a few days before he was murdered in Medina. He was standing with Hudhaifa bin Al-Yaman and 'Uthman bin Hunain to whom he said, "What have you done? Do you think that you have imposed more taxation on the land [of As-Swad (i.e. Iraq)] than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." 'Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e. 'Umar) except Abdullah bin 'Abbās.
Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the prayer with Takbīr. He would recite Sūrat Yusuf or An-Naḥl or the like in the first Rakṣa so that the people may have the time to join the prayer. As soon as he said Takbīr, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. The non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself. 'Umar held the hand of 'Abdur-Rahmān bin Auf and let him lead the prayer. Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of 'Umar and they were saying, "Subhan Allāh! Subhan Allāh! (i.e. Glorified be Allāh)."

'Abdur-Rahmān bin Auf led the people in a short prayer. When they finished the prayer, 'Umar said, "O Ibn 'Abbas! Find out who attacked me." Ibn 'Abbas kept on looking here and there for a short time and came to say, "The slave of Al-Mughīra." On that 'Umar said, "The craftsman?" Ibn 'Abbas said, "Yes." 'Umar said, "May Allāh curse him. I did not treat him unjustly. All the Praises are for Allāh Who..."
has not caused me to die with the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn Abbas said to Umar, "If you wish, we will do." He meant, "If you wish, we will kill them." Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours." Then Umar was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, "Do not worry (he will be alright soon)." Some said, "We are afraid (that he will die)."

Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the faithful believers! Receive the glad tidings from Allah to you due to your company with Allah's Apostle and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice, and finally you have been martyred." Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young
man turned back to leave, his clothes seemed to be touching the ground. ‘Umar said, “Call the young man back to me.” (When he came back) ‘Umar said, “O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord.” ‘Umar further said, “O Abdullah bin ‘Umar! See how much I am in debt to others.” When the debt was checked, it amounted to approximately eighty-six thousand. ‘Umar said, “If the property of ‘Umar’s family covers the debt, then pay the debt thereof; otherwise request it from Bani ‘Adi bin Ka'b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf.” ‘Umar then said (to Abdullah), “Go to Aisha (the mother of the faithful believers) and say: ‘Umar is paying his salutation to you.’ But don’t say: ‘The chief of the faithful believers,’ because today I am not the chief of the faithful believers. And say: ‘Umar bin Al-Khaṭṭāb asks the permission to be buried with his two companions (i.e. the Prophet and Abu Bakr).’” Abdullah greeted Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, “‘Umar bin Al-Khaṭṭāb is paying his salutations to you, and asks the permission to be buried with his two companions.” She said, “I had the idea of having this place for myself, but today I prefer ‘Umar
to myself." When he returned it was said (to Umar), "Abdullah bin Umar has come." Umar said, "Make me sit up." Somebody supported him against his body and Umar asked (Abdullah), "What news do you have?" He said, "O chief of the faithful believers! It is as you wish. She has given the permission." Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet Aisha and say: 'Umar bin Al-Khattab asks the permission (to be buried with the Prophet  ), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims.'" Then Ḥafṣa (the mother of the faithful believers) came with many other women walking with her. When we saw her, we went away. She went in (to Umar) and wept there for some time. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to Umar), "O chief of the faithful believers! Appoint a successor." Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Apostle had been pleased with before he died." Then Umar mentioned Ali, Uthman, Azzubair, Talha, Sa'd and Abdur-Rahman (bin Auf) and said, "Abdullah bin Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd becomes the ruler,
it will be alright; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honour and sacred things. I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the Arab bedouin, as they are the origin of the Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (i.e. Dhimmis) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability." So when Umar expired, we carried him out and set out walking.

Abdullah bin Umar greeted (Aisha) and said, "Umar bin Al-Khaṭṭāb asks for the permission." Aisha said, "Bring him
in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Rahman said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to 'Ali." Talha said, "I give up my right to 'Uthman." Said said, "I give up my right to 'Abdur-Rahman bin Auf." 'Abdur-Rahman then said (to 'Uthman and 'Ali), "Now which of you is willing to give up his right of candidacy so that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (i.e. 'Uthman and 'Ali) kept silent. 'Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Rahman took the hand of one of them (i.e. 'Ali) and said, "You are related to Allah's Apostle and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select 'Uthman as a ruler, you will listen to him and obey him." Then he took the other (i.e. 'Uthman) aside and said the same to him. When 'Abdur-Rahman secured their agreement to this covenant, he said, "O 'Uthman! Raise your hand." So he (i.e. 'Abdur-Rahman) gave him (i.e. 'Uthman) the solemn pledge, and then 'Ali gave him the solemn pledge and then all the
(Medina) people gave him the solemn pledge.

(10) CHAPTER. The merits of Ali bin Abi Talib Al-Qurashi Al-Hashimi, Abul Hasan.

The Prophet said to Ali, "You are from me and I am from you." Umar said (about Ali), "Before Allah's Apostle died, he had been pleased with him."

51. Narrated Sahl bin Sa'd: Allah's Apostle said, "Tomorrow I will give the flag to a man with whose leadership Allah will grant (the Muslim) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah's Apostle and every one of them hoped that he would be given the flag. The Prophet said, "Where is Ali bin Abi Talib?" The people replied, "He is suffering from eye trouble, O Allah's Apostle." He said, "Send for him and bring him to me." So when Ali came, the Prophet spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet then gave him the flag. Ali said, "O Allah's Apostle! Shall I fight them (i.e. the enemy) till they become like us?" The Prophet said, "Proceed to them steadily till you approach"
near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels."

52. Narrated Salama: 'Ali happened to stay behind the Prophet and (did not join him) during the battle of Khairbar for he was having eye trouble. Then he said, "How could I remain behind Allah's Apostle?" So 'Ali set out following the Prophet. When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Apostle said, "I will give the flag (to a man) or tomorrow a man whom Allah and His Apostle love will take the flag," or said, "A man who loves Allah and His Apostle, and Allah will grant victory under his leadership." Suddenly came 'Ali whom we did not expect. The people said, "This is 'Ali." Allah's Apostle gave him the flag and Allah granted victory under his leadership.

53. Narrated Abu Hazim: A man came to Sahl bin Sa'd and said, "This is so-and-so," meaning the Governor of Medina, "He is calling 'Ali bad names near the pulpit." Sahl asked, "What is he saying?" He (i.e. the man) replied, "He calls him (i.e. 'Ali) Abū Turāb."
Sahl laughed and said, "By Allah, none but the Prophet ﷺ called him by this name and no name was dearer to Ali than this." So I asked Sahl to tell me more, saying, "O Abū Abbas! How (was this name given to Ali?)" Sahl said, "Ali went to Fatima and then came out and slept in the Mosque. The Prophet ﷺ asked Fatima, "Where is your cousin?" She said, "In the Mosque." The Prophet ﷺ went to him and found that his (i.e. Ali's) covering sheet had slipped off his back and dust had soiled his back. The Prophet ﷺ started wiping the dust off his back and said twice, 'Get up! O Abū Turāb (i.e. O man with the dust')."

54. Narrated Sa'd bin Ubaida: A man came to Ibn Umar and asked about 'Uthman and Ibn Umar mentioned his good deeds and said to the questioner, "Perhaps these facts annoy you?" The other said, "Yes." Ibn Umar said, "May Allah stick your nose to the dust (i.e. degrade you)!" Then the man asked him about Ali. Ibn Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet ﷺ. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn Umar said, "May Allah stick your nose to the dust (i.e. degrade you or make you do things which you hate)! Go away and do whatever you can against me."
55.Narrated ‘Ali : Fatima complained of the fatigue caused her by the handmill. When some war prisoners were brought to the Prophet she went to him but did not find him at home and found Aisha whom she told (of her desire). When the Prophet came, Aisha informed him Fatima’s visit. So the Prophet came to us, and at that time we had gone to bed, I wanted to get up but the Prophet said, “Remain as you are.” He sat down between us till I found the coldness of his feet on my chest. Then he said, “Shall I teach you a thing which is better than what you asked me? When you go to bed, say, ‘Allahu-Akbar’ forty-three times, and ‘Subhan Allah’ thirty-three times, and ‘Alhamdu-lillah’ thirty-three times (1) for that is better for you than a servant.”

56. Narrated ‘Ubaida: ‘Ali said (to the people of Iraq), “Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group, or I die as my companions have died.”

(1) The three expressions mean respectively: Allah is Greater, Glorified be Allah, and All Praises are for Allah.
And narrated Sa'd that the Prophet ﷺ said to 'Ali, "Will you not be pleased from this that you are to me like Aaron was to Moses?"

(11) CHAPTER. The merits of Ja'far bin Abī Tālib Al-Hashmi ﷺ: The Prophet ﷺ said (to him), "You resemble me both in appearance and character."

57. Narrated Abū Hurairā ﷺ: The people used to say, "Abū Hurairā narrates too many narrations." In fact I used to keep close to Allāh's Apostle ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abī Tālib. He used to take us to his home and offer us what
was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

58. Narrated Ash-Sha'bi: Whenever Ibn 'Umar greeted Ibn Ja'far, he used to say: "As-salamu' Alaika (i.e. Peace be on you), O son of Dhu-l-Janahain (son of the two-winged person)." (1)

(12) CHAPTER. The mention of Al-'Abbas bin 'Abdul Mu'ttalib.

59. Narrated Anas : Whenever there was drought, 'Umar bin Al-Khattab used to ask Allah for rain through Al-'Abbas bin 'Abdul Mu'ttalib, saying, "O Allah! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain,

(1) The Prophet in another Hadith said, "I saw Ja'far bin Abi Talib flying with the angels."
so give us rain.” And they would be given rain.” (1)

(13) CHAPTER. The virtues of the relatives of Allah’s Apostle ﷺ

60. Narrated Aisha: Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet ﷺ from what Allah had given to His Apostle ﷺ through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet ﷺ at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu Bakr said, “Allah’s Apostle ﷺ said, ‘We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muhammad’s Family can eat from this property, i.e. Allah’s property, but they have no right to take more than the food they need.’ By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet ﷺ (and

(2) This Hadith indicates that you can only ask a living person to invoke Allah for you and not the dead, even the dead person may be a prophet.
will keep them) as they used to be observed in his (i.e. the Prophet’s) lifetime, and I will dispose with it as Allah’s Apostle used to do.” Then Ali said, “I certify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle,” and added, “O Abu Bakr! We acknowledge your superiority.” Then he (i.e. Ali) mentioned their own relationship to Allah’s Apostle and their right. Abu Bakr then spoke saying, “By Allah in Whose Hands my life is, I love to do good to the relatives of Allah’s Apostle rather than to my own relatives.” Abu Bakr added: Look at Muhammad through his family (i.e. if you are not good to his family you are not good to him).

61. Narrated Al-Miswar bin Makhrama: Allah’s Apostle said, “Fatima is a part of me, and he who makes her angry, makes me angry.”

62. Narrated Aisha: The Prophet called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept.
Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed."

(14) CHAPTER. The merits of Az-Zubair bin Al-Awwam : Ibn 'Abbas said, "He (i.e. Az-Zubair) was the Hawari (i.e. disciple) of the Prophet . And the Hawariyun (1) were called so because of the whiteness of their clothes."

63. Narrated Marwan bin Al-Ḥakam: 'Uthman bin Affan was afflicted with severe nose-bleed in the year when such illness was prevalent and that prevented him from performing Hajj, and (because of it) he made his will. A man from Quraish came to him and said, "Appoint your successor." 'Uthman asked, "Did the people say who?" (i.e. the successor). The man said, "Yes." 'Uthman asked, "Who will he be?" The man...

(1) Plural of Hawari.
remained silent. Another man came to `Uthmān and I think it was Al-Harīth. He also said, "Appoint your successor."

`Uthmān asked, "Did the people say who?" The man replied, "Yes."

`Uthmān said, "Who will he be?" The man remained silent. `Uthmān said, "Perhaps they have mentioned Az-Zubair?" The man said, "Yes."

`Uthmān said, "By Him in Whose Hands my life is, he is the best of them as I know, and the dearest of them to Allāh’s Apostle ﷺ."

64. Narrated Marwān bin Al-Ḥakam:
While I was with `Uthmān, a man came to him and said, "Appoint your successor." `Uthmān said, "Has such successor been named?" He replied, "Yes, Az-Zubair." `Uthmān said, thrice, "By Allāh! Indeed you know that he is the best of you."

65. Narrated Jābir ﷺ: The Prophet ﷺ said, "Every prophet used to have a Hawari (i.e., disciple), and my Hawari is Az-Zubair bin Al-ʿAwwām."
66. Narrated Abdullah bin Az-Zubair: During the battle of Al-Ahzab, I and Umar bin Abi-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Bani Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Bani Quraiza?"

He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allah's Apostle said, 'Who will go to Bani Quraiza and bring me their news?' So I went, and when I came back, Allah's Apostle mentioned for me both his parents saying, 'Let my father and mother be sacrificed instead of you.'"

67. Narrated 'Urwa: On the day of the battle of Al-Yarmuk, the companions of the Prophet said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

(15) CHAPTER:
68. (Narrations) about Ṭalḥa bin ʿUbaidullah. Ṣaḥḥābī. Umar said, “Before the Prophet died, he was pleased with him.”

69. Narrated Abu ʿUthmān: During one of the Ghazawāt in which Allah’s Apostle was fighting, none remained with the Prophet, but Ṭalḥa and Ṣaʿd.

70. Narrated Qaṣī bin Abī Ḥāzim: I saw Ṭalḥa’s hand with which he had protected the Prophet (from an arrow) paralysed.

(16) CHAPTER. The merits of Ṣād bin Abī Waqqāṣ Az-Zuhri. Banū Zuhra were maternal uncles of the Prophet (p.)(1) and he (i.e. Ṣād) was Ṣād bin Malik.

71. Narrated Ṣaʿd: On the day of the battle of Uhud, the Prophet mentioned for me both his parents (i.e. saying, “Let my parents be sacrificed for you.”) (1)

(1) See Ḥadīth No. 66.
72. Narrated Sa‘d: No doubt, (for some time) I stood for one-third of the Muslims. (1)

73. Narrated Sa‘d bin Abi Waqqas: No man embraced Islam before the day on which I embraced Islam, and no doubt, I remained for seven days as one-third of the then extant Muslims.

74. Narrated Qais: I heard Sa‘d saying, “I was the first amongst the Arabs who shot an arrow for Allah’s Cause. We used to fight along with the Prophet while we had nothing to eat except the leaves of trees so that one’s excreta would look like the excreta balls of

(1) He was one of the first three persons who embraced Islam according to his knowledge.
camel or a sheep, containing nothing to mix them together. Today Banū Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sa'd to 'Umar, claiming that he did not offer his prayers properly.

(17) CHAPTER —

75. Narrations about the sons-in-law of the Prophet ﷺ and one of them is Abū Al-'Ās bin Ar-Rabī’.

76. Narrated Al-Miswar bin Makhrama: "Ali demanded the hand of the daughter of Abū Jahl. Fatimah heard of this and went to Allah's Apostle ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as "Ali is now going to marry the daughter of Abū Jahl." On that Allah's Apostle ﷺ got up and after his recitation of Tashah-hud (1) I heard him saying, "Then after! I married one of my daughters to Abū Al-'Ās bin Al-Rabī’ (the husband of Zainab, the daughter of the Prophet ﷺ) before Islam and he proved truthful in whatever he said to me.

(1) To certify that None has the right to be worshipped but Allah and that Muḥammad is His Apostle.
No doubt, Faṭīma is a part of me. I hate to see her being troubled. By Allah, the daughter of Allah’s Apostle and the daughter of Allah’s Enemy cannot be the wives of one man.” So Ālī gave up that engagement.

Al-Miswar further said: I heard the Prophet talking and he mentioned a son-in-law of his belonging to the tribe of Bani ‘Abd-Shams. He highly praised him concerning that relationship and said, “He spoke to me, and spoke the truth, and promised me and fulfilled his promise.”

(18) CHAPTER. The virtues of Zaid bin Ḥaritha, the freed slave of the Prophet

Narrated Al-Bara that the Prophet said (to Zaid bin Ḥaritha), “You are our brother and our freed slave.”

77. Narrated ‘Abdullāh bin ‘Umar : The Prophet sent an army under the command of Usama bin Zaid. When some people criticised his leadership, the Prophet said, “If you are criticising Usama’s leadership, you used to criticise his father’s leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usama) is one of the dearest to me after him (i.e. Zaid).”
78. Narrated 'Urwa: 'Aisha said, "A Qaif (i.e., one skilled in recognizing the lineage of a person through physiognomy and through examining the body parts of an infant) came to me while the Prophet was present, and Usāma bin Zaid and Zaid bin Haritha were lying asleep. The Qaif said, 'These feet (of Usāma and his father) are of persons belonging to the same lineage.'" The Prophet was pleased with that saying which won his admiration, and he told 'Aisha of it.

79. Narrated 'Aisha: The people of the Quraish tribe were worried about the Makhzūmiya woman. They said, "Nobody dare speak to him (i.e., the Prophet ) except Usāma bin Zaid as he is the most beloved to Allah's Apostle ." 'Aisha said, "A woman from Bani Makhzūmiya committed a theft and the people said, 'Who can intercede with the Prophet for her?' So nobody dared speak to him (i.e., the Prophet ) but
Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft.'

80. Narrated Abdullah bin Dinar:
One day Ibn 'Umar, while in the Mosque, looked at a man who was dragging his clothes while walking in one of the corners of the Mosque. 'Umar said, 'See who is that. I wish he was near to me.' (1) Somebody then said (to Ibn 'Umar), 'Don't you know him, O Abu 'Abdur-Rahman? He is Muhammad bin Usama.' On that Ibn 'Umar bowed his head and dug the earth with his hands and then, said, 'If Allah's Apostle saw him, he would have loved him.'

(1) Ibn 'Umar wished that the man had been near to him so that he might advise him not to walk in that way.
81. Narrated Usama bin Zaid that the Prophet used to take him (i.e. Usama) and Al-Hassan (in his lap) and say: "O Allah! Love them, as I love them." The freed slave of Usama bin Zaid said, "Al-Hajjaj bin Aiman bin Um Aiman and Aiman Ibn Um Aiman was Usama's brother from the maternal side, and he was one of the Ansar. He was seen by Ibn Umar not performing his bowing and prostrations in a perfect manner. So Ibn Umar told him to repeat his prayer. Harmala, the freed slave of Usama bin Zaid said that while he was in the company of Abdullah bin 'Umar, Al-Hajjaj bin Aiman came in and (while praying) he did not perform his bowing and prostrations properly. So Ibn Umar told him to repeat his prayer. When he went away, Ibn Umar asked me, "Who is he?" I said, "Al-Hajjaj bin Um Aiman." Ibn Umar said, "If Allah's Apostle saw him, he would have loved him." Then Ibn Umar mentioned the love of the Prophet for the children of Um Aiman. Sulaiman said that Um Aiman was one of the nurses of the Prophet.
82. The merits of Abdullah bin Umar bin Al-Khattab

83. Narrated Ibn Umar: If a man saw a dream during the lifetime of the Prophet, he would narrate it to the Prophet. Once I wished to see a dream and narrate it to the Prophet. I was young, unmarried, and used to sleep in the Mosque during the lifetime of the Prophet. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me, "Do not be afraid." I narrated my dream to Hafsa who, in her turn, narrated it to the Prophet. He said, "What an excellent man Abdullah is if he only observes the night prayer." (Salim, a sub-narrator said, "Abdullah used not to sleep at night but very little henceforward."

84. Narrated Ibn 'Umar from Hafsa, his sister, that the Prophet had said...
to her, "Abdullah is a pious man."

(20) **CHAPTER.** The virtues of Ammar (bin Yasir) and Hudhaifa (bin Al-Yaman).

85. Narrated ‘Alqama: I went to Sham and offered a two-Rak‘at prayer and then said, "O Allah! Bless me with a good pious companion." So I went to some people and sat with them. An old man came and sat by my side. I asked, "Who is he?" They replied, "(He is) Abū-Ad-Dardā." I said (to him), "I prayed to Allah to bless me with a pious companion and he sent you to me." He asked me, "From where are you?" I replied, "From the people of Al-Kufa." He said, "Isn't there amongst you Ibn Um Abd, the one who used to carry the shoes, the Siwak and the water for ablution? (1) Is there amongst you the one whom Allah gave Refuge from Satan through the request of His Prophet?" (2) Is there amongst

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1. The person meant here was Ibn Mas‘ūd who used to carry the things mentioned here, for the Prophet.

2. The person meant here is Ammar.
you the one who keeps the secrets of the Prophet صلی الله علیه وسلّم which nobody knows except him?" (1) Abu Darda further asked, "How does Abdullah (bin Mas'ud) recite the Sūra starting with, 'By the Night as it conceals (the light).'?" (92:1)

Then I recited before him:—

'By the Night as it conceals (the light);
And by the Day as it appears in glory;
And by male and female.'

(92:1-3) (2)

On this Abu Ad-Darda said, "By Allah, the Prophet صلی الله علیه وسلّم made me recite the Sūra in this way while I was listening to him (reciting it)."

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(1) The person meant here is Hudhaifa.

(2) The third Verse of Sūra 92 in the Qur'ān is:—

‘Wamā khalaqa adh-dhakara wal-ūnṭha,’

which means:—

'And by the creation of the male and female.'

Abū Ad-Darda and Abdullah bin Mas'ud used to read this Verse as:—

‘Wadh-dhakara wal-ūnṭha,’

namely:—

'And by male and female,' excluding, 'Wamā Khalaqa,' i.e. 'the creation of.'

Perhaps they did not hear the complete Verse from the Prophet صلی الله علیه وسلّم while many other companions of the Prophet صلی الله علیه وسلّم did.
86. Narrated Ibrahim: "Alqama went to Sham and when he entered the mosque, he said, "O Allah! Bless me with a pious companion." So he sat with Abu Ad-Dardā. Abu Ad-Dardā asked him, "Where are you from?" Alqama replied, "From the people of Kufa." Abu Ad-Dardā said, "Isn't there amongst you the Keeper of the secret which nobody else knows i.e. Ḥudhaifa?" Alqama said, "Yes." Then Abu Ad-Dardā further said, "Isn't there amongst you the person whom Allah gave Refuge from Satan through the invocation of His Prophet (ﷺ) namely 'Ammar?" Alqama replied in the affirmative. Abu Ad-Dardā said, "Isn't there amongst you the person who carries the Siwak (or the secret) (i.e. of the Prophet ﷺ) namely 'Abdullāh bin Mas'ūd?" Alqama said, "Yes." Then Abu Ad-Dardā asked, "How (Abdullāh bin Mas'ūd) recite the Sūra starting with: 'By the Night as it conceals light; By the Day as it appears in glory.' " (92:1-2). Alqama said, "And by male and female." Abu Ad-Dardā then said, "These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet ﷺ." (1)

(1) See foot-note No. 2 of Ḥadīth No. 85.
(21) **CHAPTER.** The virtues of Abū Ubaida bin Al-Jarrāh  

87. Narrated Anas bin Mālik : Allāh's Apostle said, “Every nation has an extremely trustworthy man, and the trustworthy man of this (i.e. Muslim) nation is Abū Ubaida bin Al-Jarrāh.”

88. Narrated Ḥudhaifa : The Prophet said to the people of Nijrān, “I will send you the most trustworthy man.” (Every one of) the companions of the Prophet was looking forward (to be that person). He then sent Abū Ubaida .

(22) **CHAPTER.** The mention of Muṣʿab bin Úmair. (See “The Book of Funerals” in the II Volume)

(23) **CHAPTER.** The merits of Al-Ḥasan and Al-Ḥusain  

Narrated Abū Hurairah : The Prophet embraced Al-Ḥasān.
89. Narrated Abu Bakr : I heard the Prophet talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him."

90. Narrated Usama bin Zaid that the Prophet used to take him and Al-Hasan, and used to say, "O Allah! I love them, so please love them," or said something similar.

91. Narrated Muhammad: Anas bin Malik said, "The head of Al-Husain was brought to Ubaidullah bin Ziyad and was put in a dish, and then Ibn Ziyad started playing with a stick at the nose and mouth of Al-Husain’s head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet more than the others did." Anas added, "His (i.e. Al-Husain’s) hair was dyed with Wasma (i.e. a kind of plant used as a dye)."
92. Narrated Al-Bara‘: I saw the Prophet carrying Al-Hasan on his shoulder and saying, “O Allāh! I love him, so please love him.”

93. Narrated Uqba bin Al-Ḥarīth: I saw Abū Bakr carrying Al-Hasan and saying, “Let my father be sacrificed for you; you resemble the Prophet and not ‘Alī,” while ‘Alī was laughing at this.

94. Narrated Ibn ‘Umar: Abū Bakr used to say, “Please Muhammad (i.e. the Prophet) by doing good to his family.”

95. Narrated Anas: None resembled the Prophet more than Al-Hasan bin ‘Alī did.
96.Narrated Ibn Abī Nu'm: A person asked 'Abdullāh bin 'Umar whether a Muslim could kill flies. I heard him saying (in reply), "The people are asking about the killing of flies while they themselves murdered the son of the daughter of Allāh's Apostle. The Prophet said, 'They (i.e. Hasan and Husain) are my two sweet basils in this world.'"

97. The merits of Bilāl bin Rabāh, the freed slave of Abū Bakr. The Prophet said (to Bilāl), "I heard the sound of your shoes in Paradise just in front of me."

98. Narrated Jābir bin 'Abdullāh: 'Umar used to say, "Abū Bakr is our chief, and he manumitted our chief," meaning Bilāl.

(1) The Prophet compared Al-Hasan and Al-Husain to two sweet basils because he used to embrace and smell them.
99. Narrated Qais: Bilal said to Abū Bakr, "If you have bought me for yourself then keep me (for yourself), but if you have bought me for Allāh's Sake, then leave me for Allāh's Work."

100. Narrated Ibn ʿAbbās: Once the Prophet  embraced me (pressed me to his chest) and said, "O Allāh, teach him wisdom (i.e., the understanding of the knowledge of Qurān)."

101. Narrated ʿAbdul Wārith the same but said, "O Allāh, teach him the Book (i.e., the understanding of the knowledge of Qurān)."

101. (A) Narrated Khalid as above.

(24) CHAPTER. Narration about Ibn ʿAbbās .
102. Narrated Anas: The Prophet had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Walid) and Allah gave them (i.e. the Muslims) victory."

103. Narrated Masruq: 'Abdullah (bin Mas'ud) was mentioned before 'Abdullah bin Amr. The latter said, "That is a man I continue to love because I heard Allah's Apostle saying, 'Learn the recitation of the Qur'an from (any of these) four persons: 'Abdullah bin Mas'ud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka'b, and Musad bin Jabal.' I do not remember whether he mentioned Ubai first or
(27) CHAPTER. The merits of 'Abdullah bin Mas'ud.

104. Narrated 'Abdullah bin 'Amr : Allāh's Apostle neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say, "The most beloved to me amongst you is the one who has the best character and manners." He added, "Learn the Qur'ān from (any of these) four persons, 'Abdullah bin Mas'ud, Salīm the freed slave of Abū Hudhayfah, Ubī bin Ka'b, and Mu'ādh bin Jabal."

105. Narrated 'Alqama : I went to Sh'ām and was offering a two-Rak'at prayer; I said, "O Allāh! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said, (to myself), "I hope Allāh has given me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kufa." He said, "Weren't there amongst you the Carrier of (Prophet's) shoes,
Siwak and the ablution water container? (1)
Weren’t there amongst you the man who was given Allah’s Refuge from the Satan? (2)
And weren’t there amongst you the man who used to keep the (Prophet’s) secrets which nobody else knew? (3) How did Ibn Um-‘Abd (i.e. ‘Abdullah bin Mas‘ūd) use to recite Sūrat-al-lail (the Night: 92)?
I recited:—

‘By the Night as it conceals (the light),
And by the Day as it appears in glory;
And by male and female.

(92: 1-3)

On that, Abū Darda’ said, “By Allah, the Prophet made me read the Verse in this way after listening to him, but these people (of Shām) tried their best to let me say something different.” (4)

106. Narrated ‘Abdur-Rahmān bin Yazīd: We asked Hudhayfa to tell us of a person resembling (to some extent) the Prophet in good appearance and straight forward behaviour so that we may

(1) The person meant here was ‘Abdullah bin Mas‘ūd.
(2) The person meant here was ‘Ammar bin Yasir.
(3) The person meant here was Hudhayfa.
(4) See foot-note of Hadith No. 86.
learn from him (good manners and acceptable conduct). Ḥudhaifa replied, "I do not know anybody resembling the Prophet (to some extent) in appearance and conduct more than Ibn Um-ʿAbd.

107. Narrated Abū Mūsā Al-ʿAshʿārī:
My brother and I came from Yemen, and for some time we continued to consider ʿAbdullāh bīn Masʿūd as one of the members of the family of the Prophet because we used to see him and his mother going in the house of the Prophet very often.

(28) CHAPTER. Narrations about Muʿāwiya.

108. Narrated Ibn Abī Mulaika:
Muʿāwiya offered one Rakʿa Witr prayer after the ʿIsha prayer, and at that time a freed slave of Ibn ʿAbbās was present. He (i.e. the slave) went to Ibn ʿAbbās (and told him that Muʿāwiya...
offered one Rak a Witr prayer). Ibn ‘Abbās said, “Leave him, for he was in the company of Allāh’s Apostle ﷺ.” (1)

109. Narrated Ibn ‘Abī Mulaika: Somebody said to Ibn ‘Abbās, “Can you speak to the chief of the faithful believers Mu‘āwiyah, as he does not pray except one Rak‘a as Witr?” Ibn ‘Abbās replied, “He is a Faqih (i.e. a learned man who can give religious verdicts).”

110. Narrated Ḥumrān bin Abbān: Mu‘āwiyah said (to the people), “You offer a prayer which we, who were the companions of the Prophet ﷺ, never saw the Prophet ﷺ offering, and he forbade its offering,” i.e. the two Rak‘at after the compulsory ‘Asr prayer.

(29) CHAPTER. The merits of Fatīma ﷺ: The Prophet ﷺ said, “Fatīma is the mistress of the women in Paradise.”

(1) Mu‘āwiyah must have seen the Prophet ﷺ doing the same.
111. Narrated Al-Miswar bin Makhrama: Allah's Apostle said, "Fatima is a part of me, and whoever makes her angry, makes me angry."

(30) CHAPTER. The superiority of Aisha.

112. Narrated Abú Salama: Aisha said, "Once Allah's Apostle said (to me), 'O' Aish (Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him. Do you see what I don't see?'" She was addressing Allah's Apostle.

113. Narrated Abú Mūsā Al-Ash'arī: Allah's Apostle said, "Many amongst men attained perfect personality, but amongst women none attained the same except Mary, the daughter of Imrān, and Asiya, the wife of Pharaoh. And the superiority of Aisha to other women is like the superiority of Tharīd (i.e. an Arabic dish) to other meals."
114. Narrated Anas bin Malik: Allah’s Apostle said, “The superiority of Aisha over other women is like the superiority of Tharid to other meals.”

115. Narrated Al-Qasim bin Muhammad: Once Aisha became sick and Ibn Abbas went to see her and said, “O the mother of the believers! You are leaving for truthful fore-runners i.e. for Allah’s Apostle and Abu Bakr.”

116. Narrated Abu Wa’il: When Ali sent Ammar and Al-Hasan to (the people of) Kufa to urge them to fight, Ammar addressed them saying, “I know that she (i.e. Aisha) is the wife of the Prophet in this world and the world to come, but Allah has put you to test, whether you will follow Him (i.e. Allah)
117. Narrated 'Aisha that she borrowed a necklace from Asma and it was lost. Allah's Apostle sent some of his companions to look for it. During their journey the time of prayer was due and they prayed without ablution. When they returned to the Prophet they complained about it. So the [Divine Verse of Tayammum was revealed. Usaid bin Hudair said (to 'Aisha), "May Allah reward you handsomely. By Allah, whenever you have a difficulty, Allah relieved you of it and brought with it, a Blessing for the Muslims."

118. Narrated Hisham's father: When Allah's Apostle was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in 'Aisha's home. 'Aisha said, "So when it was my day, the Prophet became silent (no longer asked the question)."

(1) Allah's Order is to obey the Imam (i.e. Ali) and for the ladies to stay at home. [see the Qur'an (33:33)]
119. Narrated Hishâm’s father:
The people used to send presents to the Prophet on the day of Aisha’s turn. Aisha said, “My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, "O Um Salama! By Allah, the people choose to send presents on the day of Aisha’s turn and we too, love the good (i.e. presents etc.) as Aisha does. You should tell Allah’s Apostle to tell the people to send their presents to him wherever he may be, or wherever his turn may be.” Um Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Um Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, “O Um Salama! Don’t trouble me by harming Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her.”
In the name of Allah, the most Beneficent, the most Merciful.

LVIII. THE MERITS OF THE ANSAR

(1) CHAPTER. The merits of the Ansar and the Statement of Allah:

'Those who had homes (in Medina) before them,
And had adopted the Faith, show Their affection to those who came To them for refuge and have no desire In their hearts for things Given to the latter.' (59:9)

120. Narrated Ghailan bin Jarir: I asked Anas, "Tell me about the name 'Al-Ansar.' Did you call yourselves by it or did Allah call you by it?" He said, "Allah called us by it." We used to visit Anas (at Basra) and he used to narrate to us the virtues and deeds of the Ansar, and he used to address me or a person from the tribe of Al-Azd and say, "Your tribe did so-and-so on such-and-such a day."

121. Narrated 'Aisha: The day of Bu'ath (i.e. Day of fighting between
the two tribes of the Anṣār, the Aus and Khazraj) was brought about by Allāh for the good of His Apostle so that when Allāh’s Apostle reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allāh had brought about the battle for the good of His Apostle in order that they (i.e. the Anṣār) might embrace Islam.

122. Narrated Anas: On the day of the Conquest of Mecca, when the Prophet had given (from the booty) the Quraish, the Anṣār said, “By Allāh, this is indeed very strange: While our swords are still dripping with the blood of Quraish, our war booty is distributed amongst them.” When this news reached the Prophet, he called the Anṣār and said, “What is this news that has reached me from you?” They used not to tell lies, so they replied, “What has reached you is true.” He said, “Doesn’t it please you that the people take the booty of their homes and you take Allāh’s Apostle to your homes? If the Anṣār took their way through a valley or a mountain pass, I would take the Anṣār’s valley or a mountain pass.”

(2) CHAPTER. The statement of the Prophet: “But for the migr-
ation, I would have been one of the Anṣār." This narration of the Prophet has come through Abdullah bin Zaid.

123. Narrated Abu Huraira: The Prophet or Abū-l-Qasim said, "If the Anṣār took their way through a valley or a mountain pass, I would take Anṣār's valley. And but for the migration, I would have been one of the Anṣār." Abu Huraira used to say, "The Prophet is not unjust (by saying so). May my parents be sacrificed for him, for the Anṣār sheltered and helped him," or said a similar sentence.

(3) CHAPTER. The bond of fraternity established between the Anṣār and the Muhājirūn (i.e. emigrants).

124. Narrated Sa'd's father: When the emigrants reached Medina, Allah's Apostle established the bond of fraternity between 'Abdur-Rahmān and Sa'd bin Ar-Rabī'. Sa'd said to 'Abdur-Rahmān, "I am the richest of all the Anṣār, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period
(i.e. 'Idda) (1) of divorce, then marry her." Abdur-Rahman said, "May Allah bless your family and property for you; where is your market?" So they showed him the Qainuqāq market. (He went there and) returned with a profit in the form of dried yoghurt and butter. He continued going (to the market) till one day he came, bearing the traces of scent. The Prophet asked, "What is this (scent)?" He replied, "I got married." The Prophet asked, "How much Mahr did you give her?" He replied, "I gave her a small amount (date-stone) of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrahim, is in doubt as to which is correct.)

125. Narrated Anas: When 'Abdur-Rahman bin Auf came to us, Allah's Apostle made a bond of fraternity between him and Sa'd bin Ar-Rabi who was a rich man. Sa'd said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. 120 days - Fathah Al-Qur'ah: Fathah Al-Qur'ah: 'Ismail bin Jafar, 'Unn Hamid, 'Unn Anas Rassi Allah 'An Abi 'Anas. 'Ali said, 'If you have a bond of fraternity, then I will divide my property into two parts between me and you."")

(1) 'Idda here means a period of three monthly courses for which a divorced woman should wait before she remarry.
'Idda) of divorce. 'Abdur-Rahān said, "May Allah bless you your family (i.e. wives) for you." (But 'Abdur-Rahān went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just for a few days till he came to Allah's Apostle bearing the traces of scent over his clothes. Allah's Apostle asked him, "What is this scent?" He replied, "I have married a woman from the Ansār." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a gold date-stone." The Prophet said, "Arrange a marriage banquet even with a sheep."

"126. Narrated Abu Huraira: The Ansār said (to the Prophet), "Please divide the date-palm trees between us and them (i.e. emigrants)." The Prophet said, "No." The Ansār said, "Let them (i.e. the emigrants) do the labour for us in the gardens and share the date-fruits with us." The emigrants said, "We accepted this."

(4) CHAPTER. To love the Ansār is a sign of Faith.

"127. Narrated Al-Bara: I heard the Prophet saying (or the
Prophet said, "None loves the Ansar but a faithful believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them."

128. Narrated Anas bin Malik : The Prophet said, "The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar."

(5) CHAPTER. The statement of the Prophet to the Ansar: "You are the most beloved people to me."

129. Narrated Anas : The Prophet saw the women and children (of the Ansar) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.' ") The Prophet stood up and said thrice, "By Allah! You are from the most beloved people to me."
130. Narrated Anas bin Malik 🕉️

Once an Anṣārī woman, accompanied by a son of hers, came to Allāh’s Apostle 🕉️. Allāh’s Apostle 🕉️ spoke to her and said twice, “By Him in Whose Hand my life is, you are the most beloved people to me.”

(6) CHAPTER. The followers of the Anṣār.

131. Narrated Zaid bin Al-Arqam:
The Anṣār said, “O Allāh’s Apostle! Every prophet has his own followers and we have followed you. So will you invoke Allāh to let our followers be considered as Anṣār too?” So he invoked Allāh accordingly.

132. Narrated Abū Hamza, a man from the Anṣār: The Anṣār said, “Every nation has followers and (O Prophet) we have followed you, so invoke Allāh to let our followers be considered as Anṣār like ourselves.” So the Prophet 🕉️ said, “O Allāh! Let their followers be consi-
(7) CHAPTER. The superiority of the houses of the Anṣār.

133. Narrated Ābū Usaid : The Prophet said, “The best of the Anṣār’s homes are those of Banū An-Najjār and then (those of) Banū ‘Abdul Ash’al, then (those of) Banū Al-Ḥārith bin Al-Khazraj and then (those of) Banū Saʿīda; nevertheless, there is good in all the houses of the Anṣār.” On this, Saʿd (1) said, “I see that the Prophet has preferred some people to us.” Somebody said (to him), “No, but he has given you superiority to many.”

134. Narrated Ābū Usaid that he

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(1) Saʿd belonged to Banū Saʿīda.
heard the Prophet saying, "The best of the Anṣār, or the best of the Ansār homes are Banū An-Najjār, Banū 'Abdul Agh-hal, Banū Al-Harīth and Banū Sa'īda."

135. Narrated Abu Ḥumaid: The Prophet said, "The best of the Ansār homes are the homes of Banū An-Najjār, and then that of Banū 'Abdul Agh-hal, and then that of Banū Al-Harīth, and then that of Banū Sa'īda; and there is good in all the homes of the Anṣār." Sa'd bin Ubada followed us and said, "O Abū Usaid! Don't you see that the Prophet compared the Anṣār and made us the last of them in superiority?" Then Sa'd met the Prophet and said, "O Allah's Apostle! In comparing the Ansār's homes as to the degree of superiority, you have made us the last of them." Allah's Apostle replied, "Isn't it sufficient that you are regarded amongst the best?"

(8) CHAPTER. The statement of the Prophet to the Anṣār: "Be patient till you meet me at the Tank (i.e. Lake of Kauthar)."
136. Narrated Usaid bin Ḥudayr: A man from the Anṣār said, "O Allāh's Apostle! Will you appoint me as you have appointed so-and-so?"
The Prophet said, "After me you will see others given preference to you; so be patient till you meet me at the Tank (i.e. Lake of Kāthṭar). (on the Day of Resurrection.)"

137. Narrated Anas bin Mālik: The Prophet said to the Anṣār, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be the Tank (i.e. Lake of Kāthṭar)."

138. Narrated Yaḥyā bin Saʿīd that he heard Anas bin Mālik when he went with him to Al-Walīd, saying, "Once the Prophet called the Anṣār in order to give them the territory of Bahrain. They said, 'No, unless you give to our emigrant brethren a similar share.' On that he said, 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.'"
(9) CHAPTER. The invocation of the Prophet ﷺ: “O Allāh! Improve the state of the Anṣār and the Muhājirūn (i.e. the emigrants).”

139. Narrated Anas bin Mālik ﷺ: Allāh’s Apostle ﷺ said, “There is no life except the life of the Hereafter; so, O Allāh! Improve the state of the Anṣār and the Muhājirūn.” And Anas added that the Prophet ﷺ also said, “O Allāh! Forgive the Anṣār.”

140. Narrated Anas bin Mālik ﷺ: On the day of the battle of the Trench (i.e. Ghazwāt-ul-Khandaq) the Anṣār used to say, “We are those who have given the solemn pledge to Muhammad ﷺ that we will participate in Jihād (i.e. holy fighting) as long as we live.” The Prophet ﷺ replied to them, “O Allāh! There is no life except the life of the Hereafter; so please honour the Anṣār and the Emigrants.”

141. Narrated Sahl ﷺ: Allāh’s Apostle ﷺ came to us while we were digging the trench and carrying out the earth on our backs. Allāh’s Apostle ﷺ then
said, "O Allah! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansār."

(10) CHAPTER. The Statement of Allah ُ عليه وسلم و نحن نحن نكون المختارين و نتقبل
الثراب على أكثادنا، فقال رسول الله صلى الله عليه وسلم: الدعوة لا تعش إلا عيش الأخرة، فاغتفر لكم المهاجرين والأنصار.

142. Narrated Abū Huraira : A man came to the Prophet  ﷺ. The Prophet  ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Apostle  ﷺ said, "Who will take this (person) or entertain him as a guest?" An Ansār man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Apostle  ﷺ." She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them
pretended to be eating, but they really went to bed hungry. In the morning the Ansar went to Allah’s Apostle (ﷺ) who said, “Tonight Allah laughed or wondered at your action.” Then Allah revealed:

‘They give others preference over themselves
Even though poverty was their own lot.
And those saved from the covetousness
Of their own souls, —
Such are the ones who will be successful.’

(59:9)

(11) CHAPTER. The statement of the Prophet (ﷺ) : “Accept the deeds of the good ones amongst them, and excuse the defaulters amongst them.”

143. Narrated Anas bin Malik (ﷺ): Abū Bakr and Al-ʿAbbās (ﷺ) passed by one of the gatherings of the Ansar who were weeping then. He (i.e. Abū Bakr or Al-ʿAbbās) asked, “Why are you weeping?” They replied, “We are weeping because we remember the gathering of the Prophet (ﷺ) with us.” (1)

(1) The Prophet (ﷺ) was then seriously ill and his companions were afraid that they would never see him in their gatherings.
So Abū Bakr went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allāh and then said, “I request you to take care of the Ḥanāfīs as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the deeds of the good ones amongst them and excuse the defaulters amongst them.”

144. Narrated Ibn ʿAbbās ﷺ: Allāh’s Apostle ﷺ (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allāh, he said, “Then-after, O people! The people will go on increasing, but the Ḥanāfīs will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the deeds of the good ones amongst them and excuse the defaulters amongst them.”
145. Narrated Anas bin Malik : The Prophet said, "The Anṣār are my near companions to whom I confided my private secrets. People will go on increasing but the Ḍimmā will go on decreasing; so accept the deeds of the good ones amongst them and excuse the defaulters amongst them."

(12) CHAPTER. The merits of Sa'd bin Mu‘ādh.

146. Narrated Al-Bara' : A silken cloth was given as a present to the Prophet. His companions started touching it and admiring its softness. The Prophet said, "Are you admiring its softness? The handkerchiefs of Sa'd bin Mu‘ādh (in Paradise) are better and softer than it."

147. Narrated Jabir : I heard the Prophet saying, "The Throne (of Allah) shook at the death of Sa'd bin Mu‘ādh."

Through another group of narrators, Jabir added, "I heard the Prophet said..."
saying, ‘The Throne of the Beneficent was shaken because of the death of Sa‘d bin Mu‘ādh.’” (1)

148. Narrated Abū Sa‘īd Al-Khadrī: Some people (i.e. the Jews of Bani Quraiza) agreed to accept the verdict of Sa‘d bin Mu‘ādh so the Prophet sent for him (i.e. Sa‘d bin Mu‘ādh). He came riding a donkey, and when he approached the Mosque, the Prophet said, “Get up for the best amongst you,” or said, “Get up for your chief.” Then the Prophet said, “O Sa‘d! These people have agreed to accept your verdict.” Sa‘d said, “I judge that their warriors should be killed and their children and women should be taken as war prisoners.” The Prophet said, “You have given a judgement similar to Allāh’s Judgement (or the King’s judgement).” (2)

(1) This means the Throne was pleased with the ascent of Sa‘d’s soul to Heaven.
(2) “King” here means “Allāh.”
CHAPTER. The merit of Usaid bin Hudair and Abbad bin Bishr

149. Narrated Anas: Two men left the Prophet on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated along with them.

CHAPTER. The virtues of Muadh bin Jabal.

150. Narrated Abdullah bin Amr: I heard the Prophet saying, "Learn the recitation of Quran from four persons: Ibn Mas'ud, Salim, the freed slave of Abu Hudhaifa, Ubai and Muadh bin Jabal."
151. The virtue of Sa'd bin 'Ubada

"Aisha said, "Before that, he (i.e. Sa'd) was a pious man." (1)

152. Narrated Abu Usaid: Allah's Apostle said, "The best of the Ansar's houses are those of Bani An-Najjar, then those of Bani 'Abdul Ash-hal, then those of Bani Al-Harith bin Al-Khazraj, then those of Bani Sa'ida; but there is goodness in all the houses of the Ansar." Sa'd bin 'Ubada who was one of those who embraced Islam early, said, "I see that Allah's Apostle is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people."

(15) CHAPTER. The virtues of Ubai bin Ka'b

153. Narrated Masruq: 'Abdullah bin Mas'ud was mentioned before 'Abdullah bin 'Amr who said, "That is a man I still love, as I heard the Prophet saying, 'Learn the recitation of Qur'an

(1) This Hadith is a part of the long Hadith of Blame laid upon Aisha.
from four: from 'Abdullāh bin Masūd — he started with him — Salīm, the freed slave of Abū Hudhaifsah, Muṣādh bin Jabal and Ubāi bin Kaʿb.'

154. Narrated Anas bin Mālik: The Prophet said to Ubāi, "Allah has ordered me to recite to you: 'Those who reject (Truth) (Sūrat-al-Bayinah 98)." Ubāi said, "Has he mentioned my name?" The Prophet said, "Yes." On hearing this, Ubāi started weeping.

(16) CHAPTER. The virtues of Zayd bin Thābit.

155. Narrated Qatada: Anas said, "The Qurʾān was collected in the lifetime of the Prophet by four (men), all of whom were from the Anṣār: Ubāi, Muṣādh bin Jabal, Abū Zayd and Zayd bin Thābit." I asked Anas, "Who is Abū Zayd?" He said, "One of my uncles."
156. Narrated Anas : On the day of the battle of Uhud, the people ran away, leaving the Prophet , but Abu Talha was shielding the Prophet with his shield in front of him. Abu Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet would say to him, “Empty it in front of Abu Talha.” When the Prophet started looking at the enemy by raising his head, Abu Talha said, “O Allah’s Prophet! Let my parents be sacrificed for your sake! Please don’t raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours.” (On that day) I saw Aisha, the daughter of Abu Bakr and Um Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the waterskins on their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talha’s sword fell from his hand twice or thrice.
157. Narrated Sa'd bin Abi Waqqas: I have never heard the Prophet saying about anybody walking on the earth that he is from the people of Paradise except Abdullah bin Salam. The following Verse was revealed concerning him:

'O one witness from Bani Israel testifies to its similarity....' (46:10)

158. Narrated Qais bin Ubād: While I was sitting in the Mosque of Medina, there entered a man with signs of solemnity over his face. The people said, "This is one of the people of Paradise." He prayed two light Rak'at and then left. I followed him and said, "When you entered the Mosque, the people said, 'This is one of the people of Paradise.'" He said, "By Allah, it is not allowed for anybody to say what he does not know; and I will tell you why. In the lifetime of the Prophet I had a dream which I narrated to him. I saw as if I were in a garden." He then described its extension and greenery. In its..."
centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) handle. He was told to climb it. I said, "I can't." He went on, "Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I held the handle, and I was told to hold it tightly, and then I awoke and (the effect of) the handle was in my hand. Then I narrated that to the Prophet ﷺ who said, 'The garden is Islam, and the handle is the Most Trustworthy Hand Hold. So you will remain as a Muslim till you die.'" The man was ‘Abdullah bin Salam.

159. Narrated Abu Burda: When I came to Medina, I met ‘Abdullah bin Salam ﷺ. He said, "Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house that the Prophet ﷺ entered?" Then he added, "You are in a country where the practice
160. Narrated Jarir bin Abdullah:

His Prophet (PBUH) has never refused to admit me since I embraced Islam. And whenever He saw me, He would smile. (In another narration) Jarir bin Abdullah narrated: There was a house called Duhul Khalasa (2) in the pre-Islamic period and it was also called Al-Kaba. Ali Yamaniy or Al-Kaba Ash-Shamiya. Allah's Apostle (PBUH) said to me: Will you relieve me from Duhul Khalasa? So I left for it with 150 cavalrymen from the tribe of Almas and then we destroyed it and killed whoever we found there. Then we came to the Prophet (PBUH) and informed him about it. He invoked good upon us and upon the tribe of Almas.

Riba: See the glossary.

(2) Duhul Khalasa: See the glossary.

(19) CHAPTER: The narration about Jarir bin Abdullah Al-Bajali
(20) CHAPTER. The narration about Hudhaifa bin Al-Yaman Al-Abasy.

161. Narrated 'Aisha: On the day of the battle of Uhud, the pagans were defeated completely. Then Satan shouted loudly, "O Allah's Servants! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allah's Servants! My father! My father!" By Allah, they did not stop till they killed him (i.e. Hudhaifa's father). Hudhaifa said, "May Allah forgive you!" The sub-narrator said, "By Allah, because of what Hudhaifa said, he remained in a good state till he met Allah (i.e. died)."

(21) CHAPTER. The marriage of the Prophet and Khadija and her superiority.

162. Narrated 'Ali: I heard Allah's Apostle saying (as below).
163. Narrated ‘Ali: The Prophet said, “The best of the world’s women is Mary (at her lifetime), and the best of the world’s women is Khadija (at her lifetime).”

164. Narrated Aisha: I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would own a house of Qasab (i.e. pipes of precious stones and pearls in Paradise), (1), and whenever he slaughtered a sheep, he would send her women-friends a sufficient share of it.

165. Narrated Aisha: I did not feel jealous of any woman as much as I did of Khadija because Allah’s Apostle used to mention her very often. He married me after three years of her death, and his Lord (or Gabriel) ordered him to give her the good news of owning a house of Qasab in Paradise.

(1) Qasab: See the glossary.
166. Narrated 'Aisha: I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children."

167. Narrated Ismā'īl: I asked 'Abdullah bin Abī Aufa, "Did the Prophet give glad tidings to Khadija?" He said, "Yes, of a house of Qasab (in Paradise) where there will be no noise of fatigue."

168. Narrated 'Abū Hurairah: Gabriel came to the Prophet and said, "O Allah's Apostle! This is Khadija coming to you with a dish having
meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab house in Paradise where there will be no noise nor fatigue."

Narrated 'Aisha : Once Hala bint Khuwailid, Khadija's sister, asked the permission of the Prophet to enter. On that, the Prophet remembered the way Khadija used to ask permission, and that upset him. He said, "O Allah! Hala!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better then her?"

(22) CHAPTER. The narration about Hind bint 'Utba bin Rabi'a.

'Aisha said, "Hind bint 'Utba came and said, 'O Allah's Apostle! (Before I embraced Islam) there was no family on the surface of the earth I wished to have degraded more than I did your family, but today there is no family on the surface of the earth I wish to have honoured more than, I did yours.'" The Prophet said, "I thought similarly, by Him in Whose Hand my life is!"
She further said, "O Allah's Apostle! Abū Safyān is a miser, so is it sinful of me to feed my children from his property?" He said, "I do not allow it unless you take what you need reasonably."

(23) **CHAPTER.** Narration about Zaid bin 'Amr bin Nufail.

**169.** Narrated 'Abdullāh bin 'Umar : The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughtered in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals, and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allāh. He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar : Zaid bin
Amr bin Nufail went to Shām, enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah’s Anger." Zaid said, "I do not run except from Allah’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?"

He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah."

Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah’s Curse." Zaid replied, "I do not run except from Allah’s Curse, and I will never bear any of Allah’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other more religion except Hanif." Zaid enquired, "What is Hanif?" He replied, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he
came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham."

Narrated Asma' bint Abi Bakr : I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, "O people of Quraysh! By Allah, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls (liable to be killed by their fathers): If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."

(24) CHAPTER. The building of the Ka'ba.

170. Narrated Jabir bin 'Abdullah : When the Ka'ba was built, the Prophet and 'Abbas went to carry stones. 'Abbas said to the Prophet, "(Take off and) put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he took off his waist sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waist sheet! My
waist sheet!" Then he tied his waist sheet (round his waist).

171. Narrated 'Amr bin Dinar and Ubaidullah bin Abi Yazid: In the lifetime of the Prophet there was no wall around the Ka'ba and the people used to pray around the Ka'ba till 'Umar became the Caliph and he built the wall around it. 'Ubaidullah further said, "Its wall was low, so Ibn Az-Zubair built it."

(25) CHAPTER. The days of pre-Islamic Ignorant period.

172. Narrated 'Aisha (i.e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the pre-Islamic Ignorant period. The Prophet also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura.

173. Narrated Ibn 'Abbas: "
The people used to consider the performance of Umra in the months of Hajj an evil deed on the earth, and they used to call the month of Muharram as Safar and used to say, "When the wounds over the backs of the camels have healed and the foot-marks of the camels have vanished (after coming from Hajj), then Umra becomes legal for the one who wants to perform Umra." Allah's Apostle and his companions reached Mecca assuming Ihram for Hajj on the fourth of Dhul-Hijja. The Prophet ordered his companions to perform Umra (with that Ihram instead of Hajj). (1) They asked, "O Allah's Apostle! What kind of finishing of Ihram?" The Prophet said, "Finish the Ihram completely."

174. Narrated Sa' id bin Al-Musaiyab's grand-father: In the pre-Islamic Ignorant period, a flood of rain came and filled the valley in between the two mountains (around the Ka'ba)....

175. Narrated Qais bin Abi Hazim: Abu Bakr went to a lady from the Ahmas

(1) The Prophet ordered them to perform Umra and then finish the Ihram.
tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, "Why does she not speak?" The people said, "She has intended to perform Hajj without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action of the pre-Islamic Ignorant period." So she spoke and said, "Who are you?" He said, "A man from the Emigrants." She asked, "Which Emigrants?" He replied, "From Quraish." She asked, "From what branch of Quraish are you?" He said, "You ask too many questions; I am Abū Bakr." She said, "How long shall we enjoy this good order (i.e. Islamic religion) which Allah has brought after the Ignorant period?" He said, "You will enjoy it as long as your Imāms keep on abiding by its rules and regulations." She asked, "What are the Imāms?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e. the Imāms) are those whom I meant."

176. Narrated 'Aisha: A black lady slave of some of the Arabs embraced Islam and she had a hut in the mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's wonders; Verily! He has delivered me from the land of Kufr."
When she said the above verse many times, I (i.e. 'Aisha) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e. my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in my great distress, suddenly the kite came over our heads and threw the scarf, and they took it. I said to them, 'This is what you accused me of stealing, though I was innocent.' "

177. Narrated Ibn 'Umar : The Prophet said, "If anybody has to take an oath, he should swear only by Allah." The people of Quraish used to swear by their fathers, but the Prophet said, "Do not swear by your fathers."

178. Narrated 'Abdur-Rahmān bin Al-Qāsim: Al-Qāsim used to walk in front of the funeral procession. He used not to get up for the funeral procession
(in case it passed by him). And he narrated from 'Aisha that she said, "The people of the pre-Islamic Ignorant period used to stand up for the funeral procession. When they saw it they used to say twice: 'You were noble in your family. What are you now?'" (1)

179. Narrated Umar : The pagans used not to leave Jamāʾ (i.e. Muzdalifa) till the sun had risen on Thabir mountain. The Prophet contradicted them by leaving (Muzdalifa) before the sun rose.

180. Narrated Ḥusain that Ikrima said, "'Kā' san Dihāqa' means glassful (of something) followed successively with other full glasses." Ibn 'Abbās said, "In the pre-Islamic Ignorant period I heard my father saying, 'Provide us with Kā san Dihāqa.'"

181. Narrated Abū Huraira: The Prophet said, "The most true

(1) The saying was a way of expressing sorrow.
words said by a poet was the words of Labid." He said, "Everything except Allah is perishable and Umaiya bin Aṣ-Ṣalt was about to be a Muslim (but he did not embrace Islam).

182. Narrated `Aisha : Abū Bakr had a slave who used to give him some of his earnings. Abū Bakr used to eat from it. One day he brought something and Abū Bakr ate from it. The slave said to him, "Do you know what this is?" Abū Bakr then enquired, "What is it?" The slave said, "Once, in the pre-Islamic Ignorant period, I foretold somebody's future though I did not know this knowledge of foretelling but I cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from." Then Abū Bakr put his mouth and vomitted his hand whatever was present in his stomach.

183. Narrated Ibn `Umar : In the pre-Islamic Ignorant period the people used to bargain with the meat of camels on the principle of Ḥabal-al-Ḥabala which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet forbade
them such a transaction.

184. Narrated Gha'lan bin Jarir:
We used to visit Anas bin Malik and he used to talk to us about the Ansar, and used to say to me: "Your people did so-and-so on such-and-such a day, and your people did so-and-so on such-and-such a day."

(26) CHAPTER. Al-Qasama (1) in the pre-Islamic Ignorant period.

185. Narrated Ibn 'Abbas: The first event of Qasama in the pre-Islamic Ignorant period was practised by us (i.e. Banu Hashim). A man from Banu Hashim was employed by a Quraishi man from another branch-family. The (Hashimi) labourer set out with the Quraishi driving his camels. There passed by him another man from Banu Hashim. The leather rope of the latter's bag had broken so he said to the labourer, "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" The

(1) 'Al-Qasama' means the oath taken by some people concerning the accusation of killing somebody, also see the glossary.
labourer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the labourer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." Then the employer asked, "Where is its fetter?" and hit the labourer with a stick that caused his death (later on just before his death) a man from Yemen passed by him. The employer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." Then the labourer expired.

When the employer reached (Mecca), Abu Talib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abu Talib said, "The deceased deserved this from you." After some time, the messenger whom the employer has asked to convey the message, reached during the pilgrimage season. He called, "O the family of Quraish!" The people replied,
"This is Quraish." Then he called, "O the family of Banu Hashim!" Again the people replied, "This is Banu Hashim." He asked, "Who is Abu Talib?" The people replied, "This is Abu Talib." He said, "So-and-so has asked me to convey a message to you that some has killed him for a fetter (or a camel)." Then Abu Talib went to the (Quraishi) killer and said to him, "Choose one of three alternatives: (i) If you wish, give us one-hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in Qisas (1)." The killer went to his people and they said, "We will take an oath." Then a woman from Banu Hashim who was married to one of them (i.e. the Quraishis) and had given birth to a child from him, came to Abu Talib and said, "O Abu Talib! I wish that my son from among the fifty men, should be excused from this oath, and that he should not take the oath where the oath-taking is carried on." Abu Talib excused him. Then another man from them came (to Abu Talib) and said, "O Abu Talib! You want fifty persons to take an oath instead of giving a hundred camels, and

(1) Qisas: The law of equality in punishment. See 9th Volume "The Book of Blood-money."
that means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath where the oaths are taken. Abū Talib accepted them from him. Then 48 men came and took the oath. (Ibn 'Abbas further said: ) By Him in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive.

186. Narrated 'Aisha : Allah caused the day of Bu'ath to take place before Allah’s Apostle was sent (as an Apostle) so that when Allah’s Apostle reached Medina, those people had already divided (in different groups) and their chiefs had been killed or wounded. So Allah made that day precede Allah’s Apostle so that they (i.e. the Anṣār) might embrace Islam.

Narrrated Ibn 'Abbas : To run along the valley between two green pillars of Ṣaffa and Marwa (mountains) was not Sunna, (A) but the people in the pre-Islamic Ignorant period used to run along it, and used to say: "We do not cross this rain stream except running strongly."

[(A) This statement of Ibn 'Abbas is wrong, as most of the religious scholars consider...
187. Narrated Abu As-Safar: I heard Ibn Abbas saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn Abbas said so-and-so, Ibn Abbas said so-and-so, Ibn Abbas said so-and-so.' He who wants to perform the Tawaf around the Ka'ba should go behind Al-Hijr (i.e. a portion of the Ka'ba left out un-roofed) and do not call it Al-Haṭīm, for in the pre-Islamic Ignorant period, if any man took an oath, he used to throw his whip, shoes or bow in it. (1)

188. Narrated Amr bin Maimūn: During the pre-Islamic Ignorant period, I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

189. Narrated 'Ali bin 'Abdullah from (1) Ibn Abbas means that the name 'Al-Haṭīm' was used by the people of the Ignorant period with certain connotation related to one of their customs rejected by Islam.
Sufyān from 'Ubaidullāh that the latter heard Ibn 'Abbas saying, "Following are some traits of the people of the per-Islamic Ignorant period: (i) to defame the ancestry of other families, (ii) and to wail over the dead." 'Ubaidullāh forgot the third trait. Sufyān said, "They say it (i.e. the third trait) was to believe that rain was caused by the influence of stars (i.e. if a special star appears it will rain)."

(27) CHAPTER: The Advent of the Prophet (as Messenger of Allah). (He is) Muhammad bin 'Abdullāh bin 'Abdul Muttalib bin Hashim bin 'Abd. Manāf bin Qusayr bin Kālāb bin Murra bin Ka'b bin Lu'ayr bin Ghalib bin Fahr bin Malik bin An-Nadr bin Khānāna bin Khuzaima bin Mudrika bin Iyās bin Mudar bin Nizar bin Ma'd bin 'Adnān.

190. Narrated Ibn 'Abbas: Allah's Apostle was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then he was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died.
(28) CHAPTER. (The troubles which) the pagans of Mecca caused the Prophet and his companions to suffer.

191. Narrated Khabba: I came to the Prophet while he was leaning against his sheet cloak in the shade of the Ka'ba. Then we were suffering greatly from the pagans. I said (to him), "Will you invoke Allah (to help us)"? He sat down with a red face and said, "(A faithful believer among) those who were before you was really combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e. Islam) so that a traveller from San'a to Hadra-maut will not be afraid of anybody except Allah." (The sub-narrator, Baiyan added, "Or the wolf, lest it should harm his sheep.")

192. Narrated 'Abdullah: The Prophet recited Surat An-Najam and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He
then said, “This is sufficient for me.” No doubt, I saw him killed as a disbeliever afterwards.

193. Narrated 'Abdullah: While the Prophet was prostrating, surrounded by some of Quraish, Uqba bin Abi Mu'ait brought the intestines (i.e. abdominal contents) of a camel and put them over the back of the Prophet. The Prophet did not raise his head, but Fatima, the Prophet's daughter, came and took it off his back and cursed the one who had done the harm. The Prophet said, "O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, Utba bin Rabia, Shaiba bin Rabia, Umaiya bin Khalaf or Uba ibn Khalaf." (The sub-narrator Shu'ba, is not sure of the last name.) I saw these people killed on the day of Badr battle and thrown in the well except Umaiya or Uba whose body parts were mutilated but he was not thrown in the well.

194. Narrated Sa'id bin Jubair: 'Abdur-Rahman bin Abza said, "Ask Ibn Abbas about these two Qur'anic Verses:—‘Nor take life —— which Allah
has made sacred,
Except for just cause. (17:33) and
"If a man kills a believer intentionally..." (4:93)

So I asked Ibn 'Abbas who said, "When the Verse that is in Sūra-al-Furqān (1) was revealed, the pagans of Mecca said, 'But we have slain such life as Allah has made sacred, and we have invoked other gods along with Allah, and we have also committed fornication.' So Allah revealed:

'Except those who repent and believe.......' (25:70)

So this Verse was concerned with those people. As for the Verse in Sūrat-an-Nisa (4:97), it means that if a man, after understanding Islam and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujahid who said, "Except the one who regrets (one's crime)."

195. Narrated 'Urwa bin Az-Zubair: I asked Ibn 'Amr bin Al-'As, "Tell me of the worst thing which the pagans did to the Prophet ﷺ." He said, "While the Prophet ﷺ was praying in the

(1) The Verse meant here is: 'Those who invoke not with Allah any other god, nor kill such life as Allah has made sacred except for just cause, nor commit fornication......'. (25:68)
Hijr of the Ka'ba, 'Uqba bin Abī Mu'āt came and put his garment around the Prophet's neck and throttled him violently. Abū Bakr came and caught him by his shoulder and pushed him away from the Prophet and said, "Do you want to kill a man just because he says, 'My Lord is Allah?'" (40: 28)

196. Narrated 'Urwa as above.

(29) CHAPTER. The conversion of Abū Bakr As-Siddiq to Islam.

197. Narrated 'Ammar bin Yasir: I saw Allah's Apostle, and the only converts (to Islam) with him, were five slaves, two women and Abū Bakr.
(30) CHAPTER. The conversion of Sa'd to Islam.

198. Narrated Abu Ishaq, Sa'd bin Abi Waqqas: None embraced Islam but on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islam). (1)

(31) CHAPTER. Narrations about Jinns and the Statement of Allah:

'Say (O Muhammed!): It has been revealed to me that a company of Jinns listened (to the Qur'an).

(72:1)

199. Narrated Ma'n bin 'Abdur-Rahman: I heard my father saying, 'I asked Masruq, 'Who informed the

(1) Sa'd means by 'one-third of Islam' that he was one of the three persons who formed the whole Muslim society then.
Prophet about the Jinns at the night when they heard the Qur'an? He said, 'Your father Abdullah informed me that a tree informed the Prophet about them.'"

200. Narrated Abu Huraira that once he was in the company of the Prophet carrying a waterpot for his ablution and for cleaning his private parts. While he was following him carrying it (i.e. the pot), the Prophet said, "Who is this?" He said, "I am Abu Huraira." The Prophet said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns. The delegate of Jinns of the city of Nasibin came to me —— and how nice those Jinns were —— and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them."

(32) CHAPTER. The conversion of
201. Narrated Ibn `Abbas: When Abu Dhar received the news of the Advent of the Prophet, he said to his brother, "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet and listened to some of his talks, and returned to Abu Dhar and said to him, "I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abu Dhar said, "You have not satisfied what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Mecca. He went to the Mosque and searched for the Prophet and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, Ali saw him and knew that he was a stranger. So when Abu Dhar saw Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abu Dhar took his journey-food and his water-skin to the Mosque and stayed there all the day long without being perceived by the Prophet, and when it was evening, he came back to his retiring place. Ali passed by him and said, "Has the
man not known his dwelling place yet?” So 'Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day, 'Ali did the same and Abu Dhar stayed with him. Then 'Ali said, “Will you tell me what has brought you here?” Abu Dhar said, “If you give me a firm promise that you will guide me, then I will tell you.” 'Ali promised him, and he informed 'Ali about the matter. 'Ali said, “It is true, and he is Apostle of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter.” Abu Dhar did so, and followed 'Ali till he entered the place of the Prophet and Abu Dhar went in with him. Abu Dhar listened to some of the Prophet’s talks and embraced Islam on the spot. The Prophet said to him, “Go back to your people and inform them (about it) till you receive my order.” Abu Dhar said, “By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans).” So he went out, and when he reached the Mosque, he said as loudly as possible, “I bear witness that None has the right to be worshipped except Allah, and Muḥammed is Apostle of Allah.” The people got up and beat him painfully. Then Al-Abbaṣ came and knelt over him (to protect him) and said (to the people), “Woe to you! Don’t you know that this
man belongs to the tribe of Ghifar and your trade to Sha'm is through their way?" So he rescued him from them. Abū Dhar again did the same the next day. They beat him and ran towards him, and again Al-Abbās knelt over him (to protect him).

(33) CHAPTER. The conversion of Sa‘īd bin Zaid to Islām.

202.Narrated Qais: I heard Sa‘īd bin Zaid bin ‘Amr bin Nufail saying in the mosque of Al-Kūfah, "By Allāh, I have seen myself tied and forced by Umar to leave Islām before Umar himself embraced Islām. And if the mountain of Uhud could move from its place for the evil which you people have done to Uthmān, then it would have the right to move from its place."

(34) CHAPTER. The conversion of ‘Umar bin Al-Khattāb to Islām.

203. Narrated ‘Abdullāh bin Mas‘ūd: We have been powerful since Umar embraced Islām.
204. Narrated 'Abdullah bin 'Umar from his father: While 'Umar was at home in a state of fear, there came Al-As bin Wa'il As-Sahmi Abu 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahm who were our allies during the pre-Islamic Ignorant period. Al-As said to 'Umar, "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-As said, "Nobody will harm you after I have given protection to you." So Al-As went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khattab who has embraced Islam." Al-As said, "There is no way for anybody to touch him." So the people retreated.

205. Narrated 'Abdullah bin 'Umar: When 'Umar embraced Islam, all the (disbelieving) people gathered around his home and said, "'Umar has embraced Islam." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dibaj (i.e. a kind of silk), and said, "'Umar has embraced Islam. Nobody can harm him for I am his protector." I then saw the people going away from 'Umar and asked who the man was, and they said, "Al-As bin Wa'il."
205. Narrated 'Abdullah bin 'Umar : I never heard 'Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while 'Umar was sitting, a handsome man passed by him. 'Umar said, "If I am not wrong, this person is still on his religion of the pre-Islamic Ignorant period or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." 'Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the pre-Islamic Ignorant period." Then 'Umar said, "Tell me the most astonishing thing your female Jinn has told you of." He said, "One-day while I was in the market, she came to me scared and said, 'Haven't you seen the Jinns and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. 'Arabs) ?' " 'Umar said, "He is right," and added, "Oneday while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I
have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except You (O Allah). On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allah.' I then went away and a few days later it was said, 'A prophet has appeared.'

207. Narrated Qais: I heard Sa‘īd bin Zaid saying to the people, 'If you but saw me and Umar's sister tied and forced by Umar to leave Islam while he was not yet a Muslim. And if the mountain of Uhud could move from its place for the evil which you people have done to Uthman, it would have the right to do that.'

(35) CHAPTER. The splitting of the moon into two pieces.

208. Narrated Anas bin Malik: The people of Mecca asked Allah's Apostle to show them a miracle. So he showed them the moon
split in two halves between which they saw the Hira mountain. (1)

209. Narrated 'Abdullah : The moon was split (into two pieces) while we were with the Prophet in Mina. He said, "Be witnesses." Then a piece of the moon went towards the mountain.

210. Narrated 'Abdullah bin 'Abbas : During the lifetime of Allah's Apostle the moon was split (into two pieces).

211. Narrated 'Abdullah : The moon was split (into two pieces).

(1) This means that each of the two parts of the moon was on the either side of the mountain of Hira. See also Appendix (Miracles of the Prophet ).
CHAPTER. The migration to Ethiopia.

Narrated 'Aisha : The Prophet said, "I have been shown the place of your migration, a land of date-palm trees situated between two mountains." So some migrated towards Medina and all those people who had migrated to Ethiopia returned to Medina.

212.Narrated Ubaidullah bin Adi bin Al-Khīyar that Al-Miswar bin Makhrama and Abdur-Rahman bin Al-Aswad bin Abd Yagūth had said to him, "What prevents you from speaking to your uncle Uthman regarding his brother Al-Walid bin Uqba?" The people were speaking against the latter for what he had done.

Ubaidullah said, "So I kept waiting for Uthman, and when he went out for the prayer, I said to him, 'I have got something to say to you as a piece of advice.'

Uthman said, 'O man! I seek Refuge with Allah from you. So I went away.

When I finished my prayer, I sat with Al-Miswar and Ibn Abd Yagūth and talked to both of them of what I had said to Uthman and what he had said to me.

They said, 'You have done your duty.' So while I was sitting with them, Uthman's
messenger came to me. They said, 'Allāh has put you to trial.' I set out, and when I reached Uthmān, he said, 'What is your advice which you mentioned a while ago?' I recited Tashahhud (1) and added, 'Allāh has sent Muhammad and has revealed the Holy Book (i.e. Qurān) to him. You (O Uthmān!) were amongst those who responded to the call of Allāh and His Apostle and had faith in him. And you took part in the first two migrations (to Ethiopia and to Medina), and you enjoyed the company of Allāh's Apostle and learned his traditions and advice. Now the people are talking much about Al-Walid bin Uqba and so it is your duty to impose on him the legal punishment.' Uthmān then said to me, 'O my nephew! Did you ever meet Allāh's Apostle?' I said, 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' Uthmān then recited Tashahhud and said, 'No doubt, Allāh has sent Muhammad with the Truth and has revealed to him His Holy Book (i.e. Qurān) and I was amongst those who responded to the call of Allāh and His Apostle and I had faith in Muhammad's Mission, and I had performed the first two migrations as you have said, and I

(1) Tashahhud: See the glossary.
enjoyed the company of Allah’s Apostle and gave the solemn pledge to him. By Allah, I never disobeyed him and never cheated him till Allah caused him to die. Then Allah made Abu Bakr Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then Umar became Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then I became Caliph. Have I not then the same rights over you as they had over me?” I replied in the affirmative.

Uthman further said, ‘Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walid bin Uqba, Allah willing, I shall give him the legal punishment justly. Then Uthman ordered that Al-Walid be flogged forty lashes. He ordered ‘Ali to flog him and he himself flogged him as well.’

213. Narrated Aisha: Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet of this, he said,
Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah’s worst creatures on the Day of Resurrection.

214. Narrated Um Khalid bint Khalid: When I came from Ethiopia (to Medina), I was a young girl. Allah’s Apostle made me wear a sheet having marks on it. Allah’s Apostle was rubbing those marks with his hands saying, “Sanah! Sanah!” (i.e. good, good).

215. Narrated Abdullah: We used to greet the Prophet while he was praying, and he used to reply to our greetings. But when we came back from Najashi (the king of Ethiopia) we greeted him (while he was praying) and he did not reply to us. We said, “O Allah’s Apostle! We used to greet you in the past and you used to reply to us.” He said, “Verily! The mind is occupied and busy with more important matter during the prayer.” (So one cannot return one’s greetings.)
216. Narrated Abu Musa: We received the news of the departure of the Prophet (to Medina) while we were in Yemen. So we went on board a ship but our ship took us away to An-Najashi (the Negus) in Ethiopia. There we met Jaafar bin Abi Talib and stayed with him till we came (to Medina) by the time the Prophet had conquered Khaibar. The Prophet said, "O you people of the ship! You will have the reward of two migrations."

(37) CHAPTER. The death of An-Najashi (the Negus).

217. Narrated Jabir: When Negus died, the Prophet said, "Today a pious man has died. So get up and offer the funeral prayer for your brother Ashama."

218. Narrated Jabir bin 'Abdullah Al-Anṣārī: Allah's Apostle
led the funeral prayer for the Negus and made us stand in rows behind him; and I was in the second or third row.

219. Narrated Jabir bin 'Abdullah: The Prophet offered the funeral prayer for Ashama, the Negus, with four Takbirs.

220. Narrated Abu Huraira: that Allah's Apostle informed them (i.e. his companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allah's Forgiveness for your brother." Abu Huraira further said, "Allah's Apostle made them (i.e. the Muslims) stand in rows at the Musalla (i.e. praying place) and led the funeral prayer for the Negus and said four Takbirs."
(38) CHAPTER. The oath taken by the pagans against the Prophet.

221. Narrated Abu Huraira: Allah's Apostle, while going out for the battle of Hunain, said, "Tomorrow Allah willing, we will encamp at Khaif Bani Kinana where the people (of Quraish) took an oath to protect the Kufr."

(39) CHAPTER. The story of Abu Talib.

222. Narrated Al-Abbās bin Abdul Muttalib: that he said to the Prophet: "You have not been of any avail to your uncle (Abū Talib) (though) by Allah, he used to protect you and became angry on your behalf." The Prophet said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire."
223. Narrated Al-Musaiyab: When Abū Talib was in the bed of death, the Prophet went to him while Abū Jahl was sitting beside him. The Prophet said, “O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah.” Abū Jahl and Abdullāh bin Umayya said, “O Abū Talib! Will you leave the religion of ‘Abdul Muṭṭalib?” So they kept on saying this to him so that the last statement he said to them (before he died) was: “I am on the religion of ‘Abdul Muṭṭalib.” Then the Prophet said, “I will keep on asking for Allah’s Forgiveness for you unless I am forbidden to do so.” Then the following Verse was revealed:

“It is not fitting for the Prophet and the believers to ask Allah’s Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire.”

(9:113)

The other Verse was also revealed:

“(O Prophet!) No doubt, you cannot give guidance to whom you love.”

(28:56)

224. Narrated Abū Sa‘īd Al-Khudrī that he heard the Prophet when somebody mentioned his uncle (i.e. Abū Talib), saying, “Perhaps my interce-
ession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only his ankles and making his brain boil."

225. Narrated Yazid (as above) using the words: "But will make his brain boil."

(40) CHAPTER. The narration about the Night Journey of the Prophet (to Jerusalem) and the Statement of Allah (Glory to (Allah)
Who did take His Servant For a journey by night." (17:1)

226. Narrated Jabir bin 'Abdullah that he heard Allah's Apostle saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."
227. Narrated Anas bin Malik from Malik bin Sa’āda that Allah’s Apostle described to them his Night Journey saying, “While I was lying in Al-Ḥāṭim or Al-Hijr, suddenly someone came to me and cut my body open from here to here.” I asked Al-Ｊارع who was by my side, “What does he mean?” He said, “It means from his throat to his pubic area,” or said, “From the top of the chest.” The Prophet further said, “He then took out my heart. Then a gold tray full of Belief was brought to me and my heart was washed and was filled ( with Belief ) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.” (On this Al-Ｊارع asked, “Was it the Burāq, O Abu Ḥamza?” I (i.e. Anas) replied in the affirmative.) The Prophet said, “The animal’s step ( was so wide that it ) reached the farthest point within the reach of the animal’s sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be open, somebody asked, ‘Who is it?’ Gabriel answered, ‘Gabriel.’ It was asked, ‘Who is accompanying you?’ Gabriel replied, ‘Muḥammad.’ It was
asked, 'Has Muhammad been called?'
Gabriel replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit he has paid!' The gate was opened, and when I went over the first heaven, I saw Ādam there. Gabriel said (to me), 'This is your father, Ādam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcome as a pious son and a pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit he has paid!' The gate was opened. When I went over the second heaven, there I saw Yahyā (i.e. John) and Ḥusayn b. ʿĀdam (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome as a pious brother and a pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked,

paid!' So when I went over the fifth heaven, there I saw Harūn (i.e. Aaron). Gabriel said, (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcome as a pious brother and a pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcome. What an excellent visit he has paid!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcome as a pious brother and a pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater number than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcome. What an excellent
visit he has paid!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome as a pious son and a pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the farthest limit). Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the farthest limit.' Behold! There ran four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Baitul-Matmûr (i.e. the Sacred House) was shown to me and a vessel full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel.
(in vain). Go back to your Lord and ask for reducing your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, (1) and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israil, so go back to your Lord and ask for reducing your follower's burden.' I said, 'I have requested so much of My Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have reduced the burden of My Worshippers.'

228. Narrated Ibn'Abbas : Re-

(1) See the word "Iqamat-us-Salat" in the glossary.
The sights which Allah's Apostle was shown on the Night Journey when he was taken to Bait-ul-Maqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Qur'an is the tree of Zaqqūm (itself).

(42) CHAPTER. The deputations of the Anṣār to the Prophet at Mecca, and the solemn pledge of Al-Aqaba.

229. Narrated 'Abdullāh bin Kāʻb who was Kāʻb's guide when Kāʻb turned blind: I heard Kāʻb bin Mālik narrating: When he remained behind (i.e. did not join) the Prophet in the Ghazwa of Tabūk. Ibn Bukair, in his narration stated that Kāʻb said, "I witnessed the solemn pledge of Al-Aqaba at night with the Prophet when we jointly agreed to embrace and support Islam. I would not like to have attended the Badr battle instead of that 'Aqaba Meeting, although Badr is more well-known than it, amongst the people."
230. Narrated Jabir bin ‘Abdullah: I was present with my two maternal uncles at Al-Aqaba (where the pledge was made). (Ibn ‘Uyaina said, “One of the two was Al-Bara’ bin Ma’rūr.”)

231. Narrated Jabir: My father, my two maternal uncles and I were among those who took part in the Aqaba Pledge.

232. Narrated Ubada bin As-Samit who had taken part in the battle of Badr with Allah’s Apostle and had been amongst his companions on the night of Al-Aqaba: Allah’s Apostle surrounded by a group of his companions, said, “Come along and give me the solemn pledge that you will not worship anything besides Allāh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfil this pledge, will be rewarded by Allāh.”
And if one of you commits any of these sins and is punished in this world, then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his destiny will rest with Allah: If He will, He will punish him and if He will, He will excuse him." So I gave the solemn pledge to him on these conditions.

233. Narrated ‘Ubada bin Aṣ-Ṣamit : I was one of the Naqibs (1) who made the (ʿAqaba) Solemn Pledge with Allah’s Apostle . We made the pledge with him that we would not worship anything other than Allah, would not steal, would not commit illegal sexual intercourse, would not kill a person whose killing Allah has made illegal except rightfully, would not rob each other, and we would not be promised Paradise if we did the above sins, and if we committed one of the above sins, Allah will give His Judgement concerning it.

(43) CHAPTER. The marriage of the Prophet and ‘Aisha , and

(1) ‘Naqīb’ means the chief of a group of people.
234. Narrated 'Aisha (R): The Prophet (S) married me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on, my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah’s Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah’s Apostle (S) came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

235. Narrated 'Aisha (R): that the Prophet (S) said to her, “You have been shown to me twice in my dream. I saw you pictured on a piece of silk and...
some-one said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done.'"

236. Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

(44) **CHAPTER.** The migration of the Prophet and his companions to Medina.

Narrated 'Abdullah bin Zaid and Abu Huraira: The Prophet said, "Had there been no migration, I would have been one of the Ansar."

And Abu Musa narrates that the Prophet said, "In a dream I saw myself migrating from Mecca to a land of datepalm trees. I thought that that place was either Yamama or Hajar, but it appeared to be Al-Medina, Yathrib."
237. Narrated Abu Wa'il: We visited Khabbāba who said, "We migrated with the Prophet for Allah's Sake, so our reward became due and sure with Allah. Some of us passed away without taking anything of their rewards (in this world) and one of them was Mustab bin 'Umair who was martyred on the day (of the battle) of Uhud, leaving a striped woolen cloak. When we covered his head with it, his feet became naked, and when covered his feet, his head became naked. So Allah's Apostle ordered us to cover his head and put some Idkhir (i.e. a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

238. Narrated 'Umar: I heard the Prophet saying, "The outcome of deeds depends on the intentions, so whoever migrated for the worldly benefits or to marry a woman, his migration was for that for which he migrated, but whoever migrated for the Sake of Allah and His Apostle, his migration is for Allah and His Apostle."

(1) The rewards of the Emigrants differ according to their intentions, i.e., whether they migrated for worldly benefits or for the Pleasure of Allah and His Apostle.
239. Narrated Mujahid bin Jabir Al-Makki: ‘Abdullah bin ‘Umar used to say, “There is no more Hijra (i.e. migration) after the Conquest of Mecca.”

240. Narrated ‘Ata‘ bin Abi Rabah: ‘Ubaid bin ‘Umar Al-Laithi and I visited ‘Aisha and asked her about the Hijra (i.e. migration), and she said, “Today there is no Hijra. A faithful believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of Hijra) are Jihad and good intentions.”

241. Narrated ‘Aisha: Said, “O Allah! You know that there is none against whom I am eager to fight
more willingly for Your Cause than those people who disbelieved Your Apostle and drove him out (of his city).
O Allah! I think that You have ended the fight between us and them."

242. Narrated Ibn `Abbas : Allah’s Apostle started receiving the Divine Inspiration at the age of forty. Then he stayed in Mecca for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years, and then died at the age of sixty-three (years).

243. Narrated Ibn `Abbas : Allah’s Apostle stayed in Mecca for thirteen years (after receiving the first Divine Inspiration) and died at the age of sixty-three.

244. Narrated Abū Sa`īd Al-Khudrī : Allah’s Apostle sat on the
pulpit and said, "Allah has given one of His Slaves the choice of receiving of the splendour and luxury of the worldly life whatever he likes or to accept the good ( of the Hereafter ) which is with Allah. So he has chosen that good which is with Allah." On that Abu Bakr wept and said, "Our fathers and mothers be sacrificed for you." We became astonished at this. The people said, "Look at this old man! Allah's Apostle talks about a Slave of Allah to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, 'Our fathers and mothers be sacrificed for you.'" But it was Allah's Apostle who had been given option, and Abu Bakr knew it better than we. Allah's Apostle added, "No doubt, I am indebted to Abu Bakr more than to anybody else regarding both his companionship and his wealth. And if I had ever intended to take a Khalil (1) from my followers, I would certainly have taken Abu Bakr, but the fraternity of Islam is sufficient. Let no door ( i.e. Khoukha (2) of the Mosque remain open, except the door of Abu Bakr."

(1) Khalil: See the glossary.
(2) Khoukha: Means a small door ( opening ) in a big gate.
245. Narrated Aisha : the wife of the Prophet : I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Barkal-Ghimād (1), Ibn Ad-Daghīna, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghīna said, "O Abu Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute earn their living and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So Abu Bakr returned and Ibn Ad-Daghīna accompanied him. In the evening Ibn Ad-Daghīna visited the nobles of Quraish and said to them, "A man like Abu Bakr should not leave his homeland, nor should

(1) A place about 140 km. from Mecca on the way to Yemen.
he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute earn their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abū Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qurān outside his house. Then a thought occurred to Abū Bakr to build a mosque in front of his house, and there he used to pray and recite the Qurān. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man who used to weep too much, and he could not help weeping on reciting the Qurān. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house.
where he prays and recites the Qur'an publicly. We are now afraid that he may affect our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abū Bakr and said, "(O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abū Bakr replied, "I release you from your promise to protect me, and am pleased with the protection from Allah 'Alâ."

At that time the Prophet ﷺ was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date-palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abū Bakr also prepared to leave for Medina, but Allah's Apostle ﷺ said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abū Bakr said, "Do you indeed expect this?
Let my father be sacrificed for you!"  
The Prophet said, "Yes."  
So Abū Bakr did not migrate for the sake of Allāh’s Apostle in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for a month. One day, while we were sitting in Abū Bakr’s house at noon, someone said to Abū Bakr, "This is Allāh’s Apostle with his head covered coming at a time at which he never used to visit us before."  
Abū Bakr said, "May my parents be sacrificed for him. By Allāh, he has not come at this hour except for a great necessity."  
So Allāh’s Apostle came and asked the permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to go away."  
Abū Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allāh’s Apostle!"  
The Prophet said, "I have been given the permission to migrate."  
Abū Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allāh’s Apostle!"  
Allāh’s Apostle said, "Yes."  
Abū Bakr said, "O Allāh’s Apostle! May my father be sacrificed for you, take one of these two she-camels of mine."  
Allāh’s Apostle replied, "(I will accept it) with payment."  
So we prepared the baggage quickly and
put some journey food in a leather bag for them. Asma, Abu Bakr’s daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts). Then Allah’s Apostle and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) overnight. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak).

He did the same in each of those three nights. Allah’s Apostle and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani ’Abd bin ’Adi as an expert guide, and he was in alliance with the family of Al-’As bin Wa’il As-Sahmi and he was on the religion of the infidels of Quraish. The
Prophet and Abū Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), Amir bin Fuhaira and the guide went along with them, and the guide led them along the sea-shore.

The nephew of Surāqa bin Ju'sham said that his father informed him that he heard Surāqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allāh's Apostle (ﷺ) and Abū Bakr, a reward equal to their bloodmoney. (1) While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surāqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad (ﷺ) and his companions." Surāqa added, "I too realised that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get

(1) i.e. 100 camels.
my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. (1) Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet ﷺ and Abū Bakr) or not, and the lot which I disliked, came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur’an by Allah’s Apostle ﷺ who did not look hither and thither while Abū Bakr was doing it often, suddenly the fore-legs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out.

(1) Suraqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet ﷺ and Abū Bakr with him.
So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh’s Apostle (i.e. Islam) will become victorious. So I said to him, “Your people have assigned a reward equal to the bloodmoney for your head.” Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journeyfood and goods but they refused to take anything and did not ask for anything, but the Prophet said, “Do not tell others about us.” Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allāh’s Apostle proceeded on his way.

Narrated Urwa bin Az-Zubair: Allāh’s Apostle met Az-Zubair in a caravanserai of Muslim merchants who were returning from Shaam. Az-Zubair provided Allah’s Apostle and Abū Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allāh’s Apostle from Mecca (towards Medina), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the
roof of one of the forts of his people to look for some thing, and he saw Allah's Apostle and his companions dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Apostle on the summit of Ḥarra. The Prophet turned with them to the right and alighted at the quarters of Bani Ṣamr bin Ṣuf, and this was on Monday in the month of Rabi'ul-Awal. Abū Bakr stood up, receiving the people while Allah's Apostle sat down and kept silent. Some of the Ansār who came and had not seen Allah's Apostle before, began greeting Abū Bakr, but when the sunshine fell on Allah's Apostle and Abū Bakr came forward and shaded him with his sheet only then the people came to know Allah's Apostle. Allah's Apostle stayed with Bani Ṣamr bin Ṣuf for ten nights and established the mosque (mosque of Qubā) which was founded on piety. Allah's Apostle prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Apostle at Medina. Some Muslims used to pray there in those days, and that place was a yard
for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, Allah's Apostle ﷺ said, "This place, Allah willing, will be our abiding place." Allah's Apostle ﷺ then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Apostle!" (1) Allah's Apostle ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying, "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet ﷺ recited (by way of proverb) the poem of same Muslim poet whose name is unknown to me.

(Ibn Shihab said, "In the Hadiths it does not occur that Allah's Apostle ﷺ recited a complete poetic verse other than this one.")

246. Narrated Asma ﷺ: I pre-
pared the journey food for the Prophet and Abū Bakr when they wanted (to migrate to) Medina. I said to my father (Abū Bakr), "I do not have anything to tie the container of the journey food with except my waistbelt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named 'Dhāt-un-Nīṭaqain' (i.e. the owner of two belts). (Ibn Ābbās said, "Asmā', Dhāt-un-Nīṭaq.")

247. Narrated Al-Barā'ī: When the Prophet migrated to Medina, Surāqā bin Mālik bin Ju'Sham pursued him. The Prophet invoked evil on him, therefore the forelegs of his horse sank into the ground. Surāqā said (to the Prophet), "Invoke Allāh to rescue me, and I will not harm you." The Prophet invoked Allāh for him. Then Allāh's Apostle felt thirsty and he passed by a shepherd. Abū Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet and he drank till I was pleased."

248. Narrated Asmā' that she conceived 'Abdullah bin Az-Zubair. She added, "I migrated to Medina while I was at full term of pregnancy and alighted at Qubā where I gave birth to him."
Then I brought him to the Prophet and put him in his lap. The Prophet asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Apostle . Then the Prophet rubbed the child's palate with a date and invoked for Allah's Blessings on him, and he was the first child born amongst the Emigrants in the Islamic Land (i.e. Medina).

(Hisham's father narrates from A'ma that she migrated to the Prophet while she was pregnant.)

249. Narrated A'isha : The first child who was born in the Islamic Land (i.e. Medina) amongst the Emigrants, was Abdullah bin Az-Zubair. They brought him to the Prophet . The Prophet took a date, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet .

250. Narrated Anas bin Malik : Allah's Apostle migrated to
Medina with Abu Bakr, driving behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Apostle was a youth that was unknown. Thus, if a man met Abu Bakr, he would say, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man shows me the Way." One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allah's Apostle! This is a horse-rider pursuing us." The Prophet looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Surāqā said, "O Allah's Prophet! Order me whatever you want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Surāqā was an enemy of Allah's Prophet and in the last part of it, he was a protector. Then Allah's Apostle alighted on the border of the Harra and sent a message to the Anṣār, and they came to Allah's Prophet and Abu Bakr, and having greeted them, they said, "Ride (your she-camels) safe and obeyed." Allah's Apostle and Abu Bakr rode
and the Ansâr, carrying their arms, surrounded them. The news that Allâh's Prophet ﷺ had come, circulated in Medina. The people came out and were eagerly looking and saying, "Allâh's Prophet has come! Allâh's Prophet has come! So the Prophet ﷺ went on till he alighted near the house of Abû Aiyûb. While the Prophet ﷺ was speaking with the family members of Abû Aiyûb, Abdullah bin Salâm heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ, carrying the dates which he had collected for his family from the garden. He listened to Allâh's Prophet ﷺ and then went home. Then Allâh's Prophet ﷺ said, "Which is the nearest of the houses of our kith and kin?" Abû Aiyûb replied, "Mine, O Allâh's Prophet! This is my house and this is my gate." The Prophet ﷺ said, "Go and prepare a place for our midday rest." Abû Aiyûb said, "Get up (both of you) with Allâh's Blessings." So when Allâh's Prophet ﷺ went into the house, Abdullah bin Salâm came and said, "I certify that you (i.e. Muhammâd ﷺ) are Apostle of Allâh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them.
and the son of the most learned amongst them. So send for them (i.e., Jews) and ask them about me before they know that I have embraced Islam, for if they know that, they will say about me things which are not correct." So Allâh's Apostle sent for them, and they came and entered. Allâh's Apostle said to them, "O (the group of) Jews! Woe to you; be afraid of Allâh. By Allâh except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allâh and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and he repeated it thrice. Then he said, "What sort of a man is Abdullah bin Salâm amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islam?" They said, "Allâh forbid! He cannot embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allâh forbid! He cannot embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allâh forbid! He cannot embrace Islam." He said, "O Ibn Salâm! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allâh except Whom none has the right to be worshipped. You know for certain
that he is Apostle of Allāh and that he has brought a True Religion!" They said, "You tell a lie." On that Allāh's Apostle ﷺ turned them out.

251. Narrated Ibn 'Umar ﷺ: 'Umar bin Al-Khaṭṭāb ﷺ fixed a grant of 4000 (Dirhams) for every Early Emigrant (i.e. Muhāji) and fixed a grant of 3500 (Dirhams) only for Ibn 'Umar. Somebody said to 'Umar, "Ibn 'Umar is also one of the Early Emigrants; why do you give him less than four-thousand?" 'Umar replied, "His parents took him with them when they migrated, so he was not like the one who had migrated by himself.

252. Narrated Khabbāb ﷺ: We migrated with Allāh's Apostle ﷺ. (See Hadīth No. 253 below.)

253. Narrated Khabbāb: We migrated with Allāh's Apostle ﷺ seeking Allāh's Blessings, so our rewards became due and sure with Allāh. Some of us passed away without eating anything of their rewards in this world. One of these
was Mustāb bin Umair who was martyred on the day of the battle of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allāh's Apostle (ﷺ) ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world).

254. Narrated Abū Burda bin Abī Mūsā Al-Askārī: Abdullah bin Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abū Mūsā, will it please you that we will be rewarded for our conversion to Islām with Allāh's Apostle (ﷺ) and our migration with him, and our Jihad with him, and all our good deeds which we did, with him, and that all the deeds we did after his death will be disregarded whether good or bad? (1) Your father (i.e. Abū Mūsā) said, 'No, by Allāh, we took part in

(1) Umar (ﷺ) wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.
Jihād after Allāh's Apostle Ṣalāt Ḥusayn, prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allāh for these good deeds.' On that my father (i.e. 'Umar) said, 'As for myself, By Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet remain rewardable while whatsoever we did after the death of the Prophet be enough to save us from Punishment in that the good deeds compensate for the bad ones.' On that I said (to Ibn 'Umar), 'By Allāh, your father was better than my father!'

255. Narrated Abū 'Uthmān: I heard that Ibn 'Umar used to become angry if someone mentioned that he had migrated before his father ('Umar), and he used to say, 'Umar and I came to Allāh's Apostle and found him having his midday rest, so we returned home. Then 'Umar sent me again (to the Prophet Ṣalāt Ḥusayn) and said, 'Go and see whether he is awake.' I went to him and entered his place and gave him the solemn pledge. Then I went back to 'Umar and informed him that the Prophet Ṣalāt Ḥusayn was awake. So we both went, running slowly, and when 'Umar entered his place, he gave him the solemn pledge, and thereafter I too gave him the solemn pledge.'
256. Narrated Al-Bara’ : Abu Bakr bought a (camel) saddle from Azib, and I carried it for him. Azib (i.e., my father) asked Abu Bakr regarding the journey of the migration of Allah’s Apostle. Abu Bakr said, “Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allah’s Apostle and then the Prophet lay on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep with the intention of enjoying the shade of the rock. I asked him, ‘O boy, to whom do you belong?’ He replied, ‘I belong to so-and-so.’ I asked him, ‘Is there some milk in your sheep?’ He replied in the affirmative. I asked him, ‘Will you milk?’ He replied in the affirmative. Then he got hold of one of his sheep. I said to him, ‘Remove the dust from its udder.’ Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the water-skin for Allah’s Apostle. So I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet and said, ‘Drink, O Allah’s Apostle.’ Allah’s Apostle drank till I became pleased. Then we
departed and the pursuers were following us." I then went with Abū Bakr into his home and there I saw his daughter Aisha lying in a bed because of heavy fever and I saw her father Abū Bakr kissing her cheek and saying, "How are you, little daughter?"

257. Narrated Anas, the servant of the Prophet ﷺ: When the Prophet ﷺ came (to Medina), there was not a single companion of the Prophet ﷺ who had grey and black hair except Abū Bakr, and he dyed his hair with Hīnāʻ and Katam (i.e. plants used for dying hair).

Through another group of narrators, Anas bin Mālik ﷺ said, "When the Prophet ﷺ came to Medina, the eldest amongst his companions was Abū Bakr. He dyed his hair with Hīnāʻ and Katam till it became of dark red colour.

258. Narrated Aisha ﷺ: Abū Bakr ﷺ married a woman from the tribe of Bānī Kalb, called Um Bakr. When Abū Bakr migrated to Medina, he divorced her and she was married by her cousin, the poet who said the following poem lamenting the infidels of
Quraish:

What is there kept in the well,
The well of Badr,
(The owners of) the trays of
Roasted camel humps?
What is there kept in the well,
The well of Badr,
(The owners of) lady singers
And friends of the honourable companions; who used to drink
(wine) together,
Um Bakr greets us
With the greeting of peace,
But can I find peace
After my people have gone?
The Apostle tells us that
We shall live again,
But what sort of life will owls and skulls live?

(1) The Arabs of the Pre-Islamic Ignorant period believed that when a person died, his soul would leave his skull, taking the shape of an owl.
261.Narrated Al-Bara' : The first people who came to us (in Medina) were Mus'ab bin 'Umair and Ibn Um Maktûm. Then came to us 'Ammâr bin Yâsir and Bilal.
262. Narrated Al-Bara' bin 'Azib: The first people who came to us (in Medina) were Mus'ab bin Umair and Ibn Um Maktûm who were teaching Qur'an to the people. Then their came Bilal, Sa'd and 'Ammâr bin Yasir. After that Umar bin Al-Khattâb came along with twenty other companions of the Prophet. Later on the Prophet himself came (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allâh's Apostle, for even the slave-girls were saying, "Allâh's Apostle has arrived!" And before his arrival I had read the Sura starting with:

'Glorify the Name of your Lord, the Most High' (87:1)

together with other Sûras of Al-Mufassal.

263. Narrated 'Aisha: When Allâh's Apostle came to Medina, Abû Bakr and Bilal got fever, and I went to both of them and said, "O my father, how do you feel? O Bilal, how do you feel?" Whenever Abû Bakr's fever got worse, he would say, "Every man will meet his death once in one morning while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)." And whenever fever deserted Bilal, he would say aloud, "Would that I know whether I shall spend
a night in the valley (of Mecca) with Idhkhir and Ta'lli (i.e., kinds of grass) around me, and whether I shall drink one day the water of Mijannah, and whether I shall see once again the hills of Shâmah and Ta'lli?" Then I went to Allâh's Apostle and told him of that. He said, "O Allâh, make us love Medina as much as or more than we used to love Mecca. O Allâh, make it healthy and bless its Sa and Mud (i.e., measures), and take away its fever to Al-Ju'hfa." (1)

264. Narrated 'Ubaidullâh bin Adi bin Khîyâr: I went to 'Uthmân. After reciting Tashah-hud, he said, "Then after, no doubt, Allâh sent Muhammad with the Truth, and I was amongst those who responded to the Call of Allâh and His Prophet and believed in the message of Muhammad. Then I took part in the two migrations. I became the son-in-law of Allâh's Apostle and gave the solemn pledge to him. By

(1) Al-Ju'hfa was a village near to Rabugh between Jeddah and Medina.
Allāh, I never disobeyed him, nor did I deceive him till Allāh took him unto Him.”

265. Narrated Ibn ʿAbbās  ﷺ:
During the last Ḥajj led by ʿUmar, ʿAbdur-Raḥmān bin ʿĀf returned to his family at Minā and met me there. ʿAbdur-Raḥmān said (to ʿUmar), “O chief of the believers! The season of Ḥajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Medina, for it is the place of Migration and Sunna (i.e. the Prophet’s tradition), and there you will be able to refer the matter (1) to the religious scholars and the nobles and the people of wise opinions.” ʿUmar said, “I will speak of it in Medina on my return.”

(1) ʿAbdur-Raḥmān bin ʿĀf said to ʿUmar, “So-and-so says, ‘If ʿUmar died (now) I would give the solemn pledge to so-and-so, as the pledge which was given to Abū Bakr was nothing but an unexpected event which happened to be fulfilled.’” ʿUmar then became angry and said, “This evening I will deliver a sermon before the people to warn them of such people who desire to usurp the right of their managing their own affairs.” ʿAbdur-Raḥmān then had to quieten ʿUmar as is mentioned in the present Ḥadīth.
very first sermon I will deliver there."

266. Narrated 'Um al-'Ala', an Anṣārī woman who gave the solemn pledge to the Prophet that the Anṣār drew lots concerning the dwelling of the Emigrants. 'Uthmān bin Maz'ūn was decided to dwell with them (i.e. 'Um al-'Ala's family). 'Uthmān fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet came to us and I (addressing the dead body) said, "O Abū As-Sa'ib, may Allāh's Mercy be on you! I bear witness that Allāh has honoured you." On that the Prophet said, "How do you know that Allāh has honoured him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allāh's Apostle! But who else is worthy of it (if not 'Uthmān)?"

He said, "As to him, by Allāh, death has overtaken him, and I hope the best for him, for, by Allāh, though I am Apostle of Allāh, yet I do not know what Allāh will do to me." (1) By Allāh, I will never assert the piety of anyone after

(1) No doubt, the Prophet knew that he will go to Paradise but he liked that the knowledge of unseen should be referred to Allāh, as to Him belongs the knowledge of unseen.
him. That made me sad, and when I slept
I saw in a dream a flowing stream for
Uthmaan bin Mazmun. I went to Allâh’s
Apostle ﷺ and told him of it. He re-
marked, “That symbolises his (good)
deeds.”

267. Narrated 'Aishah ﷺ: The
day of Bu’áth was a day (i.e. battle)
which Allâh caused to take
place just before the mission of His
Apostle ﷺ so that when Allâh’s
Apostle ﷺ came to Medina, they (the
tribes) had divided (into hostile groups)
and their nobles had been killed; and all
that facilitated their conversion to Islam.

268. Narrated 'Aishah ﷺ that
once Abû Bakr came to her on the
day of 'Id-ul-Fitr or 'Id-ul-Adhâ while
the Prophet ﷺ was with her and
there were two girl singers with her, sing-
ing songs of the Ansar about the day of
Bu’áth. Abû Bakr said twice, “Musical
instrument of Satan!” But the Prophet ﷺ
said, “Leave them Abû Bakr, for
every nation has an 'Id (i.e. festival) and
this day is our 'Id.”
269. Narrated Anas bin Malik: When Allāh's Apostle came to Medina, he lighted at the upper part of Medina among the people called Banū 'Amr bin 'Auf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banū An-Najjār, and they came, carrying their swords. As if I am just now looking at Allāh's Apostle on his she-camel with Abū Bakr riding behind him (on the same camel) and the chiefs of Banū An-Najjār around him till he dismounted in the courtyard of Abū Aiyūb's home. The Prophet used to offer the prayer wherever the prayer was due, and he would pray even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banū An-Najjār, and when they came, he said, "O Banū An-Najjār! Name the price of this garden of yours." They replied, "No! By Allāh, we do not demand its price except from Allāh." In that garden there were the following things I am telling you of: Graves of pagans, unlevied land with holes and pits etc., and date-palm trees. Allāh's Apostle ordered that the graves of the pagans be dug up and, the unlevied land be leveled, and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qiblā. Stone pillars were built at the sides of its gate. The companions of the Prophet were carrying the stones and reciting
some lyrics, and Allāh’s Apostle was with them and they were saying.

“O Allāh! There is no good except the good of the Hereafter, so bestow victory on the Anṣār and the Emigrants.”

(46) CHAPTER. The stay of the Emigrants in Mecca after performing all the rites and ceremonies of Hajj.

270. Narrated ‘Abdur-Raḥmān bin Humaid Az-Zuhri: I heard Umar bin Abdul-ʿAzīz asking As-Saʿīb, the nephew of An-Nimr, “What have you heard about residing in Mecca?” The other said, “I heard Al-ʿAla’ bin Al-Hadrāmī saying, ‘Allāh’s Apostle said: An Emigrant is allowed to stay in Mecca for three days after departing from Minā (i.e. after performing all the rites and ceremonies of Hajj).’”

(47) CHAPTER. History; When did the Muslim calendar start?

271. Narrated Sahl bin Saʿd: The Prophet’s companions did not take as a starting date for the Muslim calender, the day, the Prophet had been sent as an Apostle or the day of his death, but...
the day of his arrival at Medina.

272. Narrated Āisha : Originally, two Rak‘at were prescribed in every prayer. When the Prophet migrated to Medina, four Rak‘at were enjoined, while the journey prayer remained unchanged (i.e. two Rak‘at).

(48) CHAPTER. The statement of the Prophet : “O Allāh! Complete the migration of my companions,” and his lamentation for those (Emigrants) who died in Mecca.

273. Narrated Sa‘d bin Mālik : In the year of Ḥajjat-ul-Wadā’ the Prophet visited me when I fell ill and was about to die because of that illness. I said, “O Allāh’s Apostle! I am very ill as you see, and I am rich man and have no heir except my only daughter. Shall I gave 2/3 of my property in charity?” He said, “No.” I said, “Shall I then give one half of it in charity?” He said, “O Sa‘d! Give 1/3 (in charity) and even 1/3 is too much. No doubt, it is better to leave your children rich than to leave them..."
poor, reduced to begging from others. And Allah will reward you for whatever you spend with the intention of gaining Allah’s Pleasure even if it were a mouthful of food you put into your wife’s mouth.” I said, “O Allah’s Apostle! Am I to be left behind (in Mecca) after my companions have gone?” He said, “If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allah’s Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfil the migration of my companions and do not make them turn back on their heels.” (1) But (we feel sorry for) the unlucky Sa’d bin Khūlāh.” Allah’s Apostle lamented his death in Mecca.

(49) **CHAPTER.** How the Prophet established the bond of brotherhood between his companions.

‘Abd-ur-Rahmān bin ‘Auf said, “The Prophet established the bond of brotherhood between me and Sa’d bin Ar-Rabī‘ on our arrival at Medina.”

(1) So Sa’d bin Abī Waqqāṣ did not die at Mecca, (who is mentioned in this Hadith) but another man Sa’d bin Khūlāh died in Mecca.
Abū Juhaifa said, "The Prophet established the bond of brotherhood between Salmān and Abū Ad-Darda'."

274. Narrated Anas: When 'Abdur-Rahmān bin Auf came to Medina and the Prophet established the bond of brotherhood between him and Sād bin Ar-Rābi-al-Ānṣāri, Sād suggested that 'Abdur-Rahmān should accept half his property and family. 'Abdur-Rahmān said, "May Allah bless your family and property; guide me to the market." So 'Abdur-Rahmān (doing business in the market) made some profit of some condensed dry yoghurt and butter. After a few days the Prophet saw him wearing clothes stained with yellow perfume. The Prophet asked, "What is this, O 'Abdur-Rahmān?" He said, "O Allah's Apostle! I have married an Ānṣāri woman." The Prophet asked, "What have you given her as Mahr?" He (i.e. 'Abdur-Rahmān) said, "A piece of gold, about the weight of a datestone." Then the Prophet said, "Give a banquet, even though of a sheep."

(49-A) CHAPTER:

275. Narrated Anas: When the news of the arrival of the Prophet
at Medina reached Abdullah bin Salam, he went to him to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels." The Prophet said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman." On this, Abdullah bin Salam said, "I certify that None has the right to be worshipped except Allah, and that you are Apostle of Allah," and added, "O Allah's Apostle! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam." The Jews came, and the Prophet said, "What kind of man is Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of..."
the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullāh bin 'Abī Salām should embrace Islam?" They said, "May 'Allāh protect him from that." The Prophet ﷺ repeated his question and they gave the same answer. Then 'Abdullāh came out to them and said, "I certify that None has the right to be worshipped except 'Allāh and that Muhammad is Apostle of 'Allāh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullāh bin Salām) said, "It is this that I was afraid of, O 'Allāh's Apostle." 

276. Narrated Abū Al-Minhāl 'Abdur-Rahmān bin Mu'allim: A partner of mine sold some Dirhams on credit in the market. I said, "Glorified be 'Allāh! Is this legal?" He replied, "Glorified be 'Allāh! By 'Allāh, when I sold them in the market, nobody objected to it." Then I asked Al-Barā' bin 'Azyūb (about it) he said, "We used to make such a transaction when the Prophet ﷺ came to Medina. So he said, 'There is no harm in it if it is done from hand to hand, but it is not allowed on credit.' Go to Zaid bin Al-'Arqam and ask him about it for he was the greatest trader of all of us." So I asked Zaid bin Al-'Arqam, and he said the same (as Al-Barā' did)."
277. Narrated Abū Huraira : The Prophet said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me."

278. Narrated Abū Musa : When the Prophet arrived at Medina, he noticed that some people among the Jews used to respect Ashūra (i.e. 10th of Muharram) and fast on it. The Prophet then said, "We have more right to observe fast on this day," and ordered that fasting should be observed on it.
279. Narrated Ibn 'Abbas : When the Prophet arrived at Medina, he found that the Jews observed fast on the day of 'Ashūra'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Apostle said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

280. Narrated 'Abdullah bin 'Abbas : The Prophet used to keep his hair falling loose while the pagans used to part their hair, and the People of the Scriptures used to keep their hair falling loose, and the Prophet liked to follow the People of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet started parting his hair.
281. Narrated Ibn 'Abbas : They, the People of the Scriptures, divided the Qur'an into portions, believing in some portions of it and disbelieving in some others.

282. Narrated Salman Al-Farisi : that he was sold (as a slave) by one master to another for more than ten times (i.e. between 13 and 19).

283. Narrated Salman : I am from Ram-Hurmuz (i.e. a Persian town).

284. Narrated Salman : The interval between Jesus and Muhammad was six hundred years.
In the name of Allah, the most Beneficent, the most Merciful.

LIX. THE BOOK OF AL-MAGHĀZĪ (1)  
(i.e. Military Expeditions led by the Prophet ﷺ.)

(1) CHAPTER. The Ghazwa of Al-'Ashira.

Ibn Ishaq said, “The first battle the Prophet ﷺ fought was the battle if Al-Abwa’ and then Buwāt and then Al-'Ashira.”

285. Narrated Abu Ishaq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, “How many Ghazwāt did the Prophet ﷺ undertake?” Zaid replied, “Nineteen.” They said, “In how many Ghazwāt did you join him?” He replied, “Seventeen.” I asked, “Which of these was the first?” He replied, “Al-'Ashira or Al-'Ashiru.”

(1) “Al-Maghāzī” is the plural of “Ghazwa” i.e., a military expedition led by the Prophet ﷺ.
(2) CHAPTER. The Prophet's prediction about whom he thought would be killed at Badr.

286. Narrated 'Abdullah bin Mas'ud from Sa'ad bin Mu'adh: Sa'ad bin Mu'adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medina, he used to stay with Sa'ad, and whenever Sa'ad went to Mecca, he used to stay with Umaiya. When Allah's Apostle arrived at Medina Sa'ad went to perform 'Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawaf around the Ka'ba." So Umaiya went with him about midday. Abū Jahl met them and said, "O Abū Safwān! Who is this man accompanying you?" He said, "He is Sa'ad." Abū Jahl addressed Sa'ad saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abū Safwān, you would not be able to go your family safely." Sa'ad, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is
more valuable for you, that is, your passage through Medina." On this, Umayya said to him, "O Sa‘d, do not raise your voice before Abū-I-Hakam, the chief of the people of the Valley (of Mecca)." Sa‘d said, "O Umayya, stop that! By Allah, I have heard Allah’s Apostle predicting that the Muslim will kill you." Umayya asked, "In Mecca?" Sa‘d said, "I do not know." Umayya was greatly scared by that news. When Umayya returned to his family, he said to his wife, "O Um Safwan! Don’t you know what Sa‘d has told me?" She said, "What has he told you?" He replied, "He claims that Muḥammad has informed them (i.e., his companions) that they will kill me. I asked him, ‘In Mecca?’ He replied, ‘I do not know.’" Then Umayya added, "By Allah, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abū Jahl called the people to war, saying, "Go and protect your caravan." But Umayya disliked to go out of Mecca. Abū Jahl came to him and said, "O Abū Safwan! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abū Jahl kept on urging him to go until he (i.e., Umayya) said, "As you have forced me to change my mind, by Allah, I will buy the best camel
in Mecca. (1) Then Umaiya said (to his wife), “O Um Safwan, prepare what I need (for the journey).” She said to him, “O Abu Safwan! Have you forgotten what your Yathribi brother told you?” He said, “No, but I do not want to go with them but for a short distance.” So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allah ﷺ caused him to be killed at Badr.

(3) CHAPTER. The story of the Ghazwa of Badr and the Statement of Allah ﷺ:

“Allah has made you victorious at Badr,
When you were a very weak little force.

Then fear Allah, so that you may be thankful............
So that they retire (i.e. should be turned back) frustrated.’

(3: 123-126)

Wahshi said, ‘Hamza killed Tu aima bin ‘Aidi bin Khayr on the day of Badr.

And Allah’s Statement:

‘When Allah promised you (Muslims)
And (remember)

(1) So that he might be able to run away if he should find himself in danger
That one of the two (enemy) groups
Should be yours
And you wished that the un-armed one
Should be yours.' (8:7)

287. Narrated Khab bin Malik (RA):
I never failed to join Allah's Apostle (SAW) in any of his Ghazwāt except in the Ghazwa of Tabuk. However, I did not take part in the Ghazwa of Badr, but none who failed to take part in it, was blamed, for Allah's Apostle (SAW) had gone out to meet the caravans of Quraish, but Allah caused them (i.e. Muslims) to meet their enemy unexpectedly (with no previous intention).

288. Narrated Ibn Mastūd (RA): I witnessed Al-Miqdād bin Al-Aswād in a

(4) CHAPTER. The Statement of Allah (SWT):
(Remember) When you implored the Help of your Lord......................
Lo! Allah is Severe in punishment.' (8:9-13)
scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet while the Prophet was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the People of Moses said: Go you and your Lord and fight you two. (5:27). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet getting bright with happiness, for that saying delighted him.

289. Narrated Ibn 'Abbas: On the day of the battle of Badr, the Prophet said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Soon the enemies will be put to flight and they will turn their backs." (54:45)

(5) CHAPTER:——

290. Narrated Ibn 'Abbas: The faithful believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward).
293. Narrated Al-Bara': The companions of the Prophet, Muhammad, who took part in Badr, told me that their number was that of Saul's (i.e. Thalath) men. By Allah, none crossed the river with him but a three-hundred-and-ten men. By Allah, the number of the Emigrants and the Ansar were over two hundred and sixty men.

294. Narrated Al-Bara': The number of the warriors of Badr, and the number of the Emigrants and the Ansar were over two hundred and sixty men.

295. Narrated Al-Bara': The number of the warriors of Badr, and the number of the Emigrants and the Ansar were over two hundred and sixty men.

(9) CHAPTER: The number of the warriors of Badr.
faithful believer. (See Qur'an 2:249)

294. Narrated Al-Bara': We, the companions of Muhammad used to say that the number of the warriors of Badr was the same as the number of Saul's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a faithful believer, and they were over three-hundred-and-ten men.

295. Narrated Al-Bara': as below.

296. Narrated Al-Bara': We used to say that the warriors of Badr were over three-hundred-and-ten, as many as the companions of Saul who crossed the river with him; and none crossed the river with him but a faithful believer.

(6-A) CHAPTER. Invoking evil of the Prophet on the pagans of
Quraish, on Shaiba 'Utba, Al-Walid and Abū Jahl, and (the mention) of their death.

297. Narrated 'Abdullāh bin Mās'ūd: The Prophet faced the Ka'bā and invoked evil on some people of Quraish, on Shaiba bin Rabī'ah, 'Utba bin Rabī'ah, Al-Walid bin 'Utba and Abū Jahl bin Ḥishām. I bear witness, by Allāh, that I saw them all dead, putrefied by the sun as that day was a very hot day.

(7) CHAPTER. The death (i.e. killing) of Abū Jahl.

298. Narrated 'Abdullāh that he came across Abū Jahl while he was on the point of death on the day of Badr. Abū Jahl said, "You should not be proud that you have killed me nor I am ashamed of being killed by my own folk."

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

301. Narrated Anas (RA): On the day of Badr, the Prophet (SAW) said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and found that the two sons of 'Afra had struck him fatally. Abdullah bin Mas'ud got hold of his beard and said, "Are you Abu Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?"

302. Narrated Anas bin Malik (RA) (as above).
303. Narrated 'Abdur-Raḥmān bin 'Auf (the grand father of Salih bin Ibrahim) the story of Badr, namely, the narration regarding the sons of 'Afraa.

304. Narrated Abū Mījlaz from Qais bin ‘Ubad: ‘Ali bin Abī Talib said, “I shall be the first man to kneel down before (Allāh), the Beneficent to receive His Judgement on the day of Resurrection (in my favour).” Qais bin ‘Ubad also said, “The following Verse was revealed in their connection:

These are two (groups of) antagonists,
Disputing with each other
About their Lord.” (22:19)

Qais said that they were those who fought on the day of Badr, namely, Ḥamza, ‘Ali, ‘Ubaida or Abū ‘Ubaida bin Al-Ḥarīth, Shaiba bin Rabī‘a, ‘Utbah and Al-Walīd bin ‘Utbah.

305. Narrated Abū Dhar:
The following Holy Verse:

These are two (group of) antagonists,
Disputing with each other
About their Lord,” (22:19)

was revealed concerning six men from Quraish, namely, ‘Ali, Ḥamza, ‘Ubaida...
306. Narrated 'Ali: The following Holy Verse:

'These are two (groups of) antagonists, Disputing with each other About their Lord,' (22:19) was revealed concerning us.

307. Narrated Qais bin 'Ubād: I heard Abū Dhar taking an oath of confirming that these Holy Verses were revealed on account of those six persons on the day of Badr.

308. Narrated Qais: I heard Abū Dhar taking an oath confirming the following Holy Verse:

'These are two (groups of) antagonists, Disputing with each other About their Lord,' (22:19) was revealed concerning those men who fought on the day of Badr, namely, Ḥamza, 'Alī, 'Ubaida bin Al-Hārith, 'Uṭba and
Shaiba—the two sons of Rabī’ā—and Al-Walid bin Utba.

309. Narrated Abu Ishaq: A man asked Al-Bara’ and I was listening, “Did ‘Ali take part in (the battle of) Badr?” Al-Bara’ said, “(Yes), he even met (his enemies) in a duel and was clad in two armours (one over the other).”

310. Narrated Salih bin Ibrahim bin ‘Abdur-Rahman bin ‘Auf from his father, from his grandfather: ‘Abdur-Rahman said, “I had an agreement with Umaiya bin Khalaf (that he would lookafter my relatives and property in Mecca, and I would lookafter his relatives and property in Medina).” ‘Abdur-Rahman then mentioned the killing of Umaiya and his son on the day of Badr and how Bilal said, “Woe to me if Umaiya remains safe (i.e. alive).”

311. Narrated Abdullah: The Prophet recited Surat-an-Najm and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, “This is sufficient for me.” Later on I saw him killed as an infidel.

Narrated ‘Urwa (the son of Az-
312. Narrated Hishām that his father said, "The sword of Az-Zubair was decorated with silver." Hishām added, "The sword of 'Urwa was (also) decorated with silver."

313. Narrated 'Urwa: On the
day of (the battle) of Al-Yarmūk, the companions of Allah's Apostle said to Az-Zubair, "Will you attack the enemy so that we shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e. Byzantines) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds there was a scar caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) 'Abdullah bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

314. Narrated Abū Talha : On the day of Badr, the Prophet ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty wells of Badr. (It was a habit of the Prophet (ﷺ) that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel
be saddled, then he set out, and his companions followed him saying among themselves, "Definitely he (i.e. the Prophet ﷺ) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers’ names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" "Umar said, "O Allah’s Apostle! You are speaking to bodies that have no souls!" Allah’s Apostle ﷺ said, "By Him in Whose Hand Muhammad’s soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."

315. Narrated Ibn ‘Abbas ﷺ regarding the Statement of Allah ﻪ︰

‘Those who have changed Allah’s Blessings for disbelief...' (14: 28):
The people meant here by Allah ﻪ, are the infidels of Quraish. (Amr, a sub-narrator said, "Those are (the infidels of) Quraish and Muhammad ﷺ is Allah’s Blessing."
Regarding Allah’s Statement:
...And have led their people
Into the house of destruction?  
(14:29)

Ibn 'Abbas said, "It means the Fire they will suffer from after their death) on the day of Badr."

316. Narrated Hisham's father: It was mentioned before Aisha that Ibn 'Umar attributed the following statement to the Prophet:—

"The dead person is punished in the grave because of the crying and lamentation of his family."

On that, Aisha said, "But Allah's Apostle said, 'The dead person is punished for his crimes and sins while his family cry over him then.'" She added, "And this is similar to the statement of Allah's Apostle when he stood by the edge of the well which contained the corpses of the pagans killed at Badr. 'They hear what I say.' He added, 'Now they know very well what I used to tell them was the truth.'" Aisha then recited:

'You cannot make the dead hear,' and

'You cannot make those who are in their graves, hear you,' (35:22)

that is, when they had taken their places in the (Hell) Fire.
317.Narrated Ibn Umar : The Prophet stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before Aisha and she said, "But the Prophet said, 'Now they know very well that what I used to tell them was the truth.'" Then she recited (the Holy Verse) :

"You cannot make the dead hear...
... (till the end of Verse)." (30:52)

(8) CHAPTER. The superiority of those who fought the Badr battle.

318. Narrated Anas : Haritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet and said, "O Allah's Apostle! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah; but if it is not so, then you shall see what I do?" He said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."
319. Narrated 'Ali: Allah's Apostle sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, "Go till you reach Raudat Khākh were there is a pagan woman carrying a letter from Ḥāṭib bin Abī Baltāqa to the pagans of Mecca." So we found her riding her camel at the place which Allah's Apostle had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Allah's Apostle had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she put her hand below her waistbelt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Apostle. Then 'Umar said, "O Allah's Apostle! (This Ḥāṭib) has betrayed Allah, His Apostle and the faithful believers! Let me cut off his neck!" The Prophet asked Ḥāṭib, "What made you do this?" Ḥāṭib said, "By Allah, I did not intend to give up my belief in Allah and His Apostle, but I wanted to have some influence among the Meccan people so that through it, Allah might protect my family and property. There is none of your companions who has not some of his relatives there through whom
Allah protects his family and property.” The Prophet said, “He has spoken the truth; do not say to him but good.” Umar said, “He has betrayed Allah, His Apostle and the faithful believers. Let me cut off his neck!” The Prophet said, “Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, ‘Do whatever you like, as I have granted Paradise to you, or said, ‘I have forgiven you.’” On this, tears came out of Umar’s eyes, and he said, “Allah and His Apostle know better.”

(9) CHAPTER:

320. Narrated Usaid: On the day of Badr, Allah’s Apostle said to us, “When the enemy comes near to you, shoot at them but see your arrows sparingly (so that your arrows should not be wasted).”

321. Narrated Abū Usaid: On the day of (the battle of) Badr, Allah’s Apostle said to us, “When your enemy comes near to you (i.e. overcome you by sheer number), shoot
at them but use your arrows sparingly.”

322. Narrated Al-Barā‘ bin ‘Azib: On the day of Uhud the Prophet appointed Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyān said, “This is a day of (revenge) for the day of Badr and the issue of war is undecided.”

323. Narrated Abu Musa that the Prophet said, “The good is what Allah gave us later on (after Uhud), and the reward of truthfulness is what Allah gave us after the day (of the battle) of Badr.” (1)

(1) This is a part of a longer Hadīth in which a dream of the Prophet is mentioned, and this part is a part of its interpretation.
324. Narrated 'Abdur-Rahmān bin 'Auf: While I was fighting in the front line on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abū Jahl." I said, "O nephew! What will you do to him?" He said, "I have promised Allāh that if I see him (i.e. Abū Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abū Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afrā' (i.e. an 'Anṣārī woman).

325. Narrated Abū Hurairah : Allāh's Apostle sent out ten spies under the command of 'Āṣim bin Thābit Al-Anṣārī, the grand-father of 'Āṣim bin 'Umar bin Al-Khaṭṭāb. When they reached (a place called) Al-Hadah between 'Usfān and Mecca, their presence was made known to a sub-tribe of
Hudhail called Banū Lihiyān. So they sent about one-hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e. Medina)," and went on tracing the Muslims' footsteps. When Ḥāsim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise that we will not kill anyone of you." Ḥāsim bin Thabit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred Ḥāsim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow-bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Mecca after the event of the
Badr battle. The sons of Al-Harith bin Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Harith bin Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al-Harith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Mecca." She used to say, "It was food Allah had provided Khubaib with." When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them, "Allow me to offer a two-Rakat prayer." They allowed him and he prayed two Rakat and then said, "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one,
and do not leave anyone of them." Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sarva, Uqba bin Al-Harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophetﷺ told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of Asim bin Thabit's death, sent some messengers to bring a part of his body so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of Asim, and they shielded him from the messengers who could not cut anything from his body.

326. Narrated Naafi': Ibn 'Umar ﷺ was once told that Sa'id bin Zaid bin Amr bin Nufail, one of the Badr warriors, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday prayer approached and Ibn 'Umar did not take part in the Friday prayer.
Narrated Subai'a bint Al-Harith that she was married to Sa'd bin Khuala who was from the tribe of Bani Amr bin Lu'ai and was one of those who fought in the Badr battle. He died while she was pregnant during Hajjat-ul-Wada'. Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e. became clean), she prepared herself for suitors. Abu As-Sanabil bin Butkak, a man from the tribe of Bani Abd-ud-Dar, called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e. Abu As-Sanabil) said this to me, I put on my dress in the evening and went to Allah's Apostle and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."
(10) **CHAPTER**. The participation of Angels in the battle of Badr.

327. Narrated Rifa'a who was one of the Badr warriors: Gabriel came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet said, "As the best of the Muslims." or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle)."

328. Narrated Mu'adh bin Rifa'a bin Rafi': Rifa'a was one of the warriors of Badr while (his father) Rafi' was one of the people of Al-Aqaba (i.e., those who made the solemn pledge of Al-Aqaba). Rafi' used to say to his son, "I would not have been happier if I had taken part in the Badr battle instead of..."
taking part in the 'Aqaba pledge.’” (1)

Mu‘ādh added, “Gabriel asked the Prophet ﷺ about that (i.e., the question referred to in Ḥadīth No.327).”

329. Narrated Mu‘ādh: The one who asked (the Prophet ﷺ) was Gabriel ﷺ.

330. Narrated Ibn‘Abbas ﷺ: The Prophet ﷺ said on the day of the battle of Badr, “This is Gabriel holding the head of his horse and equipped with arms for the battle.

(1) CHAPTER:—

331. Narrated Anas ﷺ: Abu

(1) Rafi' regarded the event of Al-'Aqaba pledge as superior to the battle of Badr.
Zaid died and did not leave any offspring, and he was one of the Badr warriors.

332. Narrated Ibn Khabbab: Abū Sa‘īd bin Malik Al-Khudrī returned from a journey and his family offered him some meat of sacrifices offered at 'Īd-ul-Adhā. On that he said, "I will not eat it before asking (whether it is allowed)." He went to his maternal brother, Qatāda bin Ni‘mān, who was one of the Badr warriors, and asked him about it. Qatāda said, "After your departure, an order was issued by the Prophet cancelling the prohibition of eating sacrifices after three days."

333. Narrated Hishām bin 'Urwa from his father: Az-Zubair said, "I met 'Ubaida bin Sa‘īd bin Al-‘Ās on the day (of the battle) of Badr and he was covered with armour; so much that only his eyes were visible. He was surnamed Abū Dhat-al-Karish. He said (proudly), 'I am Abū Dhat-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as
its both ends were bent." ‘Urwa said, "Later on Allah’s Apostle asked Az-Zubair for the spear and he gave it to him. When Allah’s Apostle passed away, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr passed away, Az-Zubair took it back. ‘Umar then demanded it from him and he gave it to him. When ‘Umar passed away, Az-Zubair took it back, and then ‘Uthman demanded it from him and he gave it to him. When ‘Uthman was martyred, the spear remained with Ali’s offspring. Then ‘Abdullah bin Az-Zubair demanded it back, and it remained with him till he was martyred.

334. Narrated ‘Ubada bin As-Samit who was one of the Badr warriors: Allah’s Apostle said, "Give me the solemn pledge."

335. Narrated ‘Aisha, the wife of the Prophet : Abu Hudhaifa, one of those who fought the Battle of Badr with Allah’s Apostle, adopted Salim as his son and married his niece, Hind bint Al-Walid bin ‘Utba to him, and Salim was a freed slave of an Anṣārī woman.
Allah's Apostle also adopted Zaid as his son. In the Pre-Islamic Ignorant period the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed:

'Call them (adopted sons)
By (the names of) their fathers.'

(33:5)

336. Narrated Ar-Rubai bint Musauwidh: The Prophet came to me after consuming his marriage with me and sat down on my bed as you (the sub-narrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet said (to her), "Do not say this, but go on saying what you have spoken before."

337. Narrated Ibn 'Abbas: as below.

338. Narrated Ibn 'Abbas: Abu Talha, a companion of Allah's
Apostle and one of those who fought at Badr together with Allah's Apostle , told me that Allah's Apostle said, "Angels do not enter a house in which there is a dog or a picture." He meant the images of creatures that have souls.


340. Narrated 'Ali: I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet had given me another she-camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet , I made an arrangement with a goldsmith from Bani Qainuqais that he should go with me to bring Idrakhir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling, and after collecting what I needed,
I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing this, I could not help weeping. I asked, "Who has done this?" They (i.e. the people) said, "Hamza bin Abdul Mu'talib has done it. He is present in this house with some Anṣarī drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut out the camels' humps and cut their flanks open and took out portions from their livers."

Then I came to the Prophet with whom Zaid bin Haritha was present. The Prophet noticed my state and asked, "What is the matter?" I said, "O Allah's Apostle, I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along with some drinkers."

The Prophet asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet, then raised his eyes to look at his knees and raised his eyes more to look at his face...
and then said, "You are not but my father's slaves." When the Prophet understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

341. Narrated Ibn Ma'qal: 'Ali led the funeral prayer of Sahl bin Hunaif and said, "He was one of the warriors of Badr."

342. Narrated Abdullah bin 'Umar: 'Umar bin Al-Khattab said, "When (my daughter) Hafsa bint 'Umar lost her husband Khunais bin Hudhaifa As-Sahmi who was one of the companions of Allah's Apostle and had fought in the battle of Badr and had died in Medina, I met Uthman bin Affan and suggested that he should marry Hafsa saying, "If you wish, I will marry Hafsa bint 'Umar to you," on that, he said, 'I will think it over.' I waited for a few days and then he said to me, 'I am of
the opinion that I shall not marry at present." Then I met Abū Bakr and said, 'If you wish, I will marry you Hafṣa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmān. Some days later, Allah's Apostle demanded her hand in marriage and I married her to him. Later on Abū Bakr met me and said, 'Perhaps you were angry with me when you offered me Hafṣa for marriage and I gave no reply to you?' I said, 'Yes.' Abū Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle had referred to the issue of Hafṣa and I did not want to disclose the secret of Allah's Apostle, but had he (i.e. the Prophet) given her up, I would surely have accepted her.'

343. Narrated Abū Masʿūd Al-Badrī: The Prophet said, "A man's spending on his family is a deed of charity."
344. Narrated Az-Zuhri: I heard Urwa bin Az-Zubair talking to Umar bin Abdul Aziz during the latter’s Governorship (at Medina), he said, “Al-Mughira bin Shatba delayed the ‘Asr prayer when he was the ruler of Al-Kufa. On that, Abū Masūd, Uqba bin Amr Al-Anṣāri, the grand-father of Zaid bin Hasan, who was one of the Badr warriors, came in and said, (to Al-Mughira), ‘You know that Gabriel came down and offered the prayer, and Allah’s Apostle prayed five prescribed prayers, and Gabriel said (to the Prophet), ‘I have been ordered to do so (i.e., offer these five prayers at these fixed stated hours of the day).’ ”

345. Narrated Abū Masūd Al-Badrī: Allah’s Apostle said, “It is sufficient for one to recite the last two Verses of Sūrat-al-Baqara at night.”

346. Narrated Mahmūd bin Ar-Rabi that ‘Abd Al-Malik who was one of the companions of the Prophet Ṣallālullāhū wa �aṣmā’uhū said, “It is a sound tradition that he who listens to ‘Abd Al-Malik’s words, two shadows will be placed beside his head.”
and one of the warriors of Badr, came to Allah’s Apostle.

347. Narrated Ibn Shihāb: I asked Al-Ḥusayn bin Muḥammad who was one of the sons of Salīm and one of the nobles amongst them, about the narration of Māhmūd bin Ar-Rabī‘ from ʿItbān bin Malik, and he confirmed it.

348. Narrated ʿAbdullāh bin Amr bin Rabī‘a who was one of the leaders of Bani ʿAdī and his father participated in the battle of Badr in the company of the Prophet, ʿUmar appointed Qudāma bin Māzūn as ruler of Bahrain. Qudāma was one of the warriors of the battle of Badr and was the maternal uncle of ʿAbdullāh bin ʿUmar and Ḥafṣa.

349. Narrated Az-Zuhrī: Salīm bin ʿAbdullāh told me that Ṣaḥīḥ bin Khadīj told ʿAbdullāh bin ʿUmar that his two paternal uncles who had fought in the battle of Badr informed him that Allah’s
Apostle forbade the renting of fields. I said to Salim, "Do you rent your land?" He said, "Yes, for Rafi' is mistaken."

350. Narrated Abdullah bin Shaddad bin Al-Had Al-Laithi: I saw Rifa'a bin Rafi' Al-Ansari who was a Badr warrior.

351. Narrated Al-Miswar bin Makhrama that 'Amr bin Auf, who was an ally of Bani 'Amir bin Lu'ai and one of those who fought at Badr in the company of the Prophet, said, "Allah's Apostle sent Abu Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Apostle had made a peace treaty with the people of Bahrain and appointed Al-'Ala bin Al-Hadrani as their ruler. So, Abu Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu Ubaida, (on the next day) they offered the morning prayer with the Prophet and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Apostle smiled
and said, "I think you have heard that Abū 'Ubaidā has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it, and it will destroy you as it did them."

352. Narrated Nāfi': Ibn 'Umar used to kill all kinds of snakes until Abū Lubāba Al-Badrī told him that the Prophet had forbidden the killing of harmless snakes living in houses and called Jinān. So Ibn 'Umar gave up killing them.

353. Narrated Anas bin Malik: Some men of the Anṣār requested Allah's Apostle to allow them to see him, then they said, "Allow us to forgive the ransom of our sister's son, 'Abbās." The Prophet said, "By Allah, you will not leave a single Dirham of it!"
354. Narrated 'Ubadullah bin 'Adi bin Al-Khiyar that Al-Miqdad bin 'Amr Al-Kindi, who was an ally of Bani Zuhra and one of those who fought the battle of Badr together with Allah's Apostle ﷺ, told him that he said to Allah's Apostle ﷺ, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allah (i.e., I have become a Muslim),' could I kill him, O Allah's Apostle after he had said this?" Allah's Apostle ﷺ said, "You should not kill him." Al-Miqdad said, "O Allah's Apostle! But he had cut off one of my two hands, and then he had uttered those words?" Allah's Apostle ﷺ replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."
355. Narrated Anas: Allah's Apostle said on the day of Badr, "Who will go and see what has happened to Abū Jahl?" Ibn Masūd went and saw him struck by the two sons of 'Afrā and was on the point of death. Ibn Masūd said, "Are you Abū Jahl?" Abū Jahl replied, "Could there be a man superior to one you have killed (or as Sulaimān said, His own folk have killed.)?" Abū Jahl added, "Would that I had been killed by other than a mere farmer!"

356. Narrated Ibn 'Abbās: 'Umar said, "When the Prophet passed away, I said to Abū Bakr, 'Let us go to our Anṣāri brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to Urwa bin Az-Zubair, he said, "Those two pious men were Uwaim bin Sā'īda and Maṣn bin 'Adi."

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

358. Narrated Jubair bin Mu'tim: I heard the Prophet reciting Surat-at-Tur in the Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet while speaking about the war prisoners of Badr, said, "Were Al-Mu'tim bin 'Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

Narrated Sa'id bin Al-Musaiyab: When the first civil strife (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, (1) took place, it left none of the Hudaibiyah treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

(1) The people of Medina were massacred by Yazid's army.
359. Narrated Yunus bin Yazid:
I heard Az-Zuhri saying, "I heard 'Ufwa bin Az-Zubair, Sa'id bin Al-Musayyab, Alqama bin Waqqas and Ubaidullah bin 'Abdullah each narrating part of the narrative concerning 'Aisha, the wife of the Prophet. 'Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!'" Az-Zuhri then narrated the narration of the Lie (forged against 'Aisha).

360. Narrated Musa bin 'Uqba from Ibn Shibab: These were the battles of Allah's Apostle (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Apostle said (to them), 'Have you found what your Lord promised, true?'" 'Abdullah said, "Some of the Prophet's companions said, 'O Allah's Apostle! You are addressing dead people.' Allah's Apostle replied, 'You do not hear what I am saying."
better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men.' Az-Zubair said, 'When their shares were distributed, their number was 100 men. But Allah knows it better.'

361. Narrated Az-Zubair: On the day of Badr, (Quraish) Emigrants received 100 shares of the war booty.'

12th chapter. A list of the names of those who took part in the battle of Badr, compiled by Abū 'Abdullah (Al-Bukhari) alphabetically:

The Prophet Muhammad bin 'Abdullah Al-Hashimi Abū Bakr As-Siddiq 'Umar Uthman 'Ali bin Abi Ṭalib Aiyās bin Al-Bukair Bilāl bin Rabāh Maula (i.e. freed slave of) Abū Bakr As-Siddiq Ḥamza bin 'Abdul Muṭṭalib Al-Hashimi Ḥāṭib bin Abi Baltā'a ally of Quraish Abū Ḥudhaifa bin 'Utba bin Rabi'a Al-Qurashi Ḥārīthah bin Ar-Rabī 'Al-Anṣārī (i.e.,
aryawan بن عبد المطلب بن عبد المطلب المعز لدين الله محمد بن يزيد بن عبد الملك بن مالك الرهري سعيد بن حمزة القرشي

ظاهر بن رافع الامام، وأخوه

عبد الله بن سعيد الهذلي عتيبة بن سعيد الهذلي، عبد الرحمن بن عوف الزهرى عبيد الله بن الحارث القرشي

عطية بن الصامت الامام، عمرو بن عوف حليف بن يزيد بن لؤي، عقيلة بن عمر الامام، عامر بن ربيع العبدري، عاصم بن ثابت

الامام، عمرو بن مالك الامام، قديمة

ابن مطيعن، قيادة بن الاسمان

الامام، معاذ بن عمرو بن الجموح، معوذ بن عثمان، وأخوه مالك بن ربيعة بن ابي أسيد الامام، مارارة

ابن الربيع الامام، معين بن عدي

الامام، مسطح بن انس بن عائض بن عبد الله بن عبد المطلب بن عبد الملك مهاجر بن عمرو بن الكندي، حليف

بتي زهرة هلال بن أمية الامام
Malik bin Rabî‘a Abū Usaid Al-Anṣārī
Murâra bin Ar-Rabî‘a Al-Anṣārī
Masn bin ‘Adî Al-Anṣārī
Mîstah bin Uṭhâtha bin ‘Abbad bin
‘Abdul Muţtalib bin ‘Abdulla Manâf
Al-Miqdâd bin ‘Amr Al-Kindî, an
ally of Bani Zuhra, and
Hilāl bin Umâya Al-Anṣārī

(13) CHAPTER. The Story of Bani An-Nadîr, and the going of Allah's Apostle to them asking their help in collecting the blood-money of the two men. (1) And how Bani An-Nadîr betrayed Allah’s Apostle by breaking the covenant with him.

‘Urwa bin Az-Zubair said, “This incident (i.e. the Ghazwa of Bani An-Nadîr) took place six months after the battle of Badr and before Uhud’s battle.”

And the Statement of Allah

It is He Who got out the unbelievers
Among the People of the Book

(1) One of the Muslims killed two infidels who had had a covenant with Allah’s Apostle for he was not aware of such a covenant. So Allah’s Apostle decided to pay their bloodmoney and asked Bani An-Nadîr to help him in this matter as they had a covenant with him.
From their homes at the first gathering (of the forces).
'You did not think they would go out.' (59:2)

Ibn Ishaq thinks that it (i.e. that Ghazwa) took place after the (event of) Bi'r Ma'una and (the Ghazwa) of Uhud.

362. Narrated Ibn 'Umar : Bani An-Nadîr and Bani Quraisa fought (with the Prophet violating their peace treaty), so the Prophet exiled Bani An-Nadîr and allowed Bani Quraisa to remain at their places (in Medina) taking nothing from them till they fought the Prophet again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqâ, the tribe of 'Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

364. Narrated Anas bin Malik : Some people used to allot some date-palm trees to the Prophet as a gift till he conquered Banu Quraiza and Bani An-Nadir, where upon he started returning their date-palms to them.

365. Narrated Ibn 'Umar : Allah’s Apostle had the date-palm trees of Bani An-Nadir burnt and cut down at a place called Al-Buwaira. Allah then revealed:

‘Whether you cut down tender date-palm trees
Or you left them standing on their roots,
It was by Allah’s Permission.’

(59: 5)

366. Narrated Ibn 'Umar : The Prophet burnt the date-palm trees of Bani An-Nadir. Hassan bin Thabit said the following poetic Verses about this event:

“The terrible burning of Al-Buwaira
Has been received indifferently
By the nobles of Bani Lu'a'i
(The masters and nobles of...
Abū Sufyān bin Al-Ḥarīth (i.e. the Prophet's cousin who was still a disbeliever then) replied to Hassan, saying in poetic verses:

"May Allah bless that burning
And set all its (i.e. Medina's)
Parts on burning fire.
You will see who is far from it
(i.e. Al-Buwaira)
And which of our lands will be
Harmed by it
(i.e. the burning of Al-Buwaira)."

367. Narrated Malik bin Aus Al-Ḥadathān An-Nāṣirī that once Umar bin Al-Khattāb called him and while he was sitting with him, his gatekeeper, Yarfa came and said, "Will you admit 'Uthmān, 'Abdur-Rahmān bin Auf, Az-Zubair and Sa'd (bin Abi Waqqās) who are waiting for your permission?" Umar said, "Yes, let them come in." After a while, Yarfa came again and said, "Will you admit 'Āli and 'Abbas who are asking your permission?" Umar said, "Yes." So, when the two entered, 'Abbās said, "O

(1) Hassan is abusing Quraish who had tempted Bani An-Nadīr to break the covenant with Allah's Apostle and promised to help them in case he attacked them, but they did not keep their promise when the Prophet attacked and overcame them.
the chief of the believers! Judge between me and this (i.e. ’Ali)." Both of them had a dispute regarding the property of Bani An-Nadhir which Allah had given to His Apostle (i.e. booty gained without fighting), ’Ali and ’Abbās started reproaching each other. The (present) people (i.e. “Uthman and his companions) said, "O the chief of the believers! Give your verdict in their case and relieve each from the other.”

’Umar said, “Wait, I beseech you, by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that Allah’s Apostle said, ‘We (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,’ and he said it about himself?” They (i.e. Uthman and his company) said, “He did say it.” “Umar then turned towards ’Ali and ’Abbās and said, “I beseech you both, by Allah! Do you know that Allah’s Apostle said this?” They replied in the affirmative. He said, “Now I am talking to you about this matter. Allah, the Glorified favoured His Apostle with something of this Fai’ (i.e. booty won without fighting) which He did not give to anybody else. Allah said:—

‘What Allah has bestowed on His Apostle
(And taken away) from them ——
For this you made no expedition
With either cavalry or camelry.
But Allah gives power to His Apostles
Over any He pleases,
And Allah has power over all things.  (59:6)

So this property was especially granted to Allah's Apostle ﷺ. But by Allah, the Prophet ﷺ neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allah's Apostle ﷺ used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's Property is spent (i.e. in charity). Allah's Apostle ﷺ kept on acting like this during all his life. Then he passed away, and Abu Bakr said, 'I am the successor of Allah's Apostle ﷺ.' So he (i.e. Abu Bakr) took charge of this property and disposed of it in the same manner as Allah's Apostle ﷺ used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards Ali and Abbas and said, "You both remember that Abu Bakr disposed of it in the way you have described and Allah knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allah ﷻ caused Abu Bakr to die and I said, 'I am the successor of Allah's Apostle ﷺ and Abu Bakr.' So I kept this property in my possession
for the first two years of my rule (i.e. Caliphate) and I used to dispose of it in the same way as Allah's Apostle and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter). Later on both of you (i.e. Ali and Abbas) came to me, and the claim of you both was one and the same, O Abbas! You also came to me. So I told you both that Allah's Apostle said, 'Our property is not inherited, but whatever we leave is to be given in charity.' Then when I thought that I should better hand over this property to you both, I said to you, 'If you wish I will hand over this property to you both on the condition that you will promise and pledge before Allah that you will dispose it off in the same way as Allah's Apostle and Abu Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf.' The sub-narrator

land of Fadak and his share from Khaibar. Abū Bakr said, "I heard the Prophet saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muḥammad can take their sustenance from this property.' By Allāh, I would love to do good to the kith and kin of Allāh's Apostle rather than to my own kith and kin."

(14) **CHAPTER. The murder of Kātb bin Al-Ashraf.**

369. Narrated Jabir bin "Abdullāh : Allāh's Apostle said, "Who is willing to murder Kātb bin Al-Ashraf who has hurt Allāh and His Apostle?" Thereupon Muḥammad bin Maslama got up saying, "O Allāh's Apostle! Would you like that I kill him?" The Prophet said, "Yes." Muḥammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Kātb.)." The Prophet said, "You may say it." Then Muḥammad bin Maslama went to Kātb and said, "That man (i.e. Muḥammad demands Sādaqa (i.e. Zakāt) from us, and he has troubled us, and I have come to borrow something from you." On that, Kātb said, "By Allāh, you will get tired of
him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food."

(Some difference between narrators about a camel load or two.) Ka'b said, "Yes, (I will lend you), but you should mortgage something to me."

Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me."

They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?'" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you."

Muhammad bin Maslama and his companion promised Ka'b that Muhammad would return to him. He came to Ka'b at night along with Ka'b's foster brother, Abū Na'ilī. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?"

Ka'b replied, "None but Muhammad bin Maslama and my (foster) brother Abū Na'ilī have come." His wife said, "I hear a voice as if dropping blood." Ka'b said, "They are none but my brother Muhammad bin Maslama and my foster brother Abū Na'ilī. A generous man should
respond to a call at night even if invited to be killed.” Muḥammad bin Maslama went with two men. (Some sub-narrators mention the men as Abū ‘Abs bin Jabr, Al-Ḥarīth bin Aus and ‘Abbād bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, “When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. I will let you smell his head.” Ka'b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, “I have never smelt a better scent than this.” Ka'b replied, “I have got the best ‘Arab women who know how to use the high class of perfume.” Muḥammad bin Maslama requested Ka'b, “Will you allow me to smell your head?” Ka'b said, “Yes.” Muḥammad smelt it and made his companions smell it as well. Then he requested Ka'b again, “Will you let me (smell your head)?” Ka'b said, “Yes.” When Muḥammad got a strong hold of him, he said (to his companions), “Get at him!” So they killed him and went to the Prophet and informed him.

(15) CHAPTER. The killing of Abū Rāfi', Abūl-Dhahab bin Aḥmed bin Aḥmed bin Mūsā bin Abī Nūr who was called Abū Aḥmed bin Aḥmed bin Mūsā bin Abī Nūr who used to live in Khaibar, and some said that he used to live in his castle at the land of Ḥijāz. Az-Zuhri said, “He...
(Abū Rāfiʿ) was killed after Kāsib b. Al-Ashraf.

370. Narrated Al-Baraʾ bin ʿAzib

Allah's Apostle sent a group of persons to Abū Rāfiʿ. 'Abdullāh bin ʿAṭīk entered his house at night, while he was sleeping, and killed him.

371. Narrated Al-Baraʾ bin ʿAzib

Allah's Apostle sent some men from the Anṣār to (kill) Abū Rāfiʿ, the Jew, and appointed 'Abdullāh bin ʿAṭīk as their leader. Abū Rāfiʿ used to hurt Allah's Apostle and help his enemies against him. He lived in his castle in the land of Hijāz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes, 'Abdullāh (bin ʿAṭīk) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So 'Abdullāh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullāh as one of the castle's
servants) addressing him saying, "O Allâh's Servant! Enter if you wish, for I want to close the gate." 'Abdullâh added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abû Rafî for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family. I could not recognise his location in the house. So I shouted, 'O Abû Rafî!' Abû Rafî said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abû Rafî?' He said, 'Woe to your mother! A man in my house has hit me with a sword!' I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the
ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abū Rāfī', the merchant of Hijāz.' Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abū Rāfī.' So I (along with my companions proceeded and) went to the Prophet ﷺ and described the whole story to him. He said, 'Stretch out your (broken) leg.' I stretched it out and he rubbed it and it became alright as if I had never had any ailment whatever.'

372. Narrated Al-Barā ibn ‘Abbās: Allah’s Apostle ﷺ sent ‘Abdullāh ibn ‘Atīk and ‘Abdullāh ibn ‘Utbah with a group of men to Abū Rāfī (to kill him). They proceeded till they approached his castle, whereupon ‘Abdullāh ibn ‘Atīk said to them, ‘Wait (here), and in the meantime I will go and see.’ ‘Abdullāh said later on, ‘I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognise me, so I covered my head and legs and pretended to answer the call of nature. The gate-keeper called,
'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abū Rāfīṣ and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abū Rāfīṣ by a staircase. I saw the house in complete darkness with its lights off, and I could not know where the man was. So I called, 'O Abū Rāfīṣ!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, 'What is wrong with you, O Abū Rāfīṣ?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abū Rāfīṣ cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abū Rāfīṣ lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I
came out, filled with astonishment, and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Apostle of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi') death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abu Rafi's death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news.'

(16) CHAPTER. The Ghazwa of Uhud (1) and the Statement of Allah:

'And (Remember)
When you left your family in the morning
To post the believers
And their stations for battle,
And Allah hears and knows all things.' (4:121)

(1) Uhud is a well-known mountain in Medina where the battle took place in the month of Shawwal in the 3rd year of Hijra between Muslims and Quraish pagans.
and also the Statement of Allah ﷺ:

‘So do not become weak (against your enemy),
And be not sorry as you will be superior (in victory)
If you are true faithful believers.
If you have been inflicted with a wound,
Then a similar wound has been inflicted
On the disbelieving people and such days We
Make to pass in turns amongst the people
That Allah may know those who believe,
And take witnesses from your ranks
and Allah loves not wrong-doers.
And in order that Allah may purify the believers
And destroy the unbelievers
Did you think that you will
Enter Paradise before Allah knows
Those of you who fought hard
(in His Cause) and (also)
Those who remained steadfast?
You did indeed wish for death before you met it,
Now you have seen it openly with your own eyes.’ (3:139-143)

And His Statement:

‘Allah did indeed fulfil His Promise
To you when you were killing them
(i.e. your enemy)......
And Allah is Full of Grace to the faithful believers.’ (3:152)
and His Statement:
‘Think not of those
Who are killed in Allah’s Cause as dead.’

(3:169)

373. Narrated Ibn ‘Abbas: On the day of Uhud, the Prophet said, “This is Gabriel holding the head of his horse and equipped with war material.”

374. Narrated ‘Uqba bin ‘Amir: Allah’s Apostle offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, “I am your predecessor before you, and I am a witness on you, and your promised place to meet me on, will be Al-Haud (i.e. the Tank) on the Day of Resurrection, and I am looking at it from this place of mine. I am not afraid that you will worship other besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it.” That was the last look which I cast on Allah’s Apostle.
375. Narrated Al-Bara` : We faced the pagans on that day (of the battle of Uhud) and the Prophet placed a batch of archers (at a special place) and appointed 'Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not come to help us." So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullah bin Jubair said, "The Prophet had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abū Sufyān ascended a high place and said, "Is Muḥammad present amongst the people?" The Prophet said, "Do not answer him." Abū Sufyān said, "Is the son of Abū Quḥāfa present among the people?" The Prophet said, "Do not answer him." Abū Sufyān said, "Is the son of Al-Khāṭīb amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not
help saying, “You are a liar. O enemy of Allah! Allah has kept what will make you unhappy.” Abu Sufyan said, “Superior may be Hubal!” (1) On that the Prophet said (to his companions), “Reply to him.” They asked, “What may we say?” He said, “Say: Allah is More Elevated and More Majestic!” Abu Sufyan said, “We have (the idol) Al-Uzza, whereas you have no Uzza!” The Prophet said (to his companions), “Reply to him.” They said, “What may we say?” The Prophet said, “Say: Allah is our Helper and you have no helper.” Abu Sufyan said, “(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it.”

Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

376. Narrated Sard bin Ibrahim: A meal was brought to ‘Abdur-Rahman bin Auf while he was fasting. He said, “Musab bin Umair was martyred, and

(1) Hubal was one of their idols.
he was better than I; yet he was shrouded in a Burda (i.e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked." 'Abdur-Rahmān added, "Hamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." 'Abdur-Rahmān then started weeping so much that he left the food.

377. Narrated Ḥābir bin 'Abdullāh : On the day of the battle of Uhud, a man came to the Prophet \(\mathbb{P}^\) and said, "Can you tell me where I will be if I should get martyred?" The Prophet \(\mathbb{P}^\) replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

378. Narrated Khābbab bin Al-Arṭ : We migrated in the company of Allah's Apostle \(\mathbb{P}^\), seeking Allah's Pleasure. So our reward became due and sure with Allah. Some of us passed away (i.e. died) without enjoying anything of their rewards (here), and one of them was Muṣṣab bin 'Umair who was martyred on the day of the battle of Uhud, and did not leave anything except a Namira (i.e. a
sheet in which he was shrouded). If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. So the Prophet said to us, "Cover his head with it and put some Idkhār (i.e., a kind of grass) over his feet or throw Idkhār over his feet." But some amongst us have got the fruits of their labour ripened, and they are collecting them.

Narrated Anas: His uncle (Anas bin An-Naḍr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet (i.e., Badr battle), and if Allah should let me participate in (a battle) with the Prophet, Allah will see how strongly I will fight." So he encountered the day of Uhud battle. The Muslims fled and he said, "O Allah! I appeal to You to excuse me for what these people (i.e., the Muslims) have done, and I am cleared from what the pagans have done." Then he went forward with his sword and met Sa'd bin Mutādh (fleeing), and asked him, "Where are you going, O Sa'd? I detect a smell of Paradise before Uhud." Then he proceeded on and was martyred. Nobody was able to recognise him till his sister recognised him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.
379. Narrated Zaid bin Thabit : When we wrote the Holy Qur'an, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah's Apostle reciting. Then we searched for it and found it with Khuzaima bin Thabit Al-Ansari. The Verse was:

'Among the Believers are men who have been true to Their Covenant with Allah. Of them, some have completed Their Vow (i.e. they have been killed in Allah's Cause), And some (still) wait.' (33:23)

So we wrote this in its place in the Qur'an.

380. Narrated Zaid bin Thabit : When the Prophet set out for (the battle of) Uhud, some of those who had gone out with him, returned. The companions of the Prophet were divided into two groups. One group said, "We will fight them (i.e. the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:—

'(O Muslims!) Why should you be divided Into two parties about the hypocrites? Allah has cast them back (to disbelief) Because of what they earned.' (4:88)
On that, the Prophet (ﷺ) said, "That is Taibah (i.e. the city of Medina) which clears one from one's sins as the fire expels the impurities of silver."

(17) CHAPTER:—

'Remember when two of your parties Almost tried to give up (the fight); But Allah was their Protecting Friend, And in Allah should believers put their trust.' (3:122)

381. Narrated Jabir (RA): This Verse:—

'When two of your parties almost Decided to fall away...'
was revealed in our connection, i.e. Bani Salama and Bani Haritha and I would not have liked that it if was not revealed, for Allah said:—

'And Allah is their Helper.'

382. Narrated Jabir (RA): Allah's Apostle (ﷺ) said to me, "Did you marry, O Jabir?" I replied, "Yes." He asked, "What, a virgin or a matron?" I replied, "Not a virgin but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allah's Apostle! My father was killed (i.e. martyred) on the day of Uhud and left nine (orphan) daughters who..."
are my nine sisters; so I disliked to have another green young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them.” The Prophet ﷺ said, “You have done the right thing.”

383. Narrated Jābir bin ʿAbdullāh ﷺ that his father was martyred on the day of the battle of Uhud and was in debt and left six (orphan) daughters. Jābir added, “When the season of plucking the dates came, I went to Allāh’s Apostle ﷺ and said, ‘You know that my father was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should see you.’ The Prophet ﷺ said, ‘Go and pile every kind of dates apart.’ I did so and called him (i.e. the Prophet ﷺ). When the creditors saw him, they started claiming their debts from me then in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, ‘(O Jābir), call your companions (i.e. the creditors).’ Then he kept on measuring (and giving) to the creditors (their due) till Allāh paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allāh had paid the debts of my father. But Allāh saved all the heaps (of dates), so that when I
looked at the heap where the Prophet had been sitting, it seemed as if a single date had not been taken away there-of."

384. Narrated Sa'd bin Abi Waqqas: I saw Allah's Apostle on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

385. Narrated Sa'd bin Abi Waqqas: The Prophet took out a quiver (of arrows) for me on the day of Uhud and said, "Throw (arrows); let my father and mother be sacrificed for you!" (1)

386. Narrated Sa'd: Allah's Apostle mentioned both his father and mother.

(1) By saying so, the Prophet expressed his satisfaction.
and mother for me (1) on the day of the battle of Uhud.

387. Narrated Ibn Al-Musaiyab: Sa'd bin Abi Waqqas said, "Allah's Apostle mentioned both his father and mother for me on the day of the battle of Uhud." He meant when the Prophet said (to Sa'd) while the latter was fighting, "Let my father and mother be sacrificed for you!"

388. Narrated 'Ali: I have never heard the Prophet mentioning both his father and mother for anybody other than Sa'd.

389. Narrated 'Ali: I have never heard the Prophet mentioning his father and mother for anybody other than Sa'd bin Malik. I heard him saying on the day of Uhud, "O Sa'd, throw (arrows)! Let my

(1) By saying, "Let my father and mother be sacrificed for you." (See Hadith No. 385)
father and mother be sacrificed for you!"

390. Narrated Muttamir's father: 'Uthmān said that on the day of the battle of Uhud, none remained with the Prophet but Ťalḥa and Sa'd.

391. Narrated As-Sa'īb bin Yazīd: I have been in the company of Ṣa'd b. Abī Waqāf, Ťalḥa b. ʻUbaḍullāh, ʿAlī and Sa'd, and I heard none of them narrating anything from the Prophet excepting the fact that I heard Talha narrating about the day of Uhud (battle).

392. Narrated Qais: I saw Talḥa's hand with which he had protected the Prophet on the day of Uhud paralysed.
393. Narrated Anas: When it was the day of Uhud, the people left the Prophet while Abu Talha was in front of the Prophet shielding him with his leather shield. Abu Talha was skilful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet would say (to him), "Scatter its contents for Abu Talha." The Prophet would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw Aisha, the daughter of Abu Bakr, and Um Sulaim rolling up their dresses so that I saw their leg-bangles while they were carrying waterskins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talha's hand twice or thrice (on that day).

394. Narrated Aisha: When it was the day of Uhud, the pagans were defeated. Then Satan, Allah's Curse...
be upon him, cried loudly, "O Allāh's Worshippers, beware of what is behind!"
On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Ḥudhaifa looked, and on seeing his father Al-Yaman, he shouted, "O Allāh's Worshippers, my father, my father!" But by Allāh, they did not stop till they killed him. Ḥudhaifa said, "May Allāh forgive you." [The sub-narrator, Urwa, said, "By Allāh, Ḥudhaifa continued asking Allāh's Forgiveness for the killers of his father till he departed to Allāh (i.e. died)."

(18) CHAPTER. The Statement of Allāh 

Those of you
Who turned back
On the day the two hosts
Met.......It was Satan
Who caused them to (be humiliated
Because of some (evil)
They had done. .........
But Allāh has forgiven them,
For Allāh is Forgiving,
Most Forbearing."

395. Narrated 'Uthmān bin Mauhab:
A man came to perform the Hajj to (Allāh's
House. Seeing some people sitting, he said, "Who are these sitting people?"
Somebody said, "They are the people of Quraish." He said, "Who is the old man?"
They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthmān bin 'Affān fled on the day of Uhud?" Ibn 'Umar said, "Yes." He said, "Do you know that he (i.e. 'Uthmān) was absent from the Badr (battle) and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwān Pledge (i.e. solemn pledge of Hudaiyya) and did not witness it?" Ibn 'Umar replied, "Yes." He then said, "Allāhu-Akbar!" Ibn 'Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthmān) on the day of Uhud, I certify that Allāh forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allāh's Apostle (pbuh) and she was ill, so the Prophet (pbuh) said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwān Pledge, if there had been anybody more respected by the Meccans than 'Uthmān bin 'Affān, the Prophet (pbuh)
would surely have sent that man instead of 'Uthmān. So the Prophet sent him (i.e. 'Uthmān to Mecca) and the Rīḍwān Pledge took place after 'Uthmān had gone to Mecca. The Prophet raised his right hand saying, 'This is the hand of 'Uthmān,' and clapped it over his other hand and said, 'This is for 'Uthmān.'" Ibn 'Umar then said (to the man), "Go now, taking this information."

(19) CHAPTER. Allāh's Statement:

'When you ran away (dreadfully) without even casting a side glance at anyone, and the Apostle in your rear was calling you......

(to the end of Verse)......

For Allāh is Well Aware Of all that you do.' (3:153)

396. Narrated Al-Barā' bin 'Azīb:

: The Prophet appointed Abdullah bin Jubair as the commander of the cavalry archers on the day of the battle of Uhud. Then they returned defeated, and that what is referred to by Allāh's Statement:

'And the Apostle in your rear was calling you.' (3:153)

(20) CHAPTER. Allāh's Statement:

'Then after
The distress, He sent down
Security for you,
As slumber did overcome a party of
you.' (3:154)

Abū Talḥa said, "I was amongst those who were overcome by slumber till my sword fell from my hand on several occasions. The sword fell and I picked it up and again it fell, and I picked it up."

(20-A) CHAPTER. Allāh's Statement:—
'Not for you (O Muḥammad, but for Allāh) is the decision
Whether He turn in mercy
To them or punish them,
For they are indeed wrong-doers.'
(3:128)

Anas (bin Malīk) said, "On the day of the battle of Uḥud, the face of the Prophet was wounded, and he said, 'How can a nation who injured their Prophet's face be successful?' Then the following Verse was revealed:—
'Not for you (O Muḥammad)...'
(3:128)

397. Narrated Śālim's father that he heard Allāh's Apostle, when raising his head from bowing of the first Rakṣa of the morning prayer, saying, "O Allāh! Curse so-and-so and so-and-so," after he had said, "Allāh hears him who sends his praises to Him. O our Lord, all the
Praises are for You!" So Allah revealed:—

'Not for you (O Muhammad!) ... (till the end of Verse) ... For they are indeed wrong-doers.'

(3 : 128)

Salīm bin 'Abdullāh said, "Allāh's Apostle used to invoke evil upon Sāfin bin Umaiya, Suhail bin 'Amr and Al-Hārith bin Hishām. So the Verse was revealed:—

'Not for you (O Muhammad!) ... (till the end of Verse) ... For they are indeed wrong-doers.'"

(3 : 128)

(21) CHAPTER. A narration regarding Um Salīt.

398. Narrated Thalāba bin Abī Malik:

'Umar bin Al-Khattāb distributed woolen clothes amongst some women of Medina, and a nice woolen garment remained. Some of those who were sitting with him, said, "O the chief of faithful believers! Give it to the daughter of Allah's Apostle who is with you," and by that, they meant Um Kulthūm, the daughter of 'Alī. 'Umar said, "Um Salīt has got more right than she." Um Salīt was amongst those Ansārī women who had given the solemn pledge to Allah's Apostle. 'Umar added,
"She (i.e. Um Salit) used to carry the filled waterskins for us on the day of the battle of Uhud."

(22) **CHAPTER.** The killing (i.e. martyrdom) of Hamza bin 'Abdul Mu'ttalib

399. Narrated Jafar bin 'Amr bin Umayya: I went out with 'Ubaidullah bin 'Adi bin Al-Khiyār. When we reached Hims (i.e. a town in Syria),'Ubaidullah bin 'Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full waterskin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return.'Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet.'Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that 'Adi bin Al-Khiyār married a woman called Um Qital, the daughter of Abū 'Al-īs, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that
child's feet." Then 'Ubaidullah uncovered his feet and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied, "Yes, Hamza killed Tūsaima bin 'Adib bin Al-Khiyār at Badr (battle) so my master, Jubair bin Mu'tam said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.' (1) When the people set out (for the battle of Uhud) in the year of 'Ainain ......... 'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.......... I went out with the people for the battle. When the army aligned for the fight, Sibā' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin 'Abdul Mu'tālib came out and said, 'O Sibā', O Ibn Um Anmār, the one who circumcises other ladies! Do you challenge Allah and His Apostle ?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out threw his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I

(1) Wahshi was then a slave belonging to Jubair.
left for Ta if, and when the people (of Ta if) sent their messengers to Allah's Apostle , I was told that the Prophet did not harm the messengers. So I too, went out with them till I reached Allah's Apostle . When he saw me, he said, 'Are you Wāḥiš? ' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' (1) So I went out and Allah's Apostle passed away, and Musailamah Al-Kadhhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ānṣāri man attacked him and struck him on the head with a sword. 'Abdullāh bin 'Umar said, 'A slave girl on the roof of a house said:

(1) The Prophet did not want to see the man who killed his uncle, Hamza.
International Date Line

(23) CHAPTER. The wounds inflicted on the Prophet on the day of Uhud.

400. Narrated Abu Huraira: Allah's Apostle (pointing to his broken canine tooth) said, "Allah's Wrath has become severe on the people who harmed His Prophet. Allah's Wrath has become severe on a man who is killed by Apostle of Allah in Allah's Cause."

401. Narrated Ibn 'Abbas: Allah's Wrath became severe on him whom the Prophet had killed in Allah's Cause. Allah's Wrath became severe on the people who caused the face of Allah's Prophet to bleed.

402. Narrated Abu Hazim that he...
heard Sahl bin Sa'd being asked about the wounds of Allah’s Apostle ﷺ saying, “By Allah, I know who washed the wounds of Allah’s Apostle ﷺ and who poured water (for washing them), and with what he was treated.” Sahl added, “Fatima, the daughter of Allah’s Apostle ﷺ used to wash the wounds, and Ali bin Abi Talib used to pour water from a shield. When Fatima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His canine tooth got broken on that day, and face was wounded, and his helmet was broken on his head.”

403. Narrated Ibn Abbas ﷺ: Allah’s Wrath gets severe on a person killed by a prophet, and Allah’s Wrath became severe on him who had caused the face of Allah’s Apostle ﷺ to bleed.

(24) CHAPTER. Allah’s Statement:— Those who responded (To the call) of Allah
And the Apostle ...... . (3:172)

404. Narrated 'Aisha regarding the Holy Verse:

'Those who responded (To the call) of Allah
And the Apostle
After being wounded
For those of them
Who did good deeds
And refrained from wrong, there is a great reward.' (3:172)

She said to 'Urwa, 'O my nephew! Your father, Az-Zubair and Abū Bakr were amongst them (i.e. those who responded to the call of Allah and the Apostle) on the day (of the battle of Uhud). When Allah's Apostle suffered what he suffered on the day of Uhud and the pagans left, the Prophet was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose).'' (The sub-narrator added, 'Abū Bakr and Az-Zubair were amongst them.')

(25) CHAPTER. The Muslims who were killed on the day of Uhud. Amongst them were Hāmza bin ʿAbdul Muṭṭalib, Al-Yāmān, An-Nadr, Ibn Anas and Mustab bin ʿUmair.
405. Narrated Qatada: We do not know of any tribe amongst the Arab tribes who lost more martyrs than Al-Ansar, and they will have superiority on the Day of Resurrection. Anas bin Malik told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day (of the battle of) Bi'r-Mas'una, and seventy on the day of Al-Yamama. Anas added, "The battle of Bi'r-Mas'una took place during the lifetime of Allah's Apostle and the battle of Al-Yamama, during the caliphate of Abu Bakr, and it was the day when Musailamah Al-Kadhhab was killed."

406. Narrated Jabir bin 'Abdullah: Allah's Apostle used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Qur'an more?" When one of the two was singled out, he would put him first in the grave. Then he said, "I will be a witness for them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed.

Jabir added, "When my father was martyred, I started weeping and uncovering his face. The companions of the Prophet stopped me from doing so, but the Prophet did not stop me."

Then the Prophet said, 'O Jabir,
don’t weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial)."

407. Narrated Abū Musa : The Prophet said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the faithful believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allah helped us to achieve, and the union of all the faithful believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

408. Narrated Khabab : We migrated with the Prophet for Allah’s Cause, so our reward became due and sure with Allah. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mustab bin Umair who was killed (i.e. martyred) on the day of Uhud. He did
not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them.

409. Narrated Anas: The Prophet said, "This is a mountain that loves us and is loved by us.

410. Narrated Anas bin Malik: When the mountain of Uhud appeared before Allah's Apostle he said, "This is a mountain that loves us and is loved by us. O, Allah! Abraham has made Mecca a Sanctuary, and I have made Medina (i.e. the area between its two mountains) a Sanctuary as well."
411. Narrated 'Uqba: One day the Prophet \(\begin{array}{c}
\text{w}r
\end{array}\) went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you (for the Tank in Paradise), and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

(27) CHAPTER. The Ghazwa (i.e. battle) of Ar-Ra\(\ddot{j}\)i, R\(\ddot{b}\)l, Dhakhwan and B\(\ddot{r}\)r Ma\(\ddot{u}\)na and the narration about (the tribes of) 'Ad\(\ddot{i}\) and Al-Qara and (the story of) 'Asim bin Th\(\dot{h}\)abit, Khu\(\ddot{b}\)aib and his companions.

Narrated Ibn Ishaq: 'Asim bin 'Umar said, "It (i.e., the Ghazwa of Ar-Ra\(\ddot{j}\)i) happened after (the battle of) Uhud."

412. Narrated Ab\(\ddot{u}\) Huraira \(\begin{array}{c}
\text{r}
\end{array}\): The Prophet \(\begin{array}{c}
\text{r}
\end{array}\) sent a Sariya of spies and appointed 'Asim bin Th\(\dot{h}\)abit, the
grand-father of ʿĀsim bin ʿUmar bin Al-Khaṭṭāb, as their leader. So they set out, and when they reached (a place) between ʿUsfān and Mecca, they were mentioned to one of the branch tribes of Bani Ḥudhayl called Liḥyān. So, about one-hundred archers followed their traces till they (i.e. the archers) came to a journey station where they (i.e. ʿĀsim and his companions) had encamped and found stones of dates they had brought as journeyfood from Medina. The archers said, "These are the dates of Medina," and followed their traces till they took them over. When ʿĀsim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." ʿĀsim said, "As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet about us." So they fought with them till they killed ʿĀsim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany
them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca. The sons of Al-Ḥārith bin ʿAmr bin Nafṣūl bought Khubaib. It was Khubaib who had killed Al-Ḥārith bin ʿAmr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from a daughter of Al-Ḥārith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said, 'Are you afraid that I will kill it? I will never do that, if Allah wished.'" Later on she used to say, "I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah." So they took him out of the Sanctuary (of Mecca) to kill him. He said, "Allow me to offer a two-Rakṣāt prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time." So it was Khubaib who first set the tradition of
praying two-Rakāt before being executed. He then said, "O Allah! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, because this death is in Allah's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Hārith got up and martyred him. The Quraish (infidels) sent some people to 'Āsim in order to bring a part of his body so that his death might be known for certain, for 'Āsim had killed one of their chiefs on the day of Badr. But Allah sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

413. Narrated Jabir: The person who killed Khubaib was Abū Sarūa (i.e. 'Uqba bin Al-Hārith).

414. Narrated 'Abdul 'Azīz: Anas said, "The Prophet sent seventy men, called Al-Qurra for some purpose. The two groups of Bani Sulaim, called Riš and Dhakwān, appeared to them near a well called Bi'r Ma'ūna. The people (i.e. Al-Qurra) said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the
infidels) killed them. The Prophet therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Al-Qunūt (1) and we used not to say Qunūt before that." A man asked Anas about Al-Qunūt, "Is it to be said after the Bowing (in the prayer) or after finishing the Recitation (i.e. before Bowing)?" Anas replied, "No, but (it is to be said) after finishing the Recitation."

415. Narrated Anas: Allah's Apostle said Al-Qunūt for one month after the posture of Bowing, invoking evil upon some Arab tribes.

416. Narrated Anas bin Malik: (The tribes of) Rih, Dhakwan, Usaiya and Bani Lihyan asked Allah's Apostle to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansār whom we used to call Al-Qurra in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'ūna, the infidels killed them.

(1) ‘Qunūt’ means invocation in the prayer.
by betraying them. When this news reached the Prophet ﷺ, he said Al-Qunūt for one month in the morning prayer, invoking evil upon some of the ‘Arab tribes, upon Ri’l, Dhakwan, Usaiya and Bani Liyān. We used to read a verse of the Qur’an revealed in their connection, but later the verse was cancelled. It was: “convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased.” (Anas bin Malik added:) Allah’s Prophet ﷺ said Qunūt for one month in the morning prayer, invoking evil upon some of the ‘Arab tribes (namely), Ri’l, Dhakwan, Usaiya, and Bani Liyān. (Anas added:) Those seventy Anṣārī men were killed at the well of Ma’īna.

417. Narrated Anas that the Prophet ﷺ sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, Āmir bin At-Ṭūfasil proposed three suggestions (to the Prophet ﷺ) saying, “Choose one of three alternatives: (1) that the bedouins will be under your command and the townspeople will be under my command; (2) that I will be your successor, (3) that I will attack you with two thousand from Bani Qhatafan.” But Āmir was infected with plague in the house of Um so-and-so. He said, “Shall
I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that of a she-camel? Get me my horse.” So he died on the back of his horse. Then Ḥārām, the brother of Um Sulām and a lame man along with another man from so-and-so (tribe) went towards the pagans (i.e. the tribe of Āmir). Ḥārām said (to his companions), “Stay near to me, for I will go to them. If they (i.e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Ḥārām went to them and said, “Will you give me protection so as to convey the message of Allâh’s Apostle ﷺ?” So, he started talking to them, but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Ḥārām) said, “Allâhu Akbar! I have succeeded, by the Lord of the Ka’ba!” The companion of Ḥārām was pursued by the infidels, and then they (i.e. Ḥārām’s companions) were all killed except the lame man who was at the top of a mountain. Then Allâh revealed to us a verse that was among the cancelled ones later on. It was: ‘We have met our Lord and He is pleased with us and has made us pleased.’ (After this event) the Prophet ﷺ invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) ṫīl, Dhakwān, Bānī Liḥyān and Usaiya who disobeyed Allâh and His Apostle ﷺ.
418. Narrated Anas bin Malik that when Harâm bin Milhân, his uncle, was stabbed on the day of Bi'r Ma'una, he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'bah." 

419. Narrated 'Aisha : Abû Bakr asked the Prophet to allow him to go out (of Mecca) when he was greatly annoyed (by the infidels). But the Prophet said to him, "Wait." Abû Bakr said, "O Allâh's Apostle! Do you hope that you will be allowed (to migrate)?" Allâh's Apostle replied, "I hope so." So Abû Bakr waited for him till one day Allâh's Apostle came at noon time and addressed him saying, "Let whoever is present with you now leave you." Abû Bakr said, "None is present but my two daughters." The Prophet said, "Have you noticed that I have been allowed to go out (to migrate)?" Abû Bakr said, "O Allâh's Apostle, I would like to accompany you." The Prophet said, "You will accompany me." Abû Bakr said, "O Allâh's Apostle! I have got two she-camels which I had prepared and kept ready for
(our) going out." So he gave one of the two (she-camels) to the Prophet and it was Al-Jad’ā'. They both rode and proceeded till they reached the Cave at the mountain of Thaur where they hid themselves. ʿĀmir bin Fuhaira was the slave of ʿAbdullāh bin At-Tufail bin Sakhbāra, ʿAisha's brother on her mother's side. Abū Bakr had a milk she-camel. ʿĀmir used to go with it (i.e. the milk she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet (and Abū Bakr) went away (from the Cave), he (i.e. ʿĀmir) too went away along with them and they both used to make him ride at the back of their camels in turns till they reached Medina. ʿĀmir bin Fuhaira was martyred on the day of Bi'r Ma'una.

Narrat ed Urwa: When those (Muslims) at Bi'r Ma'una were martyred and ʿAmr bin Umaiya Ad-Damrī was taken prisoner, ʿĀmir bin At-Tufail, pointing at a killed person, asked ʿAmr, "Who is this?" ʿAmr bin Umaiya said to him, "He is ʿĀmir bin Fuhaira." ʿĀmir bin At-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and
the earth, (1) and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet and he announced the news of their death saying, "Your companions (of Bi’r Ma’una) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us.'" So Allah informed them (i.e. the Prophet and his companions) about them (i.e. martyrs of Bi’r Ma’una).

On that day, Urwa bin Asma bin As-Salt who was one of them, was killed, and Urwa (bin Az-Zubair) was named after Urwa bin Asma and Mundhir (bin Az-Zubair) was named after Mundhir bin 'Amr (who had also been martyred on that day).

420. Narrated Anas : The Prophet said Al-Qunūt after Bowing (i.e. Ar-Rukū) for one month, invoking evil upon (the tribes of) Ri’l and Dhakwān and used to say, "Usaiya disobeyed Allah and His Apostle.""

421. Narrated Anas bin Mālik : The Prophet invoked evil upon those

(1) The angels hid him from the pagans.
(people) who killed his companions at Bi‘r Ma‘una for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Liyān, and Usaiya who disobeyed Allāh and His Apostle ﷺ. Allāh revealed a Quranic Verse to His Prophet regarding those who had been killed, i.e., the Muslims killed at Bi‘r Ma‘una, and we recited the Verse till later it was cancelled. (The Verse was:) ‘Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.”

422. Narrated Asim Al-Ahwāl: I asked Anas bin Mālik regarding Al-Qunūt during the prayer. Anas replied, “Yes (Al-Qunūt was said by the Prophet in the prayer).” I said, “Is it before Bowing or after Bowing?” Anas replied, “(It was said) before (Bowing).” I said, “So-and-so informed me that you told him that it was said after Bowing.” Anas replied, “He was mistaken, for Allāh’s Apostle ﷺ said Al-Qunūt after Bowing for one month. The Prophet ﷺ had sent some people called Al-Qurra who were seventy in number, to some pagan people who had concluded a peace treaty with Allāh’s Apostle ﷺ. But those
who had concluded the treaty with Allāh’s Apostle违 answered the treaty (and martyred all the seventy men). So Allāh’s Apostle said Al-Qunūt after Bowing (in the prayer) for one month, invoking evil upon them.

(28) CHAPTER. The Ghazwa of Al-Khandaq which is called Al-Ahzāb battle.

Mūsā bin Uqba said, "(This battle took place) in the month of Shawwāl in the fourth year of the Islamic calendar.

423. Narrated Ibn ʿUmar that the Prophet inspected him on the day of Uhud while he was fourteen years old, and the Prophet did not allow him to take part in the battle. He was inspected again by the Prophet on the day of Al-Khandaq (i.e., battle of the Trench) while he was fifteen years old, and the Prophet allowed him to take part in the battle.

424. Narrated Sahl bin Saʿd: We were with Allāh’s Apostle in the Trench, and some were digging the trench while we were carrying the earth on our shoulders. Allāh’s Apostle said,
425. Narrated Anas - Allâh’s Apostle went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Anṣâr digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, “O Allâh! The proper living is the living of the Hereafter. Please forgive the Anṣâr and the Emigrants.” They said in reply to him, “We are those who have given the Solemn Pledge to Muhammad that we will observe Jihâd as long as we live.”

426. Narrated Anas - Al-Mubâjjirûn (i.e. the Emigrants) and the Anṣâr were digging the trench around Medina and were carrying the earth on their backs while saying, “We are those who have pledged solemnly to Muhammad to protect Islam as long as we live.” The Prophet said in reply to their saying, “O Allâh! There is no goodness except the goodness of the Hereafter; so please...
grant Your Blessing to the Anṣār and the Emigrants.” The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in colour and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell.

427. Narrated Jābir: We were digging (the trench) on the day of [Al-Khandaq (i.e. Trench)] and we came across a big solid rock. We went to the Prophet and said, “Here is a rock appearing across the trench.” He said, “I am coming down.” Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand. I said, “O Allah’s Apostle! Allow me to go home.” (When the Prophet allowed me) I said to my wife, “I saw the Prophet in a state that I cannot treat lightly. Have you got something (for him to eat)?” She replied, “I have barley and a she goat.” So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet when the dough had

قال: يقُولُ النَّبِيُّ صلى الله عليه وسلم: وهو يُبْحَثُ: اللهُمَّ إِنَّهُ لا خَيْرُ إِلَّا خَيْرُ الآخِرَةِ، فَبَلَغَ آنَفُصُّ اللَّهُ وَالدُّرْدَةَ وَالعَالِمُ. قال: فيَوْمَ هَنِّي نَعْمَه. كُفُّوا مِنْ الشَّعْرَاءِ فَلَصِحَّتُ الْحَوْلُ بِالْمَسْتَحِقَّةِ، فَأُصِيرُ بِهِمْ وَهُمْ بِالْحَوْلُ سَيِّئَةٌ، تَوْضَعُ بِهِمْ يَدَى الْقُوْمِ، وَالقُوْمُ قَيْجَةً، وَهِيَ بَشِيْعَةً في الحقل، ولها ريح مسلت. فمُنتَيْنَ.
become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allâh’s Apostle, you and one or two men along with you (for the food.)."

The Prophet asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhâjirs (i.e. Emigrants) and the Anṣâr got up. When I came to my wife, I said, "Allâh’s Mercy be upon you! The Prophet came along with the Muhâjirs and the Anṣâr and those who were present with them." She said, "Did the Prophet ask you (how much food you had)?" I replied, "Yes." Then the Prophet said, "Enter and do not throng." The Prophet started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet said (to my wife), "Eat and present to others as the people are..."
428. Narrated Jabir bin Abdullah: When Trench was dug, I saw the Prophet in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Apostle in a state of severe hunger." She brought out for me, a bag containing one Sa' of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Apostle. My wife said, "Do not disgrace me in front of Allah's Apostle and those who are with him." So I went to him and said to him secretly, "O Allah's Apostle! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa' of barley which was with us. So please come, you and another person along with you." The Prophet raised his voice and said, "O people of Trench! Jabir has prepared a meal, so let us go." Allah's Apostle said to me, "Don't put down your earthenware meatpot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Apostle too, came, proceeding before the people. When I came
to my wife, she said, "May Allāh do so-and-so to you." (1) I said, "I have told the Prophet the of what you said." Then she brought out to him (i.e. the the dough, and he spat it in and blessed it. Then he proceeded towards out earthenware meat-pot and spat in it and blessed it. Then he said (to my wife), "Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one-thousand (who took their meals), and by Allāh they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

429. Narrated Aīshā as regards the following Qur'anic Verse:

When they came on you From above and from Below you (from east and west of the valley) and when The eyes became grew wild And the hearts reached Up to the throats..........." (33:10)

That happened on the day of Al-Khandaq (i.e. Trench).

(1) She means "You have invited too many people, though we do not have enough food."
430. Narrated Al-Bara’ī: The Prophet was carrying earth on the day of Al-Khandaq till his abdomen was covered with dust, and he was saying, “By Allah, without Allah we would not have been guided; neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakīna (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and when they wanted affliction, (then) we do not want it.” The Prophet used to raise his voice saying, “Abaina! Abaina! (i.e. we would not, we would not).”

431. Narrated Ibn ‘Abbās: The Prophet said, “I have been made victorious by Aṣ-Ṣabā (i.e. an easterly wind) and the ‘Ad nation was destroyed by Ad-Dabūr (i.e. a westerly wind).”

432. Narrated Al-Bara’ī: When it was the day of Al-Ahzāb (i.e. the clans) and Allah’s Apostle dug the trench, I saw him carrying earth out of the trench till dust put the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawāḥa while
he was carrying the earth, "O Allāh! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allāh), please send Sakīna (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they should want to frighten us, we would not (flee but withstand them)."
The Prophet ﷺ would then prolong his voice at the last words.

433. Narrated Ibn 'Umar ﷺ: The first day (i.e. Ghazwa) I participated in, was the day of Al-Khandaq (i.e. Trench).

434. Narrated 'Ikrima bin Khālid: Ibn 'Umar said, "I went to Hafṣa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, (1) and no authority has been given to me.' Hafṣa said, (to

(1) The fighting between 'Alī and Mu'āwiya in Siffin.
me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.'” So Hafsa did not leave Ibn 'Umar till he went to them. When the people differed, Mu'āwiya addressed the people saying, "If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father." On that, Ḥabīb bin Maslama said (to Ibn 'Umar), "Why don't you reply to him (i.e. Mu'āwiya)?" ʿAbdullāh bin 'Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought with you and with your father(1) for the sake of Islam, is more rightful to be a Caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allāh has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life.).” Ḥabīb said, "You did what kept you safe and secure (i.e. you were wise in doing so)."

(1) Ibn 'Umar here means ʿAlī bin Abī Ṭālib who had fought with Mu'āwiya, and Abū Ṣufyān (i.e. Mu'āwiya's father) in the battles of Uhud and Al-Khandaq.
435. Narrated Sulaimān bin Șurd:
On the day of Al-Ahzāb (i.e. clans) the Prophet  said, "We will attack them (i.e. the infidels) and they will not attack us."

436. Narrated Sulaimān bin Șurd:
When the clans were driven away, I heard the Prophet  saying, "Now we will attack them (i.e. the infidels) and they will not attack us, but we will go to them."

437. Narrated ʿAli : On the day of Al-Khandaq (i.e. Trench), the Prophet  said, "(Let) Allāh fill their (i.e. the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i.e. 'Aṣr prayer) till the sun has set."

438. Narrated Ǧābir bin ʿAbdullāh : 'Umar bin Al-Khaṭṭāb came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "O Allāh's Apostle!
I was unable to offer the (Asr) prayer till the sun was about to set.” The Prophet said, “By Allah, I have not offered this (i.e. ‘Asr) prayer.” So we came down along with the Prophet to Buthân where he performed ablution for the prayer and then we performed the ablution for it. Then he offered the ‘Asr prayer after the sun had set, and after it he offered the Maghrib prayer.

439. Narrated Jâbir: On the day of Al-Ahzâb (i.e. clans), Allah’s Apostle said, “Who will bring us the news of the people (i.e. the clans of Quraish infidels)?” Az-Zubair said, “I.” The Prophet again said, “Who will bring us the news of the people?” Az-Zubair said, “I.” The Prophet then said, “Every prophet has his Hawârî (i.e. disciple-special helper); my disciple is Az-Zubair.

440. Narrated Abû Huraira: Allah’s Apostle used to say, “None has the right to be worshipped except Allah only (Who) honoured His Warriors and made His Slave victorious, and
defeated the (infidel) clans by Himself; so there is none after Him (to expect anything from).

441. Narrated `Abdullāh bin `Abbās: Allāh’s Apostle invoked evil upon the clans saying, “O Allāh, the Revealer of the Holy Book (i.e. the Qur’ān), the extremely fast in taking accounts! Please defeat the clans. O Allāh! Defeat them and shake them.”

442. Narrated `Abdullāh: Whenever Allāh’s Apostle returned from a Ghazwa, Hajj or Umra, he used to start (saying), “Allāhu-Akbar,” thrice and then he would say, “None has the right to be worshipped except Allāh only, Who has no partners. To Him the Kingdom belongs and to Him all praises are given, and He is able to do all things (i.e. Omnipotent). We are returning with repentance (to Allāh), worshipping and prostrating ourselves, and praising our Lord. Allāh has fulfilled His Promise, made His Slave victorious, and defeated the clans (of infidels) by Himself.”
(29) CHAPTER. The return of the Prophet \( \mathbb{H} \) from (the battle of) the Clans and his going out to Banū Quraiza and his besieging them.

443. Narrated 'Aīsha \( \mathbb{H} \): When the Prophet \( \mathbb{H} \) returned from Al-Khandaq (i.e. Trench) and laid down his arms and took a bath, Gabriel \( \mathbb{H} \) came and said (to the Prophet \( \mathbb{H} \)), You have laid down your arms? By Allāh, we angels have not laid them down yet. So set out for them.” The Prophet \( \mathbb{H} \) said, “Where to go?” Gabriel said, “Towards this side,” pointing towards Banū Quraiza. So the Prophet \( \mathbb{H} \) went out towards them.

444. Narrated Anas \( \mathbb{H} \): As if I am just now looking at the dust rising in the street of Banū Ghanm (in Medina) because of the marching of Gabriel’s regiment when Allāh’s Apostle \( \mathbb{H} \) set out to Banū Quraiza (to attack them).

445. Narrated Ibn 'Umar \( \mathbb{H} \): On the day of Al-Ahzāb (i.e. Clans) the Prophet \( \mathbb{H} \) said, “None of you (Muslims) should offer the 'Asr prayer but at Banū Quraiza (‘s place).” The
Asr prayer was due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banū Quraiza," while some others said, "No, we will pray at this spot, for the Prophet did not mean that for us." Later on it was mentioned to the Prophet and he did not berate any of the two groups.

446. Narrated Anas: Some (of the Anṣār) used to present date palm trees to the Prophet till Banū Quraiza and Banū An-Naḍīr were conquered (then he returned to the people their datepalms). My people ordered me to ask the Prophet to return some or all the datepalms they had given to him, but the Prophet had given those trees to Um Aiman. On that, Um Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet) has given them to me." The Prophet said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allāh," till he gave her ten times the number of her datepalms.

447. Narrated Abū Sa‘īd Al-Khudrī: The people of (Banū) Quraiza
agreed to accept the verdict of Sa'd bin Mu'adh. So the Prophet sent for Sa'd, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet said to the Ansar, "Get up for your chief or for the best among you." (1) Then the Prophet said (to Sa'd), "These (i.e. Banu Quraiza) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet said, "You have judged according to Allah's Judgement," or said, "according to the King's judgement."

(1) The Prophet asked them to help Sa'd because he was sick.
(i.e. Trench) and laid down his arms and took a bath, Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet said, "Where?" Gabriel pointed towards Banū Quraiza. So Allah's Apostle went to them (i.e. Banū Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgement but he directed them to Sa'd to give his verdict concerning them. Sa'd said, "I give my judgement that their warriors should be killed, their women and children should be taken as captives, and their properties distributed."

Narrated Highām: My father informed me that Aīshah said, 'Sa'd said, 'O Allah! You know that there is nothing more beloved to me than to fight in Your Cause with those who disbelieved Your Apostle and turned him out (of Mecca).

O Allah! I think you have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound in his
chest. There was a tent in the Mosque belonging to Banū Ghifār who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that.'

449. Narrated Al-Barā' : The Prophet said to Ḥassān, "Abuse them (with your poems), and Gabriel is with you (i.e. supports you)."

(Through another group of sub-narrators) Al-Barā' bin Āzib said, "On the day of Quraiza (s'besige), Allāh's Apostle said to Hassān bin Thābit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you)."

(30) CHAPTER. The Ghazwa (i.e. battle) of Dhatur-Riqā' which was the Ghazwa carried on (by the Muslims) against the tribes of Muhārib, Khasafa from Banū Thalāba from Ghatafsan. The Prophet halted at Nakhl. This Ghazwa took place after the conquest of Khaybar, as Abū Mūsā came (to Medina from Ethiopia) after (the Ghazwa) of
Khaibar. (1)

Narraed Jābir bin 'Abdullāh : The Prophet led his companions in Khauf (i.e. fear) prayer (2) in the seventh Ghazwa, i.e. the Ghazwa of Dhat-ur-Riqā'. Ibn 'Abbās said, "The Prophet offered the Khauf (i.e. fear) prayer at a place called Dhī-Qarād." Jābir said that the Prophet led the people in the prayer (of Khauf) on the day of Muḥārib and Tha'labā. Jābir added, "The Prophet set out for (the battle of) Dhat-ur-Riqā' at a place called Nakhl, and he met a group of people from Ghatafān, but there was no clash (between them), and the people were afraid of each other, and the Prophet offered the two-Rak'at of the Fear prayer."

Narated Salama: I fought in the company of the Prophet on the day of Al-Qarād."

450. Narrated Abū Burda: Abū...
Mūsā said, "We went out in the company of the Prophet ﷺ for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin and my nails dropped, and we used to wrap our feet with the pieces of cloth, and for this reason the Ghazwa was named Dhat-ur-Riqā' (1) as we wrapped our feet with rags." When Abū Mūsā narrated this (Hadīth), he felt regretful to do so and said, "........................" as if he disliked to have disclosed a good deed of his.

451. Narrated Sāliḥ bin Khawwāt concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqā' in the company of Allāh's Apostle ﷺ: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one Rak'a, and he stayed in the standing posture while that batch completed their (two Rak'at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and

(1) Dhat-ur-Riqā' literally means 'of the rags'.
he (i.e. the Prophet  ) offered his remaining Rak'a with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them.

Narrated Ibn Az-Zubair  : Jabir said, “We were with the Prophet  at Nakhl,” and then he mentioned the Khauf (i.e. Fear) prayer.

Narrated Al-Qasim bin Muhammad: The Prophet  offered the prayer of Al-Khauf in the Ghazwa of Banu Anmar.

452. Narrated Sahl bin Abi Hathma (describing the prayer of Al-Khauf): The Imam stands up facing the Qibla and one batch of them (i.e. the army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one Rak'a with the first batch then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the prayer behind the Imam), and he offers the second Rak'a with them. So he completes his two-Rak'at and then the second batch bows and prostrates two prostrations (i.e. complete their second Rak'a and thus all complete their prayer).

453. Narrated Salih bin Hathma:
The Prophet said as above.

454. Narrated Sālih bin Khawwāt: Sahl said as above.

455. Narrated Ibn 'Umar: I took part in a Ghazwa towards Najd along with Allah's Apostle and we clashed with the enemy, and we lined up for them.

456. Narrated 'Abdullāh bin 'Umar: Allah's Apostle led the prayer of Al-Khauf with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away and took places of their companions (i.e. second batch) and the second batch came and he led his second Rak'a with them. Then he (i.e. the Prophet ) finished his prayer with Taslim and then each of the two batches got up and completed their remaining one Rak'a.
457. Narrated Sinān and Abū Salama: Jabir mentioned that he had participated in a Ghazwa towards Najd in the company of Allāh’s Apostle ﷺ.

458. Narrated Jābir bin ‘Abdullāh that he fought in a Ghazwa towards Najd along with Allāh’s Apostle and when Allāh’s Apostle returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allāh’s Apostle dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allāh’s Apostle took shelter under a Samura tree and hung his sword on it. We slept for a while when Allāh’s Apostle suddenly called us, and we went to him, to find a bedouin sitting with him. Allāh’s Apostle said, “This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, ‘Who can save you from me?’ I replied, ‘Allāh.’ Now here he is sitting.” Allāh’s Apostle did not punish him (for that).

Through another group of narrators,
Jābir said, "We were in the company of the Prophet (during the battle of) Dháit-ur-Riqa', and when we came across a shady tree which we left for the Prophet. A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet), 'Are you afraid of me?' The Prophet said, 'No.' He said, 'Who can save you from me?' The Prophet said, 'Allāh.' Then the companions of the Prophet threatened him, but the Iqama for the prayer was announced and the Prophet offered a two-Rak'at prayer (of Al-Khauf) with one of the two batches, and that batch went aside and he offered two Rak'at with the other batch. So the Prophet offered four Rak'at but the people offered two Rak'at only."

(The sub-narrator) Abū Bishr added, "The man was Ghaurath bin Al-Hārith and the battle was waged against Muhārib Khasafa." Jābir added, "We were with the Prophet at Nakhl and he offered the prayer of Al-Khauf (i.e. Fear)." Abū Huraira said, "I offered the prayer of Al-Khauf with the Prophet during the Ghazwa (i.e. the battle) of Najd." Abū Huraira came to the Prophet during the day of Khaibar.
(31) **CHAPTER.** The Ghazwa (i.e. battle) of Banū Al-Muṣṭalīq who belongs to the tribe of Khuza‘ā. It is also called the Ghazwa of Al-Muraisi.

Ibn Ishaq said, “It took place in the 6th year (of the Hijra).” Munā bin Uqba said, “It was in the 4th year (of the Hijra).” Az-Zuhri said, “The story of the forged statement against ‘Aisha was during the Ghazwa of Al-Muraisi.”

459. Narrated Ibn Muḥairiz: I entered the Mosque and saw Abū Sa‘īd Al-Khudrī and sat beside him and asked him about Al-ʿĀzīl (i.e. coitus interruptus). Abū Sa‘īd said, “We went out with Allāh’s Apostle for the Ghazwa of Banū Al-Muṣṭalīq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, ‘How can we do coitus interruptus before asking Allāh’s Apostle who is present among us?’ We asked (him) about it and he said, ‘It is better for you not to do so, for if any soul till the Day of Resurrection is predestined to exist, it will exist.’”

460. Narrated Jābir bin ‘Abbūlāh: We took part in the Ghazwa of
Najd along with Allâh’s Apostle and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allâh’s Apostle called us and we came and found a bedouin sitting in front of him. The Prophet said, ‘This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, ‘Who will save you from me?’ I replied, ‘Allâh.’ So he sheathed it (i.e. the sword) and sat down, and here he is.’ But Allâh’s Apostle did not punish him.

(32) CHAPTER. The Ghazwa of Anmâr.

461. Narrated Jâbir bin ‘Abdullâh Al-Ansârî: I saw the Prophet offering his Nawâfîl prayer on his Mount facing the East during the Ghazwa of Anmâr.

(33) CHAPTER. The narration of
462. Narrated 'Aisha : Whenever Allah's Apostle intended to go on a journey, he used to draw lots amongst his wives, and Allah's Apostle used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Apostle after the revelation (of the Verse) of the Veil. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till Allah's Apostle finished that Ghazwa of his and returned. When we approached the city of Medina, he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the
people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat but a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call-maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Mu'attal Al-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognised me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna lil-lahi wa inna Ilahi raji un") (1) as soon as he recognised me. I veiled my face 

وسمَم بعدم ما أدرك الحجاب. فكانت
أحتمل في هوّدج وانفرج فيه، فتسرنا
حتى إذا فرغ رسول الله صلى الله عليه
 وسلم من غزوته تلك، وفقل، دُنُوُنَا
من العبادة فأقمنا آذان ليلة بالرحيج.
فقمت حين أذن نوا بالرحيج فتمشيّت
حتى جاوزت الجَيْشُ. فقُصِّيَتْ
شباً أفقنت إلى حَلْلَة قَلَمْسَتْ صَدْرِي.
فأذى عقدُ لِمِن جَزِعُ ظَفَارٍ فَقَدْ أَفْتَقَعَ
فَرَجَنت قَلَمْسَتَ عِطْسَيْدٍ فَحَبْسَتْ
ابْتُغَاوَى، قَالَت، وَأَقَوْبَ الرَّهَثُ الَّذِين
كَانُوا يُسِرْحُولُونَ فَحَامَطُلُوا هَوْدِي
فَرَحَلُوهُ عَلَى بَعْيّرٍ الَّذِي كَبَّتْ أرْكَب
عليه، وهَم يَحسِبُونَ أنَّى فيهم. وَكَان
النساء إذ دَاكَ خُفافا لَم يَبْتَنُنَّ وَلَم
يَغْسُلُنَّ اللَّحمَ إِنَّمَا يَأْكُلُنَّ العَلْماة
مِن الْطَّعَام فَلَم يَسْتَسْكِرُ القَوْمُ حَيفَةً
hوَدِيَّ حين رَفَعُوهُ وَحَمَلُوهُ، وَكُنْتُ
جَارِيَة حَديَةَ السَّنَن، فَبَعَثُوا الجَمَال
فَسَارَوا وَجَدَت عِقَدٍ بَعْدًا عَسَمُر
الجَيْشُ، فَقُصِّيَت مَنْتَاز لِلهُمْ، وَلَيْسَ بِهِم
مِنْهُمْ دَاعٍ ولا مُجْبِبٍ، فَقُصِّيَتْ
مَنْتَاز الَّذِي كَبَّتْ به وَقَلَمْسَتْ 

(1) This saying literally means: 'All of us are for Allah and will return to Him.' It is recommended to be said when one is in distress or difficulty.
with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves (1) and the one who spread the Ifk (i.e. slander) more, was 'Abdullah bin Ubai Ibn Salul.'

('Urwa said, "The people propogated the slander and talked about it in his (i.e. 'Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides (Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jash along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was 'Abdullah bin Ubai bin Salul." 'Urwa added, "'Aisha disliked to have Hassan abused in her presence.

(1) By slandering Aisha.
and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honour are all for the protection of Muhammad's honour from you.'"

Aisha added, "After we returned to Medina, I became ill for a month. The people were propogating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Apostle as I used to receive when I got sick. (But now) Allah's Apostle would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence. I went out with Um Mistah to Al-Manasi and we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old 'Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin 'Abd Manaf, whose mother was the daughter of Sakhr bin 'Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah bin Uthatha bin Abd bin Al-Muttalib, went out. I and Um Mistah
returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said?' I said, 'What did he say?' Then she told me the slander of the people of Ḥik. So my ailment was aggrieved, and when I reached my home, Allah's Apostle came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subḥan-Allah! (I certify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till I could not stop weeping or sleep. In the morning I kept on weeping and when the Divine Inspiration was late, Allah's Apostle called Ali bin Abī Ṭalib and Usāma bin Zaid to
ask and consult them about divorcing his wife (‘Aisha). Usama bin Zaid said what he knew of the innocence of his wife and the respect he preserved in himself for her. Usama said, ‘(O Allah’s Apostle!) She is your wife and we do not know anything except good about her.’

‘Ali bin Abi Talib said, ‘O Allah’s Apostle! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.’ On that, Allah’s Apostle called Barira (i.e. the maid-servant) and said, ‘O Barira! Did you ever see anything which aroused your suspicion?’ Barira said to him, ‘By Him Who has sent you with the Truth. I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.’

So, on that day, Allah’s Apostle got up on the pulpit and complained about Abdullah bin Ubai (bin Salul) before his companions, saying, ‘O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good from my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.’ Said bin Musa‘d the brother of Banu Abd Al-Ashhal got up and said, ‘O Allah’s Apostle! I will relieve you from him;
if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfill your order." On that, a man from Al-Khazraj got up. Um Hassān, his cousin, was from his branch tribe, and he was Sād bin 'Ubāda, the chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sād (bin Mūsād), 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usāid bin Hudair who was the cousin of Sād (bin Mūsād) got up and said to Sād bin 'Ubāda, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al-Khazraj got so much excited that they were about to fight while Allah’s Apostle was standing on the pulpit. Allah’s Apostle kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansārī woman asked...
me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Apostle came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Ammā Baḍū, O 'Aīsha! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness, for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Talk to Allah's Apostle on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Apostle.' Then I said to my mother, 'Talk to Allah's Apostle on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Apostle.' Inspite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah, no doubt I know that you heard this (slanderous) speech so that
it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph’s father when he said, ‘(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.’ (12:18) Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case such Divine Inspiration to be read, for I am to myself so humble that I did not expect Allah to talk in my concern, but I hoped that Allah’s Apostle might have a dream in which Allah would prove my innocence. But, by Allah, before Allah’s Apostle left his seat and before any of the household left, the Divine Inspiration came to Allah’s Apostle. He then was afflicted with the severe fever he used to have (when he was Divinely Inspired). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah’s Apostle was
over, he got up smiling, and the first word he said was, 'O 'Aisha! Allah has declared your innocence!'. Then my mother said to me, 'Go up to him (i.e. Allah’s Apostle 🦅).' I replied, 'By Allah, I will not go up to him, and I praise none but Allah ☪.'

So Allah revealed the ten Verses:

'Lo! They who spread the slander
Are a body among you...........

(24:11-20)

Allah revealed those Quranic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Misbah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Misbah bin Uthatha anything after what he has said about 'Aisha.' Then Allah revealed:

'Those who are wealthy amongst you
Should not stop giving in charity
To their poor Emigrant relatives.
Would you not like that
Allah should forgive you?'

(24:22)

Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me,' and went on giving Misbah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.'

Allah’s Apostle 🦅 also asked
Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about 'Aisha).'

From amongst the wives of the Prophet Zainab was my peer (in beauty and in the love she received from the Prophet ) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf (1) and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' (2) Later on the man was martyred in Allah's Cause.'

(1) By spreading the slander so that her sister would not have a rival in the love of Allah's Apostle .

(2) This is a figurative expression, meaning, 'I have never had sexual relation with any female.'
463. Narrated Az-Zuhri: Al-Walid bin 'Abdul Malik said to me, “Have you heard that 'Ali was one of those who slandered 'Aisha?” I replied, “No, but two men from your people (named) Abū Salama bin 'Abdur-Rahmān and Abū Bakr bin 'Abdur-Rahmān bin Al-Hārith have informed me that 'Aisha told them that 'Ali remained silent about her case.”

464. Narrated Masrūq bin Al-Ajda': Um Rūmān, the mother of 'Aisha said that while 'Aisha and she were sitting, an Ansārī woman came and said, “May Allah harm such-and-such a person!” Um Rūmān said to her, “What is the matter?” She replied, “My son was amongst those who talked of the story (of the Slander).” Um Rūmān said, “What is that?” She said, “So-and-so....” and narrated the whole story. On that 'Aisha said, “Did Allah's Apostle hear about that?” She replied, “Yes.” 'Aisha further said, “And Abū Bakr too?” She replied, “Yes.” On that, 'Aisha fell down fainting, and when she came to her senses, she had got fever with rigours. I put her clothes over her and covered her. The Prophet came and asked, “What is wrong with ‘Aisha?” She replied, “'Ali slandered me.” He replied, “May Allah curse 'Ali.”
with this (lady)?" Um Rūmān replied, "O Allah's Apostle! She (i.e. Āisha) has got temperature with rigours." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." Āisha sat up and said, "By Allah, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Jacob and his sons (as Jacob said): 'It is Allah (Alone) Whose Help can be sought against that you assert.' Um Rūmān said, "The Prophet then went, out saying nothing. Then Allah declared her innocence. On that, Āisha said (to the Prophet ), 'I thank Allah only; I thank neither anybody else nor you.'

465. Narrated Ibn Abī Mulaikā:
Āisha used to recite this Verse:—
'Idh taliqūnahū bi-al-sinatikum
(24:15) (1)
(As you tell lie with your tongues.)'
and used to say the Walaq means "telling of lie." She knew this Verse more than anybody else as it was revealed about her.

(1) The word 'Taliqūnahū' which means 'tell lies', may be read as 'Talaqqahunahū' which means 'receive'.
466. Narrated Hishām's father: I started abusing Ḥassān in front of ʿAisha. She said, "Do not abuse him as he used to defend Allāh's Apostle (against the infidels)." ʿAisha added, "Once Ḥassān took the permission from the Prophet to say poetic verses against the infidels. On that the Prophet said, 'How will you exclude my forefathers (from that)?' Ḥassān replied, 'I will take you out of them as one takes a hair out of the dough.'" Hishām's father added, "I abused Ḥassān as he was one of those who spoke against ʿAisha."

467. Narrated Masruq: We went to ʿAisha while Ḥassān bin Ṭḥābit was with her reciting poetry to her from some of his poetic verses, saying, "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." (1) ʿAisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allāh said:

'.........And to him who took the lead among them,
Will be a severe torment,' (24:11)"

(1) Eating the flesh of other people means back-biting them.
On that, ‘Aisha said, “And what punishment is more than blinding?” (1) She added, “Hassan used to defend or say poetry on behalf of Allah’s Apostle (against the infidels).”

(34) **CHAPTER.** The Ghazwa of Al-Hudaibiya.

And the Statement of Allah (改革发展):

‘Allah was pleased with the Believers
When they swore fealty
To you (Muhammad) under the Tree.’ (48:18)

468. **Narrated Zaid bin Khalid:**

We went out with Allah’s Apostle in the year of Al-Hudaibiya. One night it rained and Allah’s Apostle led us in the Fajr prayer and (after finishing it), turned to us and said, “Do you know what your Lord has said?” We replied, “Allah and His Apostle know it better.” He said, “Allah said:

( Some of ) My Devotees got up believing in Me,

(1) Hassan had become blind then.
And (some of them) disbelieving in Me.
The one who said: We have been given Rain through Allah's Mercy and Allah's Blessing and Allah's Bounty, Then he is a believer in Me, A disbeliever in the star. And whoever said: We have been given rain Because of such and such star, Then he is a believer in the star, A disbeliever in Me.'

469. Narrated Anas (r): Allah's Apostle (ﷺ) performed four 'Umras, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e. in Dhul-Hijja). He performed one 'Umra from Al-Hudaibiya in Dhul-Qa'da, another 'Umra in the following year in Dhul-Qa'da, a third from Al-Jirana where he distributed the war booty of Hunain, in Dhul-Qa'da, and the fourth 'Umra he performed was with his Hajj.

470. Narrated Abu Qatada: We went out with the Prophet (ﷺ) in the year of Al-Hudaibiya, and all his companions assumed the state of Ihram but I did not.
471. Narrated Al-Bara': Do you (people) consider the conquest of Mecca, the Victory (referred to in the Qur'an 48:1)? Was the conquest of Mecca a victory? We really consider that the actual Victory was the Solemn Pledge of Ar-Ridwan which we gave on the day of Al-Hudaibiya (to the Prophet ). On the day of Al-Hudaibiya we were fourteen-hundred men along with the Prophet . Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

472. Narrated Al-Bara bin Azib that they were in the company of Allah's Apostle on the day of Al-Hudaibiya and their number was 1400 or more. They camped at a well and drew its water till it was dried. When they informed Allah's Apostle of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allah) and said, "Leave it..."
for a while.” Then they quenched their thirst and watered their riding animals till they departed.

473. Narrated Salim: Jabir said, “On the day of Al-Ḥudaibiyah, the people felt thirsty and Allah’s Apostle had a utensil containing water. He performed ablution from it and then the people came towards him. Allah’s Apostle said, ‘What is wrong with you?’ The people said, ‘O Allah’s Apostle! We haven’t got any water to perform ablution with or to drink, except what you have in your utensil.’ So the Prophet put his hand in the utensil and the water started spouting out between his fingers like springs. So we drank and performed ablution.” I said to Jabir, “What was your number on that day?” He replied, “Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1500.”

474. Narrated Qataḍa: I said to Ṣaʿīd bin Al-Musaiyab, “I have been informed that Jabir bin ‘Abdullāh said that the number (of Al-Ḥudaibiyah Muslim warriors) was 1400.” Ṣaʿīd said to me, “Jabir narrated to me that they were 1500.
who gave the Solemn Pledge to the Prophet on the day of Al-Ḥudaibiyah.

475. Narrated Jābir bin ʿAbdullāh: On the day of Al-Ḥudaibiyah, Allah's Apostle said to us, "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which the Solemn Pledge was given by us)." Salīm said, "Our number was 1400." ʿAbdullāh bin Abī Aufā said, "The people (who gave the Solemn Pledge) under the Tree numbered 1300, and the number of Bānī Aslām was 1/8 of the Emigrants."

476. Narrated Mīrḍās Al-Aslāmī who was among those (who had given the Solemn Pledge) under the Tree: Pious people will die in succession, and
there will remain the dregs of society who will be like the useless residues of dates and barley and Allah will pay no attention to them.

477. Narrated Marwan and Al-Miswar bin Makhrama: The Prophet went out in the company of 1300 to 1500 of his companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hadi and assumed the state of Ihram.

478. Narrated Ka'b bin 'Ujra that Allah's Apostle saw him with the lice falling (from his head) on his face. Allah's Apostle said, "Are your lice troubling you?" Ka'b said, "Yes." Allah's Apostle thus ordered him to shave his head while he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of Ihram and they hoped that
they would enter Mecca. Then the order of Al-Fidya was revealed, so Allāh's Apostle ordered Ka'b to feed six poor persons with one Faraq of food or slaughter a sheep or fast for three days. (1)

479. Narrated Aslam: Once I went with 'Umar bin Al-Khattāb to the market. A young woman followed 'Umar and said, "O chief of the faithful believers! My husband has died, leaving little children. By Allāh, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufāf bin 'Imā Al-Ghifārī, and my father witnessed the (Solemn Pledge) of Al-Hudaibiya with the Prophet. "'Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried

(1) The Prophet and his companions were then in the state of Ihram. They could not enter Mecca in that year and had to finish their Ihram at Al-Hudaibiya. Katb had to pay Fidya for shaving his head because he shaved his head and finished his Ihram before the others were ordered to finish their Ihram when they learned that they could not enter Mecca.
on to it, two sacks he had loaded with foodgrains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the faithful believers! You have given her too much."

"Umar said disapprovingly, "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

480. Narrated Sa'îd bin Al-Musaiyab that his father said, "I saw the Tree (of the Solemn Pledge of Ar-Ridwân), and when I returned to it later, I was not able to recognise it. [The sub-narrator, Mehmod said, Al-Musaiyab said, 'Then I forgot it (i.e., the Tree).']"

481. Narrated Tariq bin 'Abdur-Rahmân: When I set out for Hajj, I passed by some people offering a prayer. I asked, "What is this mosque?" They said, "This is the Tree where Allah's Apostle took the Solemn Pledge of Ar-Ridwân." Then I went to Sa'îd bin Musaiyab and informed him about it. Sa'id said, "My father said that he was amongst those
who had given the Solemn Pledge to Allah's Apostle beneath the Tree. He (i.e. my father) said, "When we set out the following year, we forgot the Tree and were unable to recognise it." Then Sa'id said (perhaps ironically), "The companions of the Prophet could not recognise it; nevertheless, you do recognise it; therefore you have a better knowledge."

482. Narrated Sa'id bin Al-Musaiyab that his father was amongst those who had given the Solemn Pledge (to the Prophet) beneath the Tree, and the next year when they went to the Tree, they were not able to recognise it.

483. Narrated Tariq: (The tree where the Pledge of Ridwan was taken by the Prophet was mentioned before Sa'id bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e. the Pledge).

484. Narrated 'Abdullah bin Abi Aufa who was one of those who had given the Solemn Pledge to the Prophet beneath the Tree: When the people brought Sadaqa (i.e. Zakat) to the Prophet he used to say, "O Allah! Bless them with your Mercy." Once my father came with his Sadaqa to him
whereupon he (i.e. the Prophet) said, "O Allah! Bless the family of Abū Aufa."

485. Narrated 'Abbad bin Tamīm: When it was the day (of the battle) of Al-Harrā (1) the people were giving Solemn Pledge to 'Abdullāh bin Hanzala. (2) Ibn Zaid said, "For what are the people giving Pledge to 'Abdullāh bin Hanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the Solemn Pledge for that to anybody else after Allah's Apostle (ﷺ)." Ibn Zaid was one of those who had witnessed the day of Al-Hudaybiya with the Prophet (ﷺ).

486. Narrated Iyās bin Salāma bin Al-Akwāṣ: My father who was amongst those who had given the Solemn Pledge to the Prophet (ﷺ) beneath the Tree, said to me, "We used to offer the Jumūrta prayer with the Prophet (ﷺ) and then depart at a time when the walls had no shade for us to take shelter in."

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(1) A battle that took place between the army of Yazīd bin Murāwīya and the people of Medina.
(2) 'Abdullāh bin Hanzala was the governor of Medina, appointed by 'Abdullāh bin Az-Zubair.
487. Narrated Yazid bin Abi Ubaid: I said to Salama bin Al-Akwa, “For what did you give the Solemn Pledge to Allah’s Apostle on the day of Al-Hudaibiya?” He replied, “For death (in the Cause of Islam).”

488. Narrated Al-Musaiyab: I met Al-Bara bin ‘Azib and said (to him), “May you live prosperously! You enjoyed the company of the Prophet and gave him the Solemn Pledge (of Al-Hudaibiya) under the Tree.” On that, Al-Bara said, “O my nephew! You do not know what we have done after him (i.e. his death).”

489. Narrated Abu Qilaba that Thabit bin Ad-Da‘hak had informed him that he was one of those who had given the Solemn Pledge (of Al-Hudaibiya) beneath the Tree.

490. Narrated Anas bin Malik regarding Allah’s Statement:—

‘Verily! We have granted you a manifest victory.’ (48: 1)

It refers to the Al-Hudaibiya Pledge. And the companions of the Prophet said (to the Prophet), “Congratulations and happiness for you; but
what reward shall we get?" So Allah revealed:

That He may admit
The men and women who believe,
To gardens beneath which rivers flow.'

(48:5)

491. Narrated Zahir Al-Aslami who was one of those who had witnessed (the Solemn Pledge beneath) the Tree:
While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allah's Apostle announced, "Allah's Apostle forbids you to eat donkey's meat."

The same narration was told by Majza'a from a man called Ubaib bin Aus who was one of those who had witnessed (the Solemn Pledge beneath) the Tree, and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

492. Narrated Suwaid bin An-Nusman who was one of those who witnessed (the Solemn Pledge beneath) the Tree: Allah's Apostle and his companions were given Sawiq and they chewed it.
493. Narrated Abu Jamra: I asked Aih bin Amr, who was one of the companions of the Prophet, and one of those who gave the Solemn Pledge to the Prophet, beneath the Tree: "Can the Witr prayer be cancelled?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part of the night."

494. Narrated Zaid bin Aslam: My father said, "Allah's Apostle was proceeding at night on one of his journeys and Umar bin Al-Khattab was going along with him. Umar bin Al-Khattab asked him (about something) but Allah's Apostle did not answer him. Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that Umar bin Al-Khattab addressed himself saying, "May your mother be bereaved of you, O Umar, for you have asked Allah's Apostle thrice, yet he has not answered you."

Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.'"
Then I came to Allah's Apostle and greeted him. He (i.e. the Prophet) said, 'Tonight there has been revealed to me, a Sura which is dearer to me than (all the world) on which the sun rises,' and then he recited:

'Verily! We have granted you
A manifest victory.'” (48:1)

495. Narrated Al-Miswar bin Makhrama and Marwan bin Al-Hakam (one of them said more than his friend):
The Prophet set out in the company of more than one-thousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for ‘Umra from that place and sent a spy of his from Khuzāa (tribe). The Prophet proceeded on till he reached (a village called) Ghadir-al-Ashṭāt. There his spy came and said, “The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and stop you from entering the Katiba and prevent you.” The Prophet said, “O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Katiba? If they should come to us (for peace) then Allah will destroy a pagan spy, otherwise he will leave them...
to in a miserable state." On that Abu Bakr said, "O Allah's Apostle! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet ﷺ said, "Proceed on, in the Name of Allah!"

496. Narrated 'Urwa bin Az-Zubair that he heard Marwân bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Apostle ﷺ in the 'Umra of Al-Hudaiya. They said, "When Allah's Apostle ﷺ concluded the truce with Suhail bin Amr on the day of Al-Hudaiya, one of the conditions which Suhail bin Amr stipulated, was his saying (to the Prophet ﷺ), "If anyone from us (i.e. infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allah's Apostle ﷺ except on this condition. The Believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Apostle ﷺ except on that condition, Allah's Apostle ﷺ concluded it. Accordingly, Allah's Apostle ﷺ then returned Abu Jandal bin Suhail
to his father, Suhail bin 'Amr, and returned every man coming to him from them during that period even if he was a Muslim. The faithful women Emigrants came (to Medina) and Um Kulthum, the daughter of Uqba bin Abi Mua'tt was one of those who came to Allah's Apostle ﷺ and she was an adult at that time. Her relatives came, asking Allah's Apostle ﷺ to return her to them, and in this connection, Allah revealed the Verses dealing with the faithful (women). 'Aisha said, "Allah's Apostle ﷺ used to test all the faithful women who migrated to him, with the following Verse:

'O Prophet! When the faithful Women come to you,
Give the Solemn Pledge to you..."

(60:12)

'Urwa's uncle said, "We were informed when Allah ordered His Apostle ﷺ to return to the pagans what they had given to their wives who lately migrated (to Medina), and we were informed that Abū Basir.........", relating the whole narration.

497. Narrated Nafi: Abdullah bin Umar ﷺ set out for 'Umra during the period of afflictions, and he said, "If I should be stopped from visiting the Katba, I will do what we did when we were with

رسول الله صلى الله عليه وسلم أبا جمید.L

ابن سهیم بن مکی إلى أبیه سهیم بن عبّد و نمأت رسول الله صلى الله عليه وسلم أحد من الرجال إلا رده في تلك المديدة وإن مسليما. وجامع المؤمنات مهاجرينات فكان مأجور إلى رسول الله صلى الله عليه وسلم و هو عاطق. فجاء أهله يسألون رسول الله صلى الله عليه وسلم أن يرجعها إلى من أدرنها، حتى أدرنها أن يstroy تعلّى في المؤمنات ما أدرنها. قال ابن شهاب: وأخبرني عمرو بن الزبير: أن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت: إن رسول الله صلى الله عليه وسلم كان يمثلهم من هاجر من المؤمنات بیله. إنها النبیة - يا أيها النبیة - إذا جاءك المؤمنات، يقولوا عند عمرو قال، بلغنا حين أمر الله ﷺ رسوله صلى الله عليه وسلم أن يردد إلى المشتركون ما أنفقوا على من هاجر من أزواجهم و بلغنا أن أبا بصرى فرد كره بطوله.

497 - حدّ ثناه قتيبة عن داک، عن نافع أن أبی سهیم لسهیم رضي الله عنهما خرج معتصمرين في الفيض، فقالن: إن صلِّت عن البيت صمتعاً.
Allāh’s Apostle ﷺ.‘ He assumed Ihram for ‘Umra in the year of Al-Hudaybiya.

498. Narrated Nāfi‘: Ibn Umar  ﷺ assumed Ihram and said, “If something should intervene between me and the Ka‘bah, then I will do what the Prophet ﷺ did when the Quraish infidels intervened between him and (the Ka‘bah). Then Ibn Umar recited:

“You have indeed in Allāh’s Apostle ﷺ a good example to be followed.”

(33:21)

499. Narrated Nāfi‘: One of ‘Abdullāh’s sons said to ‘Abdullāh (bin ‘Umar), “I wish you would stay this year (and not perform Hajj) as I am afraid that you will not be able to reach the Ka‘bah.” On that he (i.e. ‘Abdullāh bin ‘Umar) said, “We went out with the Prophet ﷺ (for ‘Umra), and when the Quraish infidels intervened between us and the Ka‘bah, the Prophet ﷺ slaughtered his Ḥadī and shaved (his head), and his companions cut short their hair.” Then ‘Abdullāh bin ‘Umar said, “I make you witness that I have intended to perform ‘Umra, and if I am allowed to reach the Ka‘bah, I will perform the Tawaf, and if something (i.e. obstacles) intervene...
between me and the Ka'ba, then I will do what Allah's Apostle did." Then after going for a while, he said, "I consider the rites and ceremonies (of both 'Umra and Hajj) as one and the same, so I would like you to witness that I have intended to perform Hajj along with my 'Umra." So he performed only one Tawaf and one Sa'i (between Safa and Marwa) and finished the Ihram of both ( 'Umra and Hajj ).

500.Narrated Nafi': The people used to say that Ibn Umar had embraced Islam before Umar. This is not true. What happened is that Umar sent 'Abdullah to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Solemn Pledge to Allah's Apostle near the Tree, and Umar was not aware of that. So 'Abdullah (bin 'Umar) gave the Solemn Pledge (to the Prophet) and went to take the horse and brought it to Umar. While Umar was putting on the armour to get ready for fighting, 'Abdullah informed him that the people were giving the Solemn Pledge to Allah's Apostle beneath the Tree. So Umar set out and 'Abdullah accompanied him till he gave the Solemn Pledge to Allah's Apostle, and it was this event
that made people say that Ibn 'Umar had embraced Islam before Umar. Abdullah bin Umar added, "The people were along with the Prophet on the day of Al-Hudaibiyah spreading in the shade of the trees. Suddenly the people surrounded the Prophet and started looking at him." Umar said, "O Abdullah! Go and see why the people are encircling Allah's Apostle and looking at him." Abdullah bin Umar then saw the people giving the Solemn Pledge to the Prophet. So he also gave the Solemn Pledge and returned to Umar who went out in his turn and gave the Solemn Pledge (to the Prophet).

501. Narrated Abdullah bin Abi Aufa: We were in the company of the Prophet when he performed the 'Umra. He performed the Tawaf and we did the same; he offered the prayer and we also offered the prayer with him. Then he performed the Sai between Safa and Marwa and we were guarding him against the people of Mecca so that nobody should harm him.

502. Narrated Abu Wail: When Sahl bin Hunayf returned from (the
battle of Ṣiffīn, (1) we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your opinions. (2) I saw myself on the day of Abū Jandal (3) (inclined to fight), and if I had the power of refusing the order of Allāh’s Apostle , then I would have refused it (and fought the infidels bravely) Allāh and His Apostle know (what is convenient) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opens in another, and we do not know what to do about it."

503. Narrated Ka'b bin 'Ujra: The Prophet came to me at

(1) A battle between ʿAlī and Mu'āwiya.
(2) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.

(3) During the peace treaty of Al-Ḥudaibiyah, Abū Jandal, a new convert, sought refuge with the Prophet from the infidels who had persecuted him. But the Prophet , abiding by the conditions of the Treaty, returned him to the infidels. The companions of the Prophet wished that he had not returned him and prepared to fight the infidels.
the time of Al-Hudaibiya’s Pledge while lice were falling on my face. He said, “Are the lice of your head troubling you?” I said, “Yes.” He said, “Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice.” (The sub-narrator, Aiyūb said, “I do not know with which of these three options he started.”)

504. Narrated Ka'b bin 'Ujra: We were in the company of Allah’s Apostle at Al-Hudaibiya in the state of Ihram and the pagans did not allow us to proceed (to the Ka'ba). I had thick hair and lice started falling on my face. The Prophet passed by me and said, “Are your head lice troubling you?” I replied, “Yes.” (The sub-narrator added, “Then the following Divine Verse was revealed:—

‘And if anyone of you is ill
Or has an ailment in his scalp,
(Necessitating shaving)
He should, in compensation,
Either fast, or feed the poor,
Or offer sacrifice.’” (2:196)

(35) CHAPTER. The story of (the tribes of) 'Ukāl and 'Uraina.
505. Narrated Anas: Some people of the tribe of Ukl and Uraina arrived at Medina to meet the Prophet and embraced Islam and said, "O Allah's Prophet! We are the owners of milch livestock (i.e. bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So Allah's Apostle ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine). So they set out, and when they reached Al-Harra, they reverted to Heathenism after embracing Islam, and killed the shepherd of the Prophet and drove away the camels. When this news reached the Prophet, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet). The Prophet gave his orders in their concern. So nails were driven in their eyes, and their hands and feet were cut off and they were left away in Harra till they died in that state of theirs. (Qatada said, "We were informed that after this happening, the Prophet used to enjoin the giving of charity and forbid mutilation.")
506. Narrated Abū Rajaʾ, the freed slave of Abū Qilāba, who was with Abū Qilāba in Sham: ‘Umar bin ‘Abdul ‘Aziz consulted the people saying, “What do you think of Qassāma.” (1) They said, “It is a right (judgement) which Allah’s Apostle and the Caliphs before you acted on.” Abū Qilāba was behind ‘Umar’s bed. Anbasa bin Saʿīd said, “But what about the narration concerning the people of Uraina?” (2) Abū Qilāba said, “Anas bin Malīk narrated it to me,” and narrated the whole story.

(36) CHAPTER. Ghazwat-Dhat-Qarad in which the infidels attacked and took

(1) If somebody is murdered somewhere and the people of that area deny the murder and do not know about the murderer, then fifty of them should take an oath to confirm their claim, and if they take such an oath, then the government pays the bloodmoney to the relatives of the deceased person.

(2) The Prophet did not ask the people of Uraina to take an oath concerning the murder of the shepherd, but he killed them.
away she-camels of the Prophet ﷺ.

three days before the battle of Khairbar.

507. Narrated Salama bin Al-Akwa':

Once I went (from Medina) towards (Al-Qhaba) before the first Adhan of the Fajr Prayer. The she-camels of Allah's Apostle ﷺ used to graze at a

place called Dhi-Qarad. A slave of 'Abdur-Rahman bin 'Auf met me (on the

way) and said, "The she-camels of Allah's Apostle ﷺ had been taken

away by force." I asked, "Who had taken them?" He replied, "(The

people of) Ghatafan." I made three loud cries (to the people of Medina)
saying, "O Sabahah!" (1) I made the people between the two mountains of

of Medina hear me. Then I rushed onward and caught up with the robbers

while they were watering the camels. I started throwing arrows at them as I

was a good archer, and I was saying,

"I am the son of Al-Akwa', and today will

perish the wicked people." I kept on

saying like that till I restored the she-
camels (of the Prophet ﷺ). I also

snatched thirty Burda (i.e. garments) from

them. Then the Prophet ﷺ and the

other people came there, and I said, "O

صلّى الله عليه وسلم قبْلِ خُبْرَةٍ بِنْنَاتٍ.

(1) A call for help.
Allāh’s Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet ﷺ said, "O the son of Al-Akva! You have overpowered them, so forgive them." Then we all came back and Allāh’s Apostle ﷺ seated me behind him on his she-camel till we entered Medina.

(37) CHAPTER. Ghazwa (i.e. the battle) of Khaibar.

508. Narrated Suwaid bin An-Nu‘mān: I went out in the company of the Prophet ﷺ in the year of Khaibar, and when we reached As-Sahba which is the lower part of Khaibar, the Prophet ﷺ offered the Asr prayer and then asked the people to collect the journey-food. Nothing was brought but Sawiq which the Prophet ﷺ ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we washed our mouths, and then he offered the prayer without repeating his ablution.

509. Narrated Salama bin Al-Akwa: We went out to Khaibar in the company of the Prophet ﷺ. While
we were proceeding at night, a man from the group said to 'Amir, “O 'Amir! Won't you let us hear your poetry?”’

'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels’ footsteps, saying:

"O Allah! Without You we Would not have been guided On the right path; Neither would we have given In charity, nor would We have prayed. So please forgive us Our defects; let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made hue and Cry to ask others’ help Against us."

The Prophet on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa" Then the Prophet said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah’s Prophet! Is (martyrdom)
been granted to him. (1) We wished you allowed us to enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet said, "Throw away the meat and break the pots!" Some man said, "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Apostle saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you!" The people say

(1) The man, 'Umar, inferred from the invocation of the Prophet that 'Amir would be granted martyrdom.
that the deeds of Āmir are lost.” The Prophet ﷺ said, “Whoever says so, is mistaken, for Āmir has got a double reward.” The Prophet ﷺ raised two fingers and added, “He (i.e. Āmir) was a persevering struggler in the Cause of Allah, and there are few ‘Arabs who achieved the like of (good deeds) Āmir had done.”

510. Narrated Anas ﷺ: Allah’s Apostle ﷺ reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e. the Prophet ﷺ), they said, “Muḥammad! By Allah! Muḥammad and his army!” The Prophet ﷺ said, “Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Narrated Anas bin Malīk ﷺ: We reached Khaibar early in the morning (1) and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet ﷺ they said, “Muḥammad!

(1) They came at night and stayed near to Khaibar till morning when they attacked it.
By Allah! Muhammad and his army!"
The Prophet ﷺ said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet ﷺ:

"Allah and His Apostle ﷺ forbid you to eat donkeys' meat, as it is an impure thing."

511. Narrated Anas bin Malik ﷺ: Someone came to Allah's Apostle ﷺ and said, "The donkeys have been eaten (by the Muslims)." The Prophet ﷺ kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet ﷺ kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that, the Prophet ﷺ ordered an announcer to announce to the people, "Allah and His Apostle ﷺ forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

512. Narrated Anas ﷺ: The Prophet ﷺ offered the Fajr Prayer
near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet had their warriors killed, their offspring and women taken as captives. Safiyya was amongst the captives. She first came in the share of Dāhiya Al-Kalbi but later on she belonged to the Prophet . The Prophet made her manumission as her 'Mahr'. (1)

513. Narrated 'Abdul 'Aziz bin Suhaib: Anas bin Malik said, "The Prophet took Safiyya as a captive. He manumitted her and married her." Thabit asked Anas, "What did he give her as Mahr (i.e. marriage gift)?" Anas replied, "Her Mahr was herself, for he manumitted her."

514. Narrated Sahl bin Sa'd As-Sā'īdī : Allah's Apostle said, "(2)"
(and his army) clashed with the pagans.

Allah's Apostle returned to his army camps and the others (i.e. the enemy) returned to their army camps. Amongst the companions of the Prophet there was a man who could not help pursuing any single isolated pagan to strike him with his sword. Somebody said, "None has benefitted the Muslims today more than so-and-so." On that Allah's Apostle said, "He is from the people of the Hell Fire certainly."

A man amongst the people (i.e. Muslims) said, "I will accompany him (to know the fact)." So he went along with him, and whenever he stopped, he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide.

On that the person (who was accompanying the deceased all the time) came to Allah's Apostle and said, "I certify that you are the Apostle of Allah."

The Prophet said, "Why is that (what makes you say so)?" He said, "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-Fire. The people were surprised by your statement, and I said to them, "I will try to find out the truth about him for you." So I went..."
out after him and he was then inflicted with a severe wound, and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide. Allah's Apostle then said, "A man may do what seem to the people as the deeds of the dwellers of Paradise but he is from the dwellers of the Hell Fire and another may do what seem to the people as the deeds of the dwellers of the Hell Fire, but he is from the dwellers of Paradise."

515. Narrated Abū Huraira: We witnessed (the battle of) Khaibar. Allah's Apostle said about one of those who were with him and who claimed to be a Muslim, "This (man) is from the dwellers of the Hell Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true; so-and-so has committed suicide." The Prophet sent for him and he said, "I am from the dwellers of Paradise and I am sent to guide to what you do not know."
said, “O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste man.”

516. Narrated Abū Musa Al-Asbārī

: When Allah’s Apostle fought the battle of Khaibar, or when Allah’s Apostle went towards it, the people, overlooking a valley, raised their voices saying, “Allāhu-Akbar! Allāhu-Akbar! None has the right to be worshipped except Allah.” On that Allah’s Apostle said (to them), “Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer
Who is near and is with you." I was behind the riding animal of Allah's Apostle and he heard me saying, "There is neither might, nor power but with Allah." (1) On that he said to me, "O Abdullah bin Qais!" I said, "Labbaik." (2) O Allah's Apostle!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allah's Apostle! Let my father and mother be sacrificed for your sake." He said, "It is: There is neither might nor power but with Allah."

517. Narrated Yazid bin Abi 'Ubaid: I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet and he puffed his saliva in it (i.e. the wound) thrice, and since then I have not had any pain in it till this hour."

518. Narrated Sahl: During one of his Ghazawat, the Prophet encountered the pagans, and the two armies

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(1) The Arabic version of this saying is: La Hawla wala quwata illa billah.
(2) 'I am present to listen to you only.'
fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said, "O Allah's Apostle! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet ﷺ said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?"

Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ and said, "I certify that you are the Apostle of Allah." The Prophet ﷺ said, "What is this?" The man told him the whole story. The Prophet ﷺ said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire, and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."
519. Narrated Abu Imran: Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar."(1)

520. Narrated Salama: Ali remained behind the Prophet during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, "(How can I remain behind the Prophet," and followed him. So when we slept on the night of the conquest of Khaibar, the Prophet said, "I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle, and (Khaibar) will be conquered through him." While every one of us was hopeful to have the flag, it was said, "Here is Ali," and the Prophet gave him the flag and Khaibar was conquered through him.

521. Narrated Sahl bin Sa'd: On the day of Khaibar, Allah's Apostle said, "Tomorrow I will give this

(1) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.
flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Apostle and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." Ali was brought and Allah's Apostle spat in his eye and invoked good upon him. So Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. Ali said, "O Allah's Apostle! I will fight with them till they become like us." Allah's Apostle said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels."

522. Narrated Anas bin Malik: We arrived at Khairan, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtab whose husband had been killed while she was a bride, was
mentioned to Allah's Apostle ☪. The Prophet ☪ selected her for himself, and set out with her, and when we reached a place called Sudd-as-Sahba, Safiya became clean from her menses then Allah's Apostle ☪ married her. Hais (i.e. an Arabian dish) was prepared on a small leather mat. Then the Prophet ☪ said to me, "Invite the people around you." So that was the marriage banquet of the Prophet ☪ and Safiya. Then we proceeded towards Medina, and I saw the Prophet ☪ making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

523. Narrated Anas bin Malik ☪: The Prophet ☪ stayed with Safiya bint Huyai for three days on the way of Khairbar where he consummated his marriage with her. Safiya was amongst those (wives of the Prophet ☪) who were ordered to use a veil.

524. Narrated Anas ☪: The Prophet ☪ stayed for three nights
between Khai bar and Medina and was married to Safiyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet \( \text{(Conv)} \) ordered Bilal to spread the leather mats on which dates, dried yoghurt and butter were put. The Muslims said amongst themselves, “Will she (i.e. Safiyya) be one of the mothers of the believers (i.e. one of the wives of the Prophet \( \text{(Conv)} \)) or just (a lady captive) of what his right-hand possesses?” Some of them said, “If the Prophet \( \text{(Conv)} \) makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet’s wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

525. Narrated Abdullah bin Mughaffal: While we were besieging Khai bar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet \( \text{(Conv)} \) was there. So I felt shy (to take it then).

526. Narrated Ibn Umar: On
the day of Khaibar. Allah’s Apostle forbade the eating of garlic and the meat of donkeys.

527. Narrated ‘Ali bin Abi Talib : On the day of Khaibar, Allah’s Apostle forbade the Mutta (i.e. temporary marriage) and the eating of donkey-meat.

528. Narrated Ibn ‘Umar : On the day of Khaibar, Allah’s Apostle forbade the eating of donkey-meat.

530. Narrated Jabir bin 'Abdullah: On the day of Khaibar, Allah’s Apostle forbade the eating of donkey meat and allowed the eating of horse meat.

531. Narrated Ibn Abi Aufa: We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet came to say, “Do not eat anything of the donkey meat and upset the cooking pots.” We then thought that the Prophet had prohibited such food because the Khumus had not been taken out of it. Some others said, “He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things.”

532. Narrated Al-Bara and Abdullah bin Abi Aufa: that when they were in the company of the Prophet, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet said, “Turn the cooking pots upside down (i.e. throw out the meat).”
533. Narrated Al-Bara’ and Ibn Abi Aufa: On the day of Khai’bar when the cooking pots were put on the fire, the Prophet said, “Turn the cooking pots upside down.”

534. Narrated Al-Bara’: We took part in a Ghazwa with the Prophet (same as Hadith No. 533).

535. Narrated Al-Bara’ bin ’Azib: During the Ghazwa of Khai’bar, the Prophet ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

536. Narrated Ibn Abbas: I do not know whether the Prophet forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of
537. Narrated Ibn 'Umar: On the day of Khaibar, Allah's Apostle divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nafi explained this, saying, "If a man had a horse, he was given three shares, and if he had no horse, then he was given one share.")

538. Narrated Jubair bin Mu'attim: 'Uthman bin 'Affan and I went to the Prophet and said, "You had given Banu Al-Mu'ttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Mu'ttalib are similarly related to you." The Prophet said, "Banu Hashim and Banu Al-Mu'ttalib only are one and the same." So the Prophet did not give anything to Banu 'Abd Shams and Banu Nawfal.

(1) 'Uthman belonged to Banu 'Abd Shams and Jubair belonged to Banu Nawfal.
539. Narrated Abu Musa: The news of the migration of the Prophet (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Negus in Ethiopia. There we met Jafar bin Abi Talib and stayed with him. Then we all came (to Medina) and met the Prophet at the time of the conquest of Khairbar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you."

Asma bint Umayr who was one of those who had come with us, came as a visitor to Hafsa, the wife of the Prophet. She had migrated along with those other Muslims who migrated to the Negus. Umar came to Hafsa while Asma bint Umayr was with her. Umar, on seeing Asma, said, "Who is this?" She said, "Asma bint Umayr." Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asma replied, "Yes." Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allah's Apostle." On that Asma became angry and said, "No, by Allah, while you were..."
with Allah’s Apostle who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah’s Apostle. By Allah, I will neither eat any food nor drink anything till I inform Allah’s Apostle of all that you have said. There we were harmed and frightened. I will mention this to the Prophet and will ask him (about it). By Allah, I will not tell a lie or curtail your saying or add something to it.” So when the Prophet came, she said, “O Allah’s Prophet! ‘Umar has said so-and-so.” He said (to Asma), “What did you say to him?” Asma said, “I told him so-and-so.” The Prophet said, “He (i.e. ‘Umar) has not got more right than you people over me, as he and his companions (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations.” Asma later on said, “I saw Abū Musā and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet had said about them.”

Narrated Abū Burda: Asma said, “I saw Abū Musā requesting me to repeat this narration again and again.”

Narrated Abū Burda: Abū Musā
said, "The Prophet said, 'I recognise the voice of the group of Al-Ash-ariyun, when they recite the Qur'an, when they enter their homes at night, and I recognise their houses by their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy): My companions order you to wait for them.'"

540. Narrated Abu Musa: We came upon the Prophet after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest.

541. Narrated Abu Huraira: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Apostle to the valley of Al-Qira, and at that time Allah's Apostle had a slave of his called Mid'am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the
saddle of Allah’s Apostle ﷺ, an arrow, the thrower of which was unknown, came and hit him. The people said, “Congratulations to him on his martyrdom.” Allah’s Apostle ﷺ said, “No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him.” On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, “These are things I took (illegally).” On that Allah’s Apostle ﷺ said, “This is a strap, or these are two straps of Fire.”

542. Narrated Umar bin Al-Khaṭṭāb ﷺ: By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet ﷺ divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.
543. Narrated Umar: But for the other Muslims (i.e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet divided (the land of) Khaibar.

544. Narrated 'Anbasa bin Sa'id: Abu Huraira came to the Prophet and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa'id bin Al-'Aas said to him, "O Allâh's Apostle! Do not give him." Abu Huraira then said (to the Prophet ), "This is the murderer of Ibn Qauqal." Sa'id's son said, "How strange! A guinea pig coming from Qadum Ad-Daan (1)!

Narrated Abu Huraira: Allah's Apostle sent Abân from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fibre of date palm trees. I said, "O

(1) Qadum Ad-Daan is the name of a mountain in the land of Abu Huraira's tribe.
Allah's Apostle! Do not give them a share of the booty." On that, Aban said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of a lotus tree!" On that the Prophet said, "O Aban, sit down!" and did not give them any share.

545. Narrated Sayid: Aban bin Sa'id came to the Prophet and greeted him. Abu Huraira said, "O Allah's Apostle! This (Aban) is the murderer of Ibn Qauqal." (On hearing that), Aban said to Abu Huraira, "How strange your saying is! You, a guinea pig, descending from Qadum Dahn, blaming me for (killing) a person whom Allah favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand." (1)

546. Narrated Aisha: Fatima, the daughter of the Prophet, sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Apostle had left

(1) Aban wants to say, "If I had been killed by that person I would have been among the people of the Hell-Fire. Aban, before embracing Islam killed Ibn Qauqal who was a Muslim."
of the property bestowed on him by Allah from the Fai (i.e., booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Apostle ﷺ said, 'Our property is not inherited. Whatever we leave, is Sadaqa, but the family of the Prophet Muhammad ﷺ can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Apostle ﷺ and will leave it as it was during the lifetime of Allah's Apostle ﷺ, and will dispose of it as Allah's Apostle ﷺ used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect Ali much, but after her death, Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. Ali had not given the oath of allegiance during those months (i.e., the period between the Prophet's death and Fatima's death). Ali sent someone to Abu Bakr saying, 'Come to us, but let nobody come with
you," as he disliked that "Umar should come. "Umar said (to Abū Bakr), "No, by Allah, you shall not enter upon them alone." Abū Bakr said, "What do you think they will do to me? By Allah, I will go to them." So Abū Bakr entered upon them, and then Ali uttered Tashah-hud (I) and said (to Abū Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Apostle ." Thereupon, Abū Bakr's eyes flowed with tears. And when Abū Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allah's Apostle is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Apostle following, in disposing of it, but I will follow." On that, Ali said to Abū Bakr, "If you wish, you may proceed in the matter."

"Ours is your opinion, O Ali; Allah will not blame you."

Abū Bakr replied, "I shall proceed as I have said; I will not make a disagreement with you." Allah's Apostle then gave his opinion, and Abū Bakr acted upon it. Thereupon, Abū Bakr said, "By Allah, Allah has given me the People of Yathrib in a matter which I shall not change."

Abū Bakr then went to his house and joined Ali. Allah's Apostle then said to Ali, "O Ali! As for your affair, Allah and His Apostle have decided its matter; take what Abū Bakr has decided, and do not alter it. And Allah will surely be content with you and will reward you for what you have done."

(1) None has the right to be worshipped but Allah, and Muḥammad is Apostle of Allah.
"I promise to give you the oath of allegiance in this after noon." So when Abū Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of 'Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered. Then 'Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abū Bakr's right, and said, that he had not done what he had done because of jealousy of Abū Bakr or as a protest of what Allah had favoured him with. 'Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abū Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that, all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Ali as he returned to what the people had done (i.e., giving the oath of allegiance to Abū Bakr).

547. Narrated Aisha: When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

548. Narrated Ibn 'Umar:
We did not eat our fill except after we had conquered Khaibar.

(38) CHAPTER. The appointment of a ruler for Khaibar by the Prophet ﷺ.

549. Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah ﷺ: Allah’s Apostle ﷺ appointed a man as the ruler of Khaibar who later brought some Janīb (i.e., dates of good quality) to the Prophet ﷺ. On that, Allah’s Apostle ﷺ said (to him), “Are all the dates of Khaibar like this?” He said, “No, by Allah, O Allah’s Apostle! But we take one Sa of these (dates of good quality) for two or three Sā’s of other dates (of inferior quality).” On that, Allah’s Apostle ﷺ said, “Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janīb.” Abū Sa’īd and Abū Hurairah said, “The Prophet ﷺ made the brother of Bāni ‘Adī from the Ansār as the ruler of Khaibar.”
(39) CHAPTER. The dealing of the Prophet \( \overset{\sim}{\text{a}} \) with the people of Khaibar.

550. Narrated `Abdullah \( \overset{\sim}{\text{a}} \): The Prophet \( \overset{\sim}{\text{a}} \) gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

(40) CHAPTER. The sheep which was poisoned (and presented) to the Prophet \( \overset{\sim}{\text{a}} \) at Khaibar.

551. Narrated Abu Huraira \( \overset{\sim}{\text{a}} \): When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Apostle \( \overset{\sim}{\text{a}} \).

(41) CHAPTER. The Ghazwa of Zaid bin Haritha.
552. Narrated Ibn 'Umar : Allah's Apostle appointed Usama bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet said, "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i.e. Usama) is one of the most beloved persons to me after him.

553. Narrated Al-Bara : When the Prophet went out for the Umra in the month of Dhul-Qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them by virtue of which he would stay in Mecca for three days only (in the following year). When the agreement was being written, the Muslims wrote:

"This is the peace treaty, which Muhammad, Apostle of Allah has concluded."

The infidels said (to the Prophet), "We do not agree with you on this, for if we knew that you are Apostle
of Allah we would not have prevented you for anything (i.e., entering Mecca, etc.), but you are Muhammad, the son of Abdullah." Then he said to Ali, "Erase (the name of) Apostle of Allah." "Ali said, "No, by Allah, I will never erase you (i.e., your name)." Then Allah's Apostle took the writing sheet and he did not know how to write; and he had the following written:

"This is the peace treaty which Muhammad, the son of Abdullah, has concluded: Muhammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him, and if any of his companions wants to stay in Mecca, he should not forbid him."

(In the next year) when the Prophet entered Mecca and the allowed period of stay elapsed, the infidels came to Ali and said, "Tell your companion (Muhammad) to go out, as the allowed period of his stay has finished."

So the Prophet departed from Mecca and the daughter of Hamza followed him shouting "O uncle, O uncle!" Ali took her by the hand and said to Fatima, "Take the daughter of your uncle." So she made her ride (on her horse).
Medina). Ali, Zaid and Ja'far quarreled about her. Ali said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet ﷺ gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to Ali, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." Ali said to the Prophet ﷺ, "Won't you marry the daughter of Hamza?" The Prophet ﷺ said, "She is the daughter of my foster brother.

554. Narrated Ibn `Umar ﷺ: Allah's Apostle ﷺ set out with the intention of performing `Umra, but the infidels of Quraish intervened between him and the Ka'ba, so the Prophet ﷺ slaughtered his `Hadi (i.e. sacrificing animal) and shaved his head at Al-Hudaibiya and concluded a peace treaty with them (i.e. the infidels) on condition that he would perform the `Umra the next year and that he would not carry arms against them except swords, and would not stay (in Mecca) more than what they would allow. So the Prophet ﷺ performed the `Umra in
the following year and according to the peace treaty, he entered Mecca, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

555. Narrated Mujahid: "Urwa and I entered the Mosque and found 'Abdullah bin 'Umar sitting beside the dwelling place of 'Aisha. Urwa asked (Ibn 'Umar), 'How many 'Umras did the Prophet perform?' Ibn 'Umar replied, 'Four, one of which was in Rajab.' Then we heard 'Aisha brushing her teeth whereupon Urwa said, 'O the mother of the believers! Don't you hear what Abu 'Abdur-Rahman is saying? He is saying that the Prophet performed four 'Umras, one of which was in Rajab.'

'Aisha said, 'The Prophet did not perform any 'Umra but he (i.e. Ibn 'Umar) witnessed it. And he (the Prophet) never did any 'Umra in (the month of) Rajab.'"  

556. Narrated Ibn Abi Aufa: When Allah's Apostle performed the 'Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah's Apostle from the infidels and their boys lest they should harm him.
557. Narrated Ibn 'Abbas : When Allah's Apostle and his companions arrived (at Mecca), the pagans said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e. Medina)." So the Prophet ordered his companions to do Ramal (i.e. fast walking) in the first three rounds of Tawaf around the Ka'ba and to walk in between the two corners (i.e. the black stone and the Yemenite corner). The only cause which prevented the Prophet from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

558. Narrated Ibn 'Abbas: The Prophet hastened in going around the Ka'ba and between the Safa and Marwa in order to show the pagans his strength. Ibn 'Abbas added, "When the Prophet arrived (at Mecca) in the year of peace (following that of Al-Hudaibiya treaty with the pagans of Mecca), he (ordered his companions) to do Ramal in order to show their strength to the pagans, and the pagans were watching (the Muslims) from (the hill of) Qutaiq'an.

(1) See the glossary.
559. Narrated Ibn 'Abbas: The Prophet married Maimūna while he was in the state of Ihram but he consummated that marriage after finishing that state. Maimūna died at Saraf (i.e. a place near Mecca). Ibn 'Abbas added, The Prophet married Maimūna during the 'Umrat-al-Qaḍa (i.e. the 'Umra performed in compensation for the 'Umra which the Prophet could not perform because of the pagans.)

(43) CHAPTER. The Ghazwa of Muta in the land of Sham.

560. Narrated Nāfi': Ibn 'Umar informed me that on the day (of Muta) he stood beside Ja'far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

'Abdullāh bin 'Umar said, "Allah's Apostle appointed Zaid bin Haritha as the commander of the army during the Ghazwa of Muta and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullāh bin Rawāha should take over his position."' 'Abdullāh bin 'Umar further said, "I was present amongst them
in that battle and we searched for Ja'far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

561. Narrated Anas : The Prophet had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawaha before the news of their death reached. The Prophet said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious."

562. Narrated 'Amra: I heard Aisha saying, "When the news of the martyrdom of Ibn Haritha, Ja'far bin Abi Talib and Abdullah bin Rawaha reached, Allah's Apostle sat with sorrow explicit on his face." Aisha added, "I was then peeping through a chink in the door. A man came to him and said, "O Allah's Apostle! The
women of Ja'far are crying.' Thereupon the Prophet ﷺ told him to forbid them to do so. So the man went away and returned saying, 'I forbade them but they did not listen to me.' The Prophet ﷺ ordered him again to go (and forbid them). He went again and came saying, 'By Allāh, they overpowered me (i.e. did not listen to me).’” Aisha said that Allāh’s Apostle ﷺ said (to him), “Go and throw dust into their mouths.” Aisha added, “I said, ‘May Allāh put your nose in the dust! By Allāh, neither have you done what you have been ordered, nor have you relieved Allāh’s Apostle ﷺ from trouble.’”

563. Narrated ʿAmir ﷺ: Whenever Ibn ʿUmar greeted the son of Ja'far, he used to say (to him), ‘Assalām ʿAlaika (i.e. peace be on you) O the son of two-winged person.”

564. Narrated Khalid bin Al-Walid ﷺ: On the day (of the battle of) Muta, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.
565. Narrated Khalid bin Al-Walid: On the day of Muta, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

566. Narrated An-Nu'man bin Bashir: ‘Abdullah bin Rawaha fell down unconscious and his sister ‘Amra started crying and was saying loudly, "O Jabal! Oh so-and-so! Oh so-and-so! (1) and went on calling him by his (good) qualities one by one). When he came to his senses, he said (to his sister), "Whenever you said something, I was asked, 'Are you really so (i.e. as she says):""

567. Narrated Ash-Shafi'i: An-Nu'man bin Bashir said, "‘Abdullah bin Rawaha fell down unconscious .........." (and mentioned the above Hadith adding, "Thereupon, when he died she (i.e. his sister) did not weep over him."

(44) CHAPTER. The despatch of

(1) "Jabal" literally means 'mountain'. ‘Amra’ means ‘Oh my supporter!’
Usāma bin Zaid by the Prophet towards Al-Ḥuruqāt, a family from the tribe of Juhaina.

568. Narrated Usāma bin Zaid : Allāh's Apostle sent us towards Al-Ḥuruqāt, and in the morning we attacked them and defeated them. I and an Anṣārī man followed a man from among them, and when we took him over, he said, "La ilaha illal-Lah." (1) On hearing that, the Anṣārī man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet came to know about that and he said, "O Usāma! Did you kill him after he had said 'La ilaha illal-Lah,?'" I said, "But he said so only to save himself." The Prophet kept on repeating that so often that I wished I had not embraced Islam before that day.

569. Narrated Salama bin Al-Akwa : I fought in seven Ghazwāt (i.e. battles) along with the Prophet and fought in nine battles, fought by armies despatched by the Prophet. Once Abū Bakr was our commander and

(1) None has the right to be worshipped but Allāh.
at another time, Usama was our commander.

Narrated Salama in another narration: I fought seven Ghazwat (i.e. battles) along with the Prophet and fought in nine battles, fought by armies sent by the Prophet. Once Abu Bakr was our commander and another time, Usama was (our commander).

570. Narrated Salama bin Al-Akwa: I fought in nine Ghazwat along with the Prophet. I also fought along with Ibn Haritha when the Prophet made him our commander.

571. Narrated Yazid bin Abi Ubaid: Salama bin Al-Akwa said, "I fought in seven Ghazwat along with the Prophet." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e. battle) of Hunain and the day of Al-Qarad. I forgot the names of the other Ghazwat.

(45) CHAPTER. The Ghazwa of
Al-Fath, and what Ḥaṭīb bin Abī Baltasa sent to the people of Mecca informing them about the Ghazwa of the Prophet ﷺ.

572. Narrated ‘Ali : Allah’s Apostle sent me, Az-Zubair and Al-Miqdad saying, “Proceed till you reach Rawdat Khâkh where there is a lady carrying a letter, and take that (letter) from her.” So we proceeded on our way with our horses galloping till we reached the Rawda, and there we found the lady and said to her, “Take out the letter.” She said, “I have no letter.” We said, “Take out the letter, or else we will take off your clothes.” So she took it out of her braid, and we brought the letter to Allah’s Apostle . The letter was addressed from Ḥaṭīb bin Abī Baltasa to some pagan people in Mecca, telling them about what Allah’s Apostle intended to do.

Allah’s Apostle said, “O Ḥaṭīb! What is this?” Ḥaṭīb replied, “O Allah’s Apostle! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in Mecca) who can protect their families and properties. So I liked to do them a favour so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade
from my religion (i.e. Islam) nor did I do it to choose Heathenism after Islam.''

Allāh's Apostle said to his companions, "As regards him (i.e. Hātib) has told you the truth." 'Umar said, "O Allāh's Apostle! Allow me to chop off the head of this hypocrite!" The Prophet said, "He (i.e. Hātib) has witnessed the Badr battle (i.e. fought in it) and what could tell you, perhaps Allāh looked at those who witnessed Badr and said, "O the people of Badr (i.e. Badr Muslim warriors), do what you like, for I have forgiven you." Then Allāh revealed the Sura:—

'O you who believe!
Take not My Enemies
And your, as friends
offering them
( Your ) love even though
They have rejected the Truth
That has come to you......
... ( to the end of Verse ) ......
( And any of you
That does this ),
Has gone astray
From the Straight Path'.

(60:1)

(46) CHAPTER. The Ghazwa of Al-Fath (was fought) during Ramadān.

573. Narrated 'Ubaidullāh bin 'Abdullāh bin 'Urba: Ibn 'Abbās said, "Allāh's Apostle fought the
Ghazwa (i.e. battle) of Al-Fath during Ramadan."

Narrated Az-Zuhri: Ibn Al-Musaiyab (also) said the same. Ibn 'Abbas added, "The Prophet fasted and when he reached Al-Kadid, a place where there is water between Kudaid and 'Usfan, he broke his fast and did not fast afterwards till the whole month had passed away.

574. Narrated Ibn 'Abbas: The Prophet left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in the month of Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him, proceeded on their way to Mecca. He was fasting and they were fasting, but when they reached a place called Al-Kadid which was a place of water between 'Usfan and Kudaid, he broke his fast and so did they. (Az-Zuhri said, "One should take the last action of Allah's Apostle and leave his early action (while taking a verdict.")

575. Narrated Ibn 'Abbas: Allah's Apostle set out towards
Hunain in the month of Ramadān and some of the people were fasting while some others were not fasting, and when the Prophet.mounted his she-camel, he asked for a tumbler of milk of water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not fasting told those who were fasting, to break their fast (i.e. as the Prophet had done so). Ibn 'Abbas added, "The Prophet went (to Hunain) in the year of the Conquest (of Mecca)."

576. Narrated Tawus: Ibn 'Abbas said, "Allah's Apostle travelled in the month of Ramadān and he fasted till he reached (a place called) Usfān, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his fast till he reached Mecca." Ibn 'Abbas used to say, "Allah's Apostle fasted and sometimes did not fast while travelling, so one may fast or not (on journeys)."

(47) **CHAPTER** Where the Prophet fixed the flag on the day of the
577. Narrated Hishām’s father:

When Allāh’s Apostle set out (towards Mecca) during the year of the Conquest (of Mecca) and this news reached (the infidels of Quraish), Ābu Sufyān, Ḥakīm bin Hizām and Budail bin Warqā came out to gather information about Allāh’s Apostle. They proceeded on their way till they reached a place called Marr-az-Zahrān (which is near Mecca). Behold! There they saw many fires as if they were the fires of Arafāt. Ābu Sufyān said, “What is this? It looks like the fires of Arafāt.” Budail bin Warqā said, “Banu ‘Amr are less in number than that.” Some of the guards of Allāh’s Apostle saw them and took them over, caught them, and brought them to Allāh’s Apostle Ābu Sufyān embraced Islam. When the Prophet proceeded, he said to Al-Abbās, “Keep Ābu Sufyān standing at the top of the mountain so that he would look at the Muslims. So Al-Abbās kept him standing (at that place) and the tribes with the Prophet started passing in front of Ābu Sufyān in military batches. A batch passed and Ābu Sufyān said, “O Abbās! Who are these?” ‘Abbās said, “They are (Banu) Ghifār.” Ābu Sufyān said, “I have got nothing to do with Ghifār.” Then (a batch of the tribe of) Juhaina passed by and he said similarly as above.
Then (a batch of the tribe of) Sa'd bin Huzaim passed by and he said similarly as above, then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, “Who are these?” Abās said, “They are the Ansār headed by Sa'd bin 'Ubāda, the one holding the flag.” Sa'd bin 'Ubāda said, “O Abu Sufyan! Today is the day of a great battle and today (what is prohibited in) the Ka'ba will be permissible.” Abū Sufyān said, “O Abūs! How excellent the day of destruction is!” Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah’s Apostle and his companions and the flag of the Prophet was carried by Az-Zubair bin Al-Awwām. When Allah’s Apostle passed by Abū Sufyān, the latter said (to the Prophet), “Do you know what Sa'd bin 'Ubāda said?” The Prophet said, “What did he say?” Abū Sufyān said, “He said so-and-so.” The Prophet said, “Sa'd told a lie, but today Allah will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering.” Allah’s Apostle ordered that his flag be fixed at Al-Ḥajjun.

Abū 'Abdullāh! Did Allāh's Apostle order you to fix the flag here?" Allāh's Apostle ordered Khālid bin Al-Walīd to enter Mecca from its upper part from Kādā while the Prophet himself entered from Kudā. Two men from the cavalry of Khālid bin Al-Walīd named Ḥubaysh bin Al-Ash'ār and Kurz bin Jābir Al-Fihrī were martyred on that day.

579. Narrated Amr bin 'Uthmān: Usāma bin Zaid said during the Conquest (of Mecca), "O Allāh's Apostle! Where will we encamp tomorrow?" The Prophet said, "But has 'Aqīl left for us any house to lodge in?" He then added, "No Believer will inherit an infidel's property, and no infidel will inherit the property of a Believer." Az-Zuhrī was asked, "Who inherited Abū 'Ṭalib?" Az-Zuhrī replied, "'Aqīl and..."
580. Narrated Abu Huraira: Allah’s Apostle said, “If Allah makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to Heathenism (by boycotting Banu Hashim, the Prophet’s folk).”

581. Narrated Abu Huraira: When Allah’s Apostle intended to carry on the Ghazwa of Hunain, he said, “Tomorrow, if Allah wished, our (encamping) place will be Khaif Bani Kinana where (the infidels) took an oath to be loyal to Heathenism.”

582. Narrated Anas bin Malik: On the day of the Conquest, the Prophet entered Mecca, wearing a helmet on his head. When he took it off, a
man came and said, "Ibn Khatal is clinging to the curtain of the Ka'ba."

The Prophet said, "Kill him." (Malik, a sub-narrator said, "On that day the Prophet was not in a state of Ihram as it appeared to us, and Allah knows better.")

583. Narrated Abdullah: When the Prophet entered Mecca on the day of the Conquest, there were 360 idols around the Ka'ba. The Prophet started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear."

584. Narrated Ibn Abbas: When Allah's Apostle arrived in Mecca, he refused to enter the Ka'ba while there were idols in it. So he ordered that they be taken out. The pictures of the Prophets, Abraham and Ishmael, holding arrows of divination in their hands, were carried out. The Prophet said, "May Allah ruin them (i.e. the infidels) for they knew very well that they (i.e. Abraham and Ishmael) never drew lots by these (divination arrows). Then the Prophet entered the Ka'ba.
and said, "Allāhu Akbar" in all its directions and came out and did not offer any prayer therein.

(48) **CHAPTER.** The entrance of the Prophet from the upper part of Mecca.

Narrated 'Abdullāh b. Umar: Allāh's Apostle entered Mecca through its upper part and he was riding his she-camel with Usāma b. Zaid sitting behind him (on the same she-camel). In his company were Bilāl and 'Uthmān bin Ṭalhā who was one of the gatekeepers of the Ka'ba. When he made his she-camel kneel down in the Mosque (i.e. Al-Masjid-al-Ḥarām), he ordered him (i.e. 'Uthmān) to bring the key of the Ka'ba. Then Allāh's Apostle entered the Ka'ba along with 'Usāma b. Zaid, Bilāl and 'Uthmān bin Ṭalhā, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdullāh b. Umar was first to enter and he found Bilāl standing behind the door. Ibn Umar asked Bilāl, "Where did Allāh's Apostle offer the prayer?" Bilāl showed him the place where he had prayed. 'Abdullāh later on said
'I forgot to ask Bilal how many prostrations (i.e. Rak'at) the Prophet offered.'

585. Narrated 'Aisha: During the year of the Conquest (of Mecca), the Prophet entered Mecca through Kada which was at the upper part of Mecca.

586. Narrated Hisham's father: During the year of the Conquest (of Mecca), the Prophet entered Mecca through its upper part through Kada.

(49) **CHAPTER.** The encamping place of the Prophet on the day of the Conquest (of Mecca).

587. Narrated Ibn Abi Laila: None informed us that he saw the Prophet offering the Dhuha (i.e. forenoon) prayer except Um Hani who mentioned that the Prophet took a bath in her house on the day of the Conquest (of Mecca) and then offered an eight Rak'at prayer. She added, "I never saw the Prophet offering a lighter prayer
than that prayer, but he was performing perfect bowings and prostrations."

(50) **CHAPTER.** Narrated 'Aisha : The Prophet used to say in his bowings and prostrations, "Subhanaka Allahumma Rabbana wabi hamdika, Allahumma Ighfiri (i.e. Glorified be you, O Allah, our Lord! All the Praises are for You. O Allah, forgive me)!"

588. Narrated Ibn 'Abbas : Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to Umar), "Why do you allow this young man to enter with us, while we have sons of his own age?" Umar said, "You know what person he is." One day Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). Umar asked them, "What do you say about (the Sura):—

> 'When Allah's Help and Conquest come
And you see mankind entering the Religion of Allah (i.e. Islam) in groups,
So celebrate the Praises
Of your Lord and seek
Forgiveness, of Him.
Truely He is Oft-Returning
(In Grace and Mercy).'

Some of them replied, "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet.

Umar then said to me, "Do you say similarly?" I said, "No." Umar said, "What do you say then?" I said, "This Verse indicates the approaching of the death of Allah's Apostle of which Allah informed him. When Allah's Help and the Conquest come, i.e., the Conquest of Mecca, that will be the sign of your (Prophet's) approaching death, so certify the uniqueness of your Lord (i.e. Allah) and praise Him and repent to Him as He is ready to forgive." On that, Umar said, "I do not know about it anything other than what you know."

589. Narrated Abu Shuraih Adawi that he said to 'Amr bin Sa'd while the latter was sending troops in batches to Mecca, "O chief! Allow me to tell you a statement which Allah's Apostle said on the second day of the Conquest of Mecca. My two ears heard it and my heart remembered it and my two eyes saw him when he said it. He (i.e. the Prophet) praised Allah and then said, 'Mecca has been made a sanctuary by Allah (Himself) and not by the people, so it is not lawful for a person..."
who believes in Allah and the Last Day to shed blood in it, or to cut its trees, and if someone asks the permission to fight in Mecca because Allah’s Apostle was allowed to fight in it, say to him: Allah permitted His Apostle and did not allow you, and even he (i.e. the Apostle) was allowed for a short period of the day, and today its sanctity has become the same as it was old. So those who are present should inform the absent ones (of this Hadith).”

Then Abū Shuraih was asked, “What did Amr say to you?” Abū Shuraih said, “He said, ‘I knew that better than you, O Abū Shuraih! The Haram (i.e. Mecca) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction.’”

590. Narrated Jabir bin ‘Abdullah that he heard Allah’s Apostle saying in the year of the Conquest (of Mecca) while he was in Mecca, “Allah and His Apostle have made the selling of wine (i.e. alcoholic drinks) unlawful.”

(51) CHAPTER. The stay of the Prophet in Mecca during the period of the Conquest (of Mecca).
591. Narrated Anas : We stayed (in Mecca) for ten days along with the Prophet and used to offer shortened prayers (i.e. journey prayers).

592. Narrated Ibn 'Abbas : The Prophet stayed in Mecca for 19 days during which he prayed 2 Rak'at in each prayer.

593. Narrated Ikrima : Ibn 'Abbas said, “We stayed for 19 days with the Prophet on a journey during which we used to offer shortened prayers.” Ibn 'Abbas added, “We offer the Qasr prayer (i.e. shortened prayer) if we stay up to 19 days as travellers, but if we stay longer, we offer complete prayers.”

(52) CHAPTER. Narrated 'Abdullah bin Thalaba bin Susair whose face was touched by the Prophet during the year of the Victory (of Mecca) .........
894. Narrated Az-Zuhri: While we were in the company of Ibn Al-Musaiyab, Sunain Abi Jamila informed us (a Hadith). Abu Jamila said that he lived during the lifetime of the Prophet and that he had accompanied him (to Mecca) during the year of the Conquest (of Mecca).

895. Narrated 'Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allah has sent him (as an Apostle), that he has been Divinely inspired, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was imculated in my chest (i.e. mind). And the 'Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say, "Leave him (i.e. Muhammad) and his people Quraish; if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said, 'By Allah, I have come to you
from the Prophet ﷺ for sure!” The Prophet ﷺ afterwards said to them, “Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Ādhan (for the prayer), and let the one of you who knows Qurān most of all of you, lead the prayer.” So they looked for such a person and found none who knew more Qurān than I because of the Quranic material which I used to learn from the caravans. They therefore made me their Imām (to lead the prayer), and at that time I was a boy of six or seven years, wearing a Burda (i.e., a black square garment) which proved to be very short for me (and my body became partly naked). A lady from the tribe said, “Won’t you cover the anus of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

596. Narrated ‘Aisha ﷺ: ‘Utba bin Abī Waqās authorized his brother Sa‘d to take the son of the slave-girl of Zamṣa into his custody. ‘Utba said (to him), “He is my son.” When Allah’s Apostle ﷺ arrived in Mecca during the Conquest (of Mecca), Sa‘d bin Abī Waqās took the son of the slave-girl of Zamṣa and took him to the Prophet ﷺ. ‘Abd bin Zamṣa too came along.
with him. Said: "This is the son of my brother and the latter has informed me that he is his son." Abd bin Zam'a said, "O Allah's Apostle! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e. Zam'a's) bed." Allah's Apostle looked at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abi Waqqas. Allah's Apostle then said (to Abd), "He is yours; he is your brother, O 'Abd bin Zam'a, as he was born on the bed (of your father)." (At the same time) Allah's Apostle said (to his wife Sauda), "Veil yourself before him (i.e. the son of the slave-girl) O Sauda," (1) because of the resemblance he noticed between him and 'Utba bin Abi Waqqas. Allah's Apostle added, "The boy is for the bed (i.e. for the owner of the bed where he was born), and a stone is for the adulterer." (2)

(Ibn Shihab said, "Abu Huraira used to say that (i.e. the last statement of the Prophet in the above Hadith 596, publicly.")

(1) Sauda was the daughter of Zam'a and the wife of the Prophet. The son of the slave-girl of Zam'a proved not to be the son of Zam'a and consequently not a relative to Sauda.

(2) The adulterer is to be given nothing but frustration and deprivation.
597. Narrated 'Urwa bin Az-Zubair:
A lady committed theft during the lifetime of Allah's Apostle in the
Ghazwa of Al-Fath (i.e. Conquest of Mecca). Her folk went to Usama bin
Zaid to intercede for her (with the Prophet ). When Usama inter-
ceded for her with Allah's Apostle , the colour of the face of Allah's
Apostle changed and he said,
"Do you intercede with me in a matter involving one of the legal punishments
prescribed by Allah?" Usama said,
"O Allah's Apostle! Ask Allah's Forgiveness for me." So in the afternoon,
Allah's Apostle got up delivering a sermon. He praised Allah as He
deserved and then said, "Annama ba du! The nations prior to you were destroy-
ed because if a noble amongst them stole, they used to excuse him, and if
a poor person amongst them stole, they would apply (Allah's) Legal Punishment
to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the
daughter of Muhammad stole, I would cut her hand." Then Allah's Apostle
gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Aisha said, "That lady used to visit me and I used to convey her demands to Allah's Apostle"
598. Narrated Mujashi: I took my brother to the Prophet after the Conquest (of Mecca) and said, "O Allah's Apostle! I have come to you with my brother so that you may take a solemn pledge from him for migration."

The Prophet said, "The people of migration (i.e. those who migrated to Medina before the Conquest) enjoyed the privileges of migration (i.e. there is no need for migration anymore)."

I said to the Prophet, "For what will you take his pledge?"

The Prophet said, "I will take his solemn pledge for Islam, Belief, and for Jihad (i.e. fighting in Allah's Cause)."

599. Narrated Mujashi bin Mastud: I took Abū Matbad to the Prophet in order that he might give him the solemn pledge for migration. The Prophet said, "Migration has gone to its people, (1) but I take the pledge from him (i.e. Abū Matbad) for Islam and Jihad."

1) Migration was no longer required after the Conquest of Mecca. Before that, migration had been rewarding, but it was not so after the Conquest of Mecca.
600. Narrated Mujahid: I said to Ibn 'Umar, "I want to migrate to Shām." He said, "There is no migration, but Jihad (for Allah's Cause). Go and offer yourself for Jihad, and if you find an opportunity for Jihad, (stay there); otherwise, come back." (In an other narration) Ibn 'Umar said, "There is no migration today or after Allah's Apostle," and completed his statement as above.

601. Narrated Mujahid bin Jabr: 'Abdullāh bin 'Umar used to say, "There is no migration after the Conquest (of Mecca)."

602. Narrated 'Aṭā' bin Abī Rabāḥ: 'Ubad b. Umair and I visited 'Aīsha, and he asked her about the migration. She said, "There is no migration today. A believer used to flee with his religion to Allah and His Prophet for fear that..."
he might be put to trial as regards his religion. Today Allah has rendered Islam victorious; therefore a believing one can worship one's Lord wherever one wishes. But there is Jihad (for Allah's Cause) and intentions." (See Hadith 42, and 412, in the 4th Vol. for its Explanation)

603. Narrated Mujahid: Allah's Apostle got up on the day of the Conquest of Mecca and said, "Allah has made Mecca a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was never made lawful for me except for a short period of time. (1) Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its Luqata (i.e. lost things) picked up except by one who makes a public announcement about it." Al-Abbas bin Abdul Muttalib said, "Except the Idhhkir, O Allah's Apostle, as it is indispensible for blacksmiths and houses." On that, the Prophet kept quiet and then said, "Except the Idhhkir which it is lawful to cut."

(1) For the period between morning and mid-afternoon.
(53) **CHAPTER.** The Statement of Allah (SWT):

'And on the day of Hunain (battle),
When you were rejoiced
By your great numbers (till)......
Allah is Forgiving, Merciful.'

((9:25-27))

604. Narrated Isma'il: I saw (a healed scar of) blow over the hand of Ibn Abi Aufa who said, "I received the blow in the battle of Hunain in the company of the Prophet (ﷺ)." I said, "Did you take part in the battle of Hunain?" He replied, "Yes (and in other battles) before it."

605. Narrated Abu Ishaq: I heard Al-Bara' narrating when a man came and said to him, "O Abu 'Umar! Did you flee on the day (of the battle) of Hunain?" Al-Bara' replied, "I certify that the Prophet (ﷺ) did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time, Abu Sufyan bin Al-Harith was holding the white mule of the Prophet (ﷺ) by the head, and the Prophet (ﷺ)
was saying, 'I am the Prophet undoubtedly; I am the son of 'Abdul-Mu'ttalib.'”

605. Narrated Abu Ishaq: Al-Bara was asked while I was listening, "Did you flee (before the enemy) along with the Prophet on the day of (the battle of) Hunain?" He replied, "As for the Prophet, he did not (flee). The enemy were good archers and the Prophet was saying, 'I am the Prophet undoubtedly; I am the son of 'Abdul-Mu'ttalib.'”

607. Narrated Abu Ishaq that he heard Al-Bara narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allah's Apostle on the day (of the battle) of Hunain?" Al-Bara replied, "But Allah's Apostle did not flee. The people of Hawazin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet riding his white mule while Abu Sufyan was holding its reins, and the Prophet was saying, 'I am the Prophet undoubtedly.'” (Isra'il and Zuhair said, "The Prophet dismounted from his mule.")
608. Narrated Marwan and Al-Miswar bin Makhrama: When the delegate of Hawazin came to Allah's Apostle and declaring their conversion to Islam and asked him to return their properties and captives, Allah's Apostle got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e. have not distributed the booty)."

Allah's Apostle had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Apostle was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Apostle got up amongst the Muslims, and praising Allah as He deserved, said, "To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allah will give us, then he can do so." The people said, "We do that (i.e. return the captives) willingly as a favour, O Allah's Apostle!"

Allah's Apostle said, "We do not know..."
which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them, and they (i.e. the chiefs) returned to Allah's Apostle and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e. that the captives be returned to their people). [The sub-narrator said, "That is what has reached me about the captives of Hawazin (tribe)."]

609. Narrated Ibn Umar: When we returned from (the battle of) Hunain, 'Umar asked the Prophet about a vow which he had made during the Pre-Islamic Ignorant Period that he would perform Ikikaf. The Prophet ordered him to fulfil his vow.
610. Narrated Abu Qatada: We set out along with the Prophet during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet and some of his companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armour to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed Umar and said to him, "What is wrong with the people?" (1) He said, "It is the Order of Allah ." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet sat and said, "Whoever has killed an infidel and has an evidence to this issue, will have the Salb (i.e. the belonging of the deceased e. g. clothes, arms, horse, etc.)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet repeated his question. Then the Prophet said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet asked his former question again. So I got up. The Prophet

(1) i.e. Why have they fled?
said, "What is the matter, O Abu Qatada?" So I narrated the whole story. A man said, "Abu Qatada has spoken the truth, and the Salb of the deceased is with me, so please compensate Abu Qatada on my behalf." Abu Bakr said, "No! By Allah, it will never happen that the Prophet will come a Lion of Allah who fights for the sake of Allah and His Apostle and give his Salb to you." The Prophet said, "Abu Bakr has spoken the truth. Give it back to him (O man)!" So he gave it to me, and I bought a garden in (the land of) Banu Salama with it (i.e. the Salb) and that was the first property I got after embracing Islam.

611. Narrated Abu Qatada: When it was the day of (the battle of) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him, and he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (excepting the Prophet and some of his companions) started fleeing and I too, fled with them. Suddenly I met `Umar bin Al-Khattab amongst
the people and I asked him, "What is wrong with the people?" He said, "It is the Order of Allah." Then the people returned to Allah's Apostle (after defeating the enemy). Allah's Apostle said, "Whoever produces a proof that he has killed an infidel, will have the Salb (1) of the killed man." So I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah's Apostle. A man from among the persons who were sitting with him (i.e. the Prophet), said, "The arms of the deceased one whom he (i.e. Abū Qatāda) has mentioned, are with me, so please compensate him for it (i.e. the Salb)." Abū Bakr said, "No, Allah's Apostle will not give it (i.e. the Salb) to a weak humble person from Quraish and leave one of Allah's Lions who fights on behalf of Allah and His Apostle." Allah's Apostle then got up and gave that (Salb) to me, and I bought with it, a garden which was the first property I got after embracing Islam.

(54) CHAPTER. The Ghazwa of Autās.

(1) Salb: See the glossary.
612. Narrated Abu Musa: When the Prophet was through with (the battle of) Hunain, he sent Abu Amir at the head of an army to Autas. He (i.e. Abu Amir) met Duraid bin As-Summa and Duraid was killed and Allah defeated his companions. The Prophet sent me with Abu Amir. Abu Amir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu Amir, "Allah has killed your killer." He said, "Take out this arrow." So I removed it, and water oozed out of the wound. He then said, "O the son of my brother! Convey my compliments to the Prophet and request him to ask Allah's Forgiveness for me." Abu Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was
bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet about our and Abu Amir's news and how he had said, "Tell him to ask for Allah's Forgiveness for me." The Prophet asked for water, performed ablution and then raised hands, saying, "O Allah! Forgive 'Ubayd, Abu Amir." At that time I saw the whiteness of the Prophet's armpits. The Prophet then said, "O Allah, make him (i.e. Abu Amir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allah's Forgiveness for me?" (On that) the Prophet said, "O Allah, forgive the sins of Abdullah bin Qais and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection." [Abu Burda said, "One of the prayers was for Abu Amir and the other was for Abu Musa (i.e. Abdullah bin Qais)."]

(55) CHAPTER. The Ghazwa of At-Taif in the month of Shawwal, 8 A.H. Musa bin Uqba said so.

613. Narrated Um Salama: The Prophet came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to Abdullah bin Abi Umayya, "O Abdullah! See if Allah should make
you conquer Ta‘ if tomorrow, then take the daughter of Ghaflan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back.” (1) The Prophet ﷺ then said, “These (effeminate men) should never enter upon you (O women!).” Iba‘ Juraij said, “That effeminate man was called Hit.”

614. Narrated Hisham, the above narration and added extra that at that time, the Prophet ﷺ was besieging Ta‘ if.

615. Narrated Abdullah bin Amr ﷺ: When Allah’s Apostle ﷺ besieged Ta‘ if and could not conquer its people, he said, “We will return (to Medina) if Allah will.” That distressed the companions (of the Prophet ﷺ) and they said, “Shall we go away without conquering it (i.e. the Fort of Ta‘if)?” Once the Prophet ﷺ said, “Let us return.” Then the Prophet ﷺ said (to them), “Fight tomorrow.” They fought and (many of them) got wounded, whereupon the Prophet ﷺ said,

(1) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.
"We will return (to Medina) tomorrow if Allah will." That delighted them, whereupon the Prophet ﷺ laughed. (The sub-narrator, Sufyân said once, "(The Prophet ﷺ) smiled."

616. Narrated Ābu Uthman ﷺ: I heard from Sa‘d, the first man who has thrown an arrow in Allah’s Cause, and from Ābu Bakra who jumped over the wall of the Ta‘if Fort along with a few persons and came to the Prophet ﷺ. They both said, "We heard the Prophet ﷺ saying, "If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise (i. e. he will not enter Paradise)."

Narrator Matmar from Āsim from Ābu Al-‘Alîya or Ābu Uthman An-Nahdî who said, "I heard Sa‘d and Ābu Bakra narrating from the Prophet ﷺ."

Āsim said, "I said (to him), 'Very trustworthy persons have narrated to you.' He said, 'Yes, one of them was the first to throw an arrow in Allah’s Cause, and the other came to the Prophet ﷺ in a group of thirty-three persons from Ta‘if.'"

617. Narrated Ābu Burda: Ābu
Musa said, "I was with the Prophet when he was encamping at Al-Ja'far (a place) between Mecca and Medina and Bilal was with him. A bedouin came to the Prophet and said, "Won't you fulfil what you have promised me?"

The Prophet said, 'Rejoice (at what I will do for you).' The bedouin said, '(You have said to me) 'Rejoice' too often.' Then the Prophet turned to me (i.e. Abu Musa) and Bilal in an angry mood and said, 'The bedouin has refused the good tidings, so you both accept them.' Bilal and I said, 'We accept them.' Then the Prophet asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), 'Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings.'" So they both took the drinking bowl and did as instructed. Um Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her.

618. Narrated Safwan bin Ya'lā bin Umaiya: Ya'lā used to say, "I wish I could see Allah's Apostle at the time when he is being inspired divinely." Ya'lā added, "While the Prophet was at Al-Ja'far, shaded with a
cloth sheet (in the form of a tent) under which were there staying with him, some of his companions, suddenly there came to him a Bedouin wearing a cloak and perfumed extravagantly. He said, "O Allah's Apostle! What is your opinion regarding a man who assumes the state of Ihram for 'Umra wearing a cloak after applying perfume to his body?" 'Umar signalled with his hand to Ya'la to come (near). Ya'la came and put his head (underneath that cloth sheet) and saw the Prophet red-faced and when that state (of the Prophet) was over, he said, "Where is he who has already asked me about the 'Umra?" The man was looked for and brought to the Prophet. The Prophet said (to him), "As for the perfume you have applied to your body, wash it (off your body) thrice, and take off your cloak, and then do in your 'Umra the rites you do in your Hajj."

619. Narrated Abdullah bin Zaid bin Asim: When Allah gave to His Apostle the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been recently reconciled to Islam, but did not give anything to the Ansar. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet then delivered a sermon before them,
saying, "O, the assembly of Anṣār! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me." Whatever the Prophet said, they (i.e. the Anṣār) said, "Allah and His Apostle have more favours to do." The Prophet said, "What stops you from answering the Apostle of Allah?" But whatever he said to them, they replied, "Allah and His Apostle have more favours to do." The Prophet then said, "If you wish you could say: 'You came to us in such-and-such state (at Medina),' Wouldn't you be willing to see the people go away with sheep and camels while you go with the Prophet to your homes? But for the Migration, I would have been one of the Anṣār, and if the people took their way through a valley or a mountain pass, I would select the valley or the mountain pass of the Anṣār. The Anṣār are 'Shīfār' (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and the people are 'Dithār' (i.e. those clothes which are not in direct contact with the body and are worn over other garments). No doubt, you will see other people favoured over you, so you should be patient till you meet me at the Tank (of Kauthar)."
620. Narrated Anas bin Malik:

When Allah gave Allah’s Apostle what he gave of the properties of the Hawazin tribe as a war booty, the Prophet started giving some men 100 camels each. The Anṣār (then) said, “May Allah forgive Allah’s Apostle as he gives to Quraish and leaves us although our swords are still dribbling with the blood of Quraish.” Allah’s Apostle was informed of their statement, so he sent for the Anṣār and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet got up and said, “What is this story being informed to me about you?” The learned men amongst the Anṣār said, “O Allah’s Apostle! Our chiefs did not say anything, but some people amongst us who are younger in age said, ‘May Allah forgive Allah’s Apostle as he gives (of the booty) to Quraish and leaves us though our swords are still dribbling with their blood.’” The Prophet said, “I give to these men who have newly deserted heathenism (and embraced Islam) so as to attract their hearts. Won’t you be happy that the people take the wealth while you take the Prophet with you to your homes? By Allah, what you are taking is better than whatever they are taking.”
They (i.e. the Ansar) said, "O Allah's Apostle! We are satisfied." The Prophet then said to them, "You will find others favoured over you greatly, so be patient till you meet Allah and His Apostle and I will be at the Tank then." But they did not remain patient.

621. Narrated Anas: When it was the day of the Conquest (of Mecca), Allah's Apostle distributed the war booty amongst the people of Quraysh which caused the Ansar to become angry. So the Prophet said, "Won't you be pleased that the people take the world (by) things and you take Allah's Apostle with you?" They said, "Yes." The Prophet said, "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

622. Narrated Anas: When it was the day of the battle of Hunain, the Prophet confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaq (i.e. those who had embraced Islam on the day of the Conquest of Mecca) with the Prophet. When they (i.e. Muslims) fled, the Prophet said, "O the group of Ansar!" They replied, "Labbaiq, O
Allah's Apostle and Sa'daik! We are under your command."

Then the Prophet (ﷺ) got down (from his mule) and said, "I am Allah's Slave and His Apostle." Then the pagans were defeated. The Prophet (ﷺ) distributed the war booty amongst the Tulaqa and Muhajirun (i.e. Emigrants) and did not give anything to the Ansar. So the Ansar spoke (i.e. were dissatisfied), and he called them and made them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allah's Apostle (ﷺ) along with you?" The Prophet (ﷺ) added, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar."

623. Narrated Anas (R): The Prophet (ﷺ) gathered some people of Ansar and said, "The people of Quraish are still close to their Pre-Islamic period of Ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the world (by things) and you take Allah's Apostle (ﷺ) with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)."

The Prophet (ﷺ)
said, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass."

624. Narrated 'Abdullah : When the Prophet distributed the war booty of Hunain, a man from the Ansar(1) said, "He (i.e. the Prophet ) did not intend to please Allah in this distribution." So I came to the Prophet and informed him of that (statement) whereupon the colour of his face changed, and he said, "May Allah bestow His Mercy on Moses, for he was troubled with more than this, but he remained patient."

625. Narrated 'Abdullah : When it was the day of Hunain, the Prophet favoured some people over some others (in the distribution of the booty). He gave Al-Aqrab one-hundred camels and gave 'Uyaina the same, and also gave other people (of Quarisht). A man said, "Allah's Pleasure was not the aim of this distribution." I said, "I will inform the Prophet (about your statement)." The Prophet said:

(1) Al-Waqidi says, "The man was the hypocrite, Muttab bin Qashir."
said, "May Allah bestow Mercy on Moses, for he was troubled with more than this but he remained patient."

626. Narrated Ibn 'Aun from Hisham bin Zaid bin Anas from Anas bin Malik:
When it was the day (of the battle) of Hunain, the tribes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet. The Prophet had with him ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Anṣār!" They said, "Labbaik, O Allah's Apostle! Rejoice, for we are with you!" Then he turned left and said, "O the group of Anṣār!" They said, "Labbaik! O Allah's Apostle! Rejoice, for we are with you!" The Prophet at that time, was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet gained a large amount of booty which he distributed amongst the Muhajirūn and the Tulaqa and did not give anything to the Anṣār. The Anṣār said, "When there is a difficulty, we are called, but the booty is
given to other than us. The news reached the Prophet \( \text{ﷺ} \) and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Anṣār?" They kept silent. He added, "Won't you be happy that the people take the world (ly) things and you take Allah's Apostle \( \text{ﷺ} \) to your homes reserving him for yourself?" They said, "Yes." Then the Prophet \( \text{ﷺ} \) said, "If the people took their way through a valley, and the Anṣār took their way through a mountain pass, surely, I would take the Anṣār's mountain pass." Hishām said, "O Abu Hamza (i.e. Anas)! Did you witness that?" He replied, "And how could I be absent from him?"

(56) **CHAPTER.** The Sāriya (i.e. an army sent by the Prophet \( \text{ﷺ} \), he being not in it) which was sent towards Najd.

627. Narrated Ibn `Umar \( \text{ﷺ} \): The Prophet \( \text{ﷺ} \) sent a Sāriya towards Najd and I was in it, and from our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.
(57) CHAPTER. The Prophet sent Khalid bin Al-Walid (to fight) with Banū Jadhima.

628. Narrated Salim’s father: The Prophet sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, “Aslamnā (i.e. we have embraced Islam),” but they started saying, “Saba’ā! Saba’ā (i.e. we have come out of one religion to another).” Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, “By Allah, I will not kill my captive, and none of my companions will kill his captive.” When we reached the Prophet we mentioned to him the whole story. On that, the Prophet raised both his hands and said twice, “O Allah! I am free from what Khalid has done.”

(58) CHAPTER. The Sariyya of Abdullah bin Hudhāfa As-Sahmi and Alqama bin Majarriz Al-Mudliji, and it is said that it was called the Sariyya of the Ansar.
629. Narrated 'Ali: The Prophet sent a Sariya under the command of a man from the Ansar and ordered the soldiers to obey him. He (i.e. the commander) became angry and said, "Didn’t the Prophet order you to obey me?" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We run towards (i.e. take refuge with) the Prophet from the fire." They kept on saying that till the fire was extinguished and the fury of the commander passed away. When that news reached the Prophet, he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."

(59) CHAPTER. The sending of 'Abū Musa and Musādh to Yemen before the Hajjat-al-Wada.

630. Narrated 'Abū Burdā: Allāh’s Apostle sent 'Abū Musā and Musādh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet said (to them), "Be kind..."
and lenient (both of you) with the people, and do not be hard on them, and give the people good tidings, and do not repulse them." So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would promise to visit him and greet him. Once Muṣādīh toured that part of his state which was near (the border of the province of) his companion Abū Mūsā. Muṣādīh came riding his mule till he reached Abū Mūsā and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Muṣādīh said to Abū Mūsā, "O Abdullah bin Qais! What is this?" Abū Mūsā replied, "This man has reverted to heathenism after embracing Islam." Muṣādīh said, "I will not dismount till he is killed." Abū Mūsā replied, "He has been brought for this purpose, so come down." Muṣādīh said, "I will not dismount till he is killed." So Abū Mūsā ordered that he be killed, and he was killed. Then Muṣādīh dismounted and said, "O Abdullah (bin Qais)! How do you recite the Qurʾān?" Abū Mūsā said, "I recite the Qurʾān regularly at intervals and piecemeal. How do you recite it O Muṣādīh?" Muṣādīh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my
prayer (at night)." (1)

631. Narrated Sa'īd bin Abī Burda from his father that Abū Musā Al-Ash'ari said that the Prophet had sent him to Yemen and he asked the Prophet about certain (alcoholic) drinks which used to be prepared there. The Prophet said, "What are they?" Abū Musā said, "Al-Bīt(2) and Al-Mizr." (3) I said to Abū Burda, "What is Al-Bīt?" He said, "(Al-Bītis) an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley." The Prophet said, "All intoxicants are prohibited."

632. Narrated Abū Burda that the Prophet sent his (i.e. Abū Burda's) grand-father, Abū Musā and Muṣādh to Yemen and said to both of them, "Be kind and lenient, and do not make things difficult (for people), and give good tidings, and do not repulse, and both of you should obey each other." Abū Musā said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared from

(1) Muṣādh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.
(2) Alcoholic drink made from honey.
(3) Alcoholic drink made from barley.
barley and called Al-Mizr, and another prepared) from honey and called Al-Bit:"
The Prophet ﷺ said, "All intoxicants are prohibited." Then both of them proceeded and Muṣādh asked Abū Mūsā, "How do you recite the Qurʿān?" Abū Mūsā replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Muṣādh said, "But I sleep and then get up. I sleep and hope for Allāh's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Muṣād) pitched a tent and they started visiting each other. Once Muṣādh paid a visit to Abū Mūsā and saw a chained man. Muṣādh asked, "What is this?" Abū Mūsā said, "(He was) a Jew who embraced Islam and has now turned apostate." Muṣādh said, "I will surely chop off his neck!"

633. Narrated Abū Mūsā al-Ashʿarī: Allāh's Apostle ﷺ sent me (as a governor) to the land of my people, and I came while Allāh's Apostle ﷺ was encamping at a place called Al-Abjah. The Prophet ﷺ said, "Have you made the intention to perform the Ḥajj, O 'Abdullāh bin Qais?" I replied, "Yes, O Allāh's Apostle!" He said, "What did you say?" I replied, "I said, 'Labbaik' and expressed the same intention as yours." He said, "Have you driven the Ḥadi along with you?" I replied, "No,
I did not drive the Hadi.” He said, “So perform the Tawaf of the Ka’ba and then the Sai between Safa and Marwa and then finish the state of Ihram.” So I did the same, and one of the women of (the tribe of) Banû Qais combed my hair. We continued following that tradition till the caliphate of Umar.

634. Narrated Ibn ‘Abbás: Allah’s Apostle说了 about Mu‘ādh bin Jabal when he sent him to Yemen, “You will come to the people of a Scripture, and when you reach them, invite them to certify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. Zakat) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don’t take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.
635. Narrated ‘Amr bin Maimūn: When Muṣādh arrived at Yemen, he led them (i.e., the people of Yemen) in the Fajr prayer wherein he recited: ‘Allah took Abraham as a Khalīl.’ (1) A man amongst the people said, “(How) glad the mother of Abraham is!”

(In another narration) ‘Amr said, “The Prophet  sent Muṣādh to Yemen and he (led the people) in the Fajr prayer and recited: ‘Allah took Abraham as a Khalīl. (1) A man behind him said, “(How) glad the mother of Abraham is!”

(60) CHAPTER. The sending of Ali bin Abī Talib and Khalīd bin Al-Walīd to Yemen before Hajjat-al-Wada.

636. Narrated Al-Bara : Allah’s Apostle sent us to Yemen along

(1) Khalīl : See the glossary.
with Khalid bin Al-Walid. Later on he sent Ali bin Abi Talib in his place. The Prophet \(\text{ناصر} \) said to Ali, “Give Khalid’s companions the choice of either staying with you (in Yemen) or returning to Medina.” I was one of those who stayed with him (i.e., Ali) and got several Awq (of gold) from the war booty.

637. Narrated Buraida \(\text{ناصر} \): The Prophet \(\text{ناصر} \) sent Ali to Khalid to bring the Khumus (of the booty) and I hated Ali, and Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, “Don’t you see this (i.e., Ali)?” When we reached the Prophet \(\text{ناصر} \) I mentioned that to him. He said, “O Buraida! Do you hate Ali?” I said, “Yes.” He said, “Do not hate him, for he deserves more than that from the Khumus.” (1)

(1) Buraida hated Ali because he had taken a slave-girl from the booty and considered that as something.
638. Narrated Abu Sa‘id Al-Khudri: ‘Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah’s Apostle ﷺ. Allah’s Apostle ﷺ distributed that amongst four persons: ‘Uyaina bin Badr, Aqra bin Habis, Zaid Al-Khail and the fourth was either Alqama or Amir bin At-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)."

When that news reached the Prophet ﷺ, he said, "Don’t you trust me though I am the trustworthy man of those in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up, and he said, "O Allah’s Apostle! Be afraid of Allah." The Prophet ﷺ said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin Al-Walid said, "O Allah’s Apostle! Shall I chop his neck off?" The Prophet ﷺ said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah’s Apostle ﷺ said, "I have not been ordered (by Allah) to search the hearts of the people or cut
open their bellies.” Then the Prophet looked at him (i.e. that man) while the latter was going away and said, “From the offspring of this (man) there will come out (people) who will recite the Qur’an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game’s body.” I think he also said, “If I should be present at their time, I would kill them as the nations of Thamūd were killed.”

639. Narrated ‘Aṭā‘: Jabir said, “The Prophet ordered Ali to keep the state of Ihram.” Jabir added, “Ali bin Abī Talib returned (from Yemen) when he was a governor (of Yemen). The Prophet said to him, ‘With what intention have you assumed the state of Ihram?’ Ali said, ‘I have assumed Ihram with an intention as that of the Prophet.’ Then the Prophet said, (to him), ‘Offer a Hadi and keep the state of Ihram in which you are now.’ Ali slaughtered a Hadi on his behalf.”

640. Narrated Anas: The Prophet assumed the state of Ihram for Umra and Hajj. The Prophet assumed the state of Ihram for Hajj,
and we too assumed it for Ḥajj with him. When we arrived at Mecca, the Prophet ﷺ said, "Whoever does not possess a Hadi should regard his Ihram for Umra only." The Prophet ﷺ had a Hadi with him. ‘Ali bin Abi Talib came to us from Yemen with the intention of performing Ḥajj. The Prophet ﷺ said (to him), "With what intention have you assumed the Ihram, for your wife is with us?" ‘Ali said, "I assumed the Ihram with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "Keep on the state of Ihram, as we have got the Hadi."

(61) CHAPTER. Ghazwa Dhu-l-Khalasa.

641. Narrated Jarir ﷺ: In the Pre-Islamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka'ba Al-Yamania or Al-Ka'ba Ash-Shamiya. The Prophet ﷺ said to me, "Won't you relieve me from Dhu-l-Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet ﷺ and informed him, and he invoked good upon us and Al-Ahmas (tribe).
642. Narrated Qais: Jarir said to me, "The Prophet ﷺ said to me, 'Won't you relieve me from Dhu-l-Khalasa?' And that was a house at Khath'am called Al-Ka'ba Al-Yamaniya. I proceeded with one-hundred-and-fifty cavalry from Ahmas (tribe) who were horse riders. I used not to sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the mark of his fingers over my chest, and then he said, 'O Allah! Make him (i.e. Jarir) firm and one who guides others and is guided on the right path.'" So Jarir proceeded to it, dismantled and burnt it, and then sent a messenger to Allah's Apostle ﷺ. The messenger of Jarir said (to the Prophet ﷺ), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet ﷺ blessed the horses of Ahmas and their men five times.

643. Narrated Qais: Jarir said, "Allah's Apostle ﷺ said to me, 'Won't you relieve me from Dhu-l-Khalasa?' I replied, 'Yes, (I will relieve you).' So I proceeded along with one-hundred-and-fifty cavalry from Ahmas tribe who were skilful in riding horses. I used not to sit firm over horses, so I informed the Prophet ﷺ of that, and he stroke my chest with his hand till I saw the marks of his hand.
over my chest, and he said, 'O Allah! Make him firm and one who guides others and is guided (on the right path).'

Since then I have never fallen from a horse. Dhū-l-Khalāṣa was a house in Yemen belonging to the tribe of Khath'am and Bajaila, and in it there were idols which were worshipped, and it was called Al-Ka'ba.' Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, 'The messenger of Allah's Apostle is present here and if he should get hold of you, he would chop off your neck.' One day while he was using them (i.e. arrows of divination), Jarir stopped there and said to him, 'Break them (i.e. the arrows) and certify that None has the right to be worshipped except Allah, or else I will chop off your neck.'

So the man broke those arrows and certified that none has the right to be worshipped except Allah. Then Jarir sent a man called Abū Artata from the tribe of Ahmas to the Prophet to convey the good news (of destroying Dhū-l-Khalāṣa). So when the messenger reached the Prophet, he said, 'O Allah's Apostle! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel.' Then the Prophet blessed the horses of Ahmas and their men five times.
(62) CHAPTER. The Ghazwa of Dha‘-us-Sala‘il which is the Ghazwa of Lakhm and Judham.

"Urwa said, "It is the land of the tribe of Bala, Udhra and Banu Al-Qain."

644. Narrated Abu ‘Uthman: Allah’s Apostle sent ‘Amr bin Al-‘As as the commander of the troops of Dha‘-us-Salasil. ‘Amr bin Al-‘As said, "(On my return) I came to the Prophet and said, ‘Which people do you love most?’ He replied, ‘Aisha.’ I said, ‘From amongst the men?’ He replied, ‘Her father (Abu Bakr).’ I said, ‘Whom (do you love) next?’ He replied, ‘Umar.’ Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

(63) CHAPTER. The departure of Jarir to Yemen.

645. Narrated Jarir: While I was at Yemen, I met two men from Yemen called Dhu-Kala‘ and Dhu‘-Amr, and I started telling them about Allah’s Apostle. Dhu‘-Amr said to me, "If what you are saying about your friend (i.e. the Prophet ) is true, then..."
he has died three days ago." Then both of them accompanied me to Medīna, and when we had covered some distance on the way to Medīna, we saw some riders coming from Medīna. We asked them and they said, "Allāh's Apostle has died and Abū Bakr has been appointed as the Caliph and the people are in a good state." Then they said, "Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again." So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhū-'Amr, and he said to me, "O Jarir! You have done a favour to me and I am going to tell you something, i.e. you, the nation of Arabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

(64) CHAPTER. The Ghazwa of the sea coast. (It took place) when they (i.e. Muslims) were waiting for the caravan (of the pagans) of Qurāish; the commander of the troops being Abū Ubaidā bin Al-Jarrāh.
646. Narrated Wahab bin Kaisan: Jabir bin Abdullah said, "Allah's Apostle sent troops to the sea coast and appointed Abu Ubaida bin Al-Jarrah as their commander, and they were 300 (men). We set out, and we had covered some distance on the way, when our journey food ran short. So Abu Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jabir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jabir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abu Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

647. Narrated Jabir bin Abdullah: Allah's Apostle sent us who were three-hundred riders under the command of Abu Ubaida bin Al-Jarrah in order to watch the caravan of the
Quraish pagans. We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabt (i.e. the leaves of the Salam, a thorny desert tree), and because of that, the army was known as Jaish-ul-Khabt. Then the sea threw out an animal (i.e. a fish) called Al-Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). Abu Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyan said, “He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it).”] Jabir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abu Ubaida forbade him to do so.

Narrated Abu Salih: Qais bin Sa’d said to his father, “I was present in the army and the people were struck with severe hunger.” He said, “You should have slaughtered (camels) (for them).” Qais said, “I did slaughter camels but they were hungry again.” He said, “You should have slaughtered (camels) again.” Qais said, “I did slaughter (camels) again but the people felt hungry again.” He said, “You should have slaughtered (camels) again.”
"I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abu Ubaidah this time.)." (1)

648. Narrated Jabir: We set out in the army of Al-Khabt and Abu Ubaidah was the commander of the troops. We were struck with severe hunger, and the sea threw out a dead fish the like of which we had never seen, and it was called Al-Anbar. We ate of it for half-a-month. Abu Ubaidah took (and fixed) one of its bones and a rider passed underneath it (without touching it). (Jabir added:) Abu Ubaidah said (to us), "Eat (of that fish)." When we arrived at Medina, we informed the Prophet about that, and he said, "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

(65) CHAPTER. The Hajj in which Abu Bakr led the people in 9 A. H.

649. Narrated Abu Huraira that during the Hajj in which the Prophet

(1) He was forbidden lest they should run short of riding animals.
had made Abū Bakr Aṣ-Siddīq as the chief of the Ḥaḍīj before the Ḥaḍīj-ul-Widā, on the day of Naḥr, Abū Bakr sent him along with a group of persons to announce to the people, "No pagan is permitted to perform Ḥaḍīj after this year, and nobody is permitted to perform the Tawāf of the Kaʿba naked."

650. Narrated Al-Bara': The last Sūra which was revealed in full was Barā' (i.e. Sūra-at-Taubah), and the last Sūra (i.e. part of a Sūra) which was revealed was the last Verses of Sūra-an-Nisā':

- They ask you
- For a legal decision.
- Say: Allah directs (thus)
- About those who have
- No descendants or ascendants
- As heirs.*

(4:176)

(66) CHAPTER. The delegation of Banū Tamīm.

651. Narrated Imrān bin Hussain: A delegation from Banū Tamīm came to the Prophet. The Prophet said, "Accept the good tidings, O Banū Tamīm!" They said, "O Allah's Apostle! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he
said (to them), "Accept the good tidings, for Banū Tamim refuses to accept them." They replied, "We have accepted them, O Allah's Apostle!"

652. Narrated Abū Hurairah: I have not ceased to like Banū Tamim eversince I heard of three qualities attributed to them by Allah's Apostle. (He said): They, of all my nation, will be the strongest opponent of Ad-Dajjaal; 'Aisha had a slave-girl from them, and the Prophet told her to manumit her as she was from the descendants of the Prophet Ishmael; and, when their Zakāt was brought, the Prophet said, "This is the Zakāt of my people."

653. Narrated Ibn Abī Mulaika: 'Abdullāh bin Az-Zubair said that a group of riders belonging to Banū Tamim came
to the Prophet (to the Prophet), "Appoint Al-Qaṣāṣ bin Ma‘bad bin Zurara as (their) ruler." ʿUmar said (to the Prophet), "No! But appoint Al-Aqrab the Habis." Thereupon Abū Bakr said (to ʿUmar), "You just wanted to oppose me." ʿUmar replied, "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:

'O you who believe!
Put not yourself forward
Before Allah and His Apostle...
... (till the end of Verse)... (49:1)

(68) CHAPTER. The delegation of 'Abdul Qais.

654. Narrated Abū Jamra: I said to Ibn ʿAbbas: I have an earthenware pot containing Nabīd (i.e. water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn ʿAbbas said, "A delegation of 'Abdul Qais came to Allah’s Apostle and he said, "Welcome, O the people! Neither will you be degraded nor will you be grieved." They said, "O Allah’s
Apostle! There are the Muṣār pagans between you and us, so we cannot come to you except in the Sacred Months. So please teach us some orders on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us.” The Prophet ﷺ said, “I order you to do four things and forbid you from four things (I order you): To believe in Allah...... Do you know what is to believe in Allah? It is to certify that None has the right to be worshipped except Allah; (I order you also) to establish prayers; (I) to pay Zakat; and to fast the month of Ramadān and to give the Khums (i.e. one-fifth of the booty) (for Allah’s Sake). I forbid you from four other things i.e. the wine that is prepared in Ad-Dubba’, An-Naqir, Al-Ḥantam and Al-Muzaffat.

655. Narrated Ibn ʿAbbas ﷺ: The delegation of ʿAbdul Qais came to the Prophet ﷺ and said, “O Allah’s Apostle! We belong to the tribe of Rabi'a. The infidels of Muṣār tribe intervened between us and you so that we cannot come to you except in the Holy Months, so please direct us some things we may act on and invite those left behind to act on.” The Prophet ﷺ said, “I

(1) See the word “IQāmat-us-Salāt” in the glossary.
order you to observe four things and forbid you from four things: (I order you) to believe in Allah, i.e. to certify that None has the right to be worshipped except Allah. The Prophet pointed with finger indicating one, and added, "To establish the prayers; (1) to give Zakat, and to give one-fifth of the booty you win (for Allah's Sake). I forbid you to use Ad-Dubba', An-Naqir, Al-Hantam and Al-Muzaffat."

656. Narrated Bukair that Kuraib, the freed slave of Ibn 'Abbas told him that Ibn 'Abbas, 'Abdur-Rahman bin Azhar and Al-Miswar bin Makhrama sent him to Aisha saying, "Pay her our greetings and ask her about the offering of the two-Rakat after Asr prayer, and tell her that we have been informed that you offer these two Rakat while we have heard that the Prophet had forbidden their offering." Ibn Abbas said, "I and Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her. She said, 'Ask Um Salama.' So, I informed them (of Aisha's answer) and they sent me to Um Salama for the same purpose as they sent me to Aisha. Um Salama replied, 'I heard the Prophet

(1) See the word "Iqamat-us-Salat" in the glossary.
forbidding the offering of these two Rākāt. Once the Prophet offered the Āṣr prayer, and then came to me. And at that time some Anṣārī women coming from the tribe of Banū Haram were with me. Then (the Prophet ) offered those two Rākāt, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him): Um Salama says, 'O Allah's Apostle! Didn't I hear you forbidding the offering of these two Rākāt (after the Āṣr prayer) yet I see you offering them?' And if he beckons to you with his hand, then wait behind.' So the lady slave did that and the Prophet beckoned to her with his hand, and she stayed behind, and when the Prophet finished his prayer, he said, 'O the daughter of Abū Umaiya (i.e. Um Salama), You were asking me about these two Rākāt after the Āṣr prayer. In fact, some people from the tribe of 'Abdul Qais came to me to embrace Islam and busied me so much that I did not offer the two-Rākāt which were offered after Zhūr compulsory prayer, and these two Rākāt (you have seen me offering) make up for those.'"

657. Narrated Ibn 'Abbas : The first Friday (i.e. Jumua) prayer offered after the Friday Prayer offered at the Mosque of Allah's Apostle was offered at
the mosque of 'Abdul Qais situated at Jawāthī, that is a village at Al-Bahrain.

(69) CHAPTER. The delegation of Banū Hanīfa and the narration of Thumāma bīn 'Uthāl.

658. Narrated Abu Hūsaira: The Prophet sent some cavalry towards Najd and they brought a man from the tribe of Banū Hanīfa who was called Thumāma bīn 'Uthāl. They fastened him to one of the pillars of the Mosque. The Prophet went to him and said, "What have you got, O Thumāma?" (1) He replied, "I have got a good thought, O Muhammad! (2) If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till

(1) This means: What do you think I am going to do to you?

(2) Thumāma had a good idea about the Prophet for he knew that he would not oppress people, but forgive and help them.
the next day when the Prophet (ﷺ) said to him, "What have you got, O Thumāma?" He said, "What I told you, i.e. if you set me free, you would do a favour to one who is grateful." The Prophet (ﷺ) left him till the day after, when he said, "What have you got, O Thumāma?" He said, "I have got what I told you." On that the Prophet (ﷺ) said, "Release Thumāma." So he (i.e. Thumāma) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I certify that None has the right to be worshipped except Allah, and also certify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the ‘Umra. And now what do you think?" The Prophet (ﷺ) gave him good tidings (congratulated him) and ordered him to perform the ‘Umra. So when he came to Mecca, someone said to him, "You have become a Śabian?" Thumāma replied, "No! By Allah, I have embraced Islam with
Muḥammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamama unless the Prophet gives his permission.”

659. Narrated Ibn ʿAbbās : Musailima Al-Kadhībāb came during the lifetime of the Prophet and started saying, “If Muhammad gives me the rule after him, I will follow him.” And he came to Medina along with a great number of the people of his tribe. Allah’s Apostle went to him in the company of Thābit bin Qais bin Shammas, and at that time, Allah’s Apostle had a stick of a date-palm tree in his hand. When he (i.e. the Prophet ) stopped near Musailima while the latter was amidst his companions, he said to him, “If you ask me for this piece (of stick), I will not give it to you, and Allah’s Order you cannot avoid, (but you will be destroyed), and if you turn your back upon this religion, then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf.” Then the Prophet went away from him. I asked about the statement of Allah’s Apostle : “You seem to be the same person who was shown to
me in my dream," and Abu Huraira informed me that Allah's Apostle said, "When I was sleeping, I saw (in dream) two bangles of gold on my hands and that worried me. (1) And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansi and the other, Musailima."

660. Narrated Abu Huraira: Allah's Apostle said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the Inspiration that I should blow on them, and I did so, and both of them went away. I interpreted it as referring to the two liars between whom I am present: the ruler of Sana'a and the ruler of Yamama."

661. Narrated Abu Raja Al-Uhtari: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the

(1) Because the wearing of gold was lawful only for women.
latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month 'the iron remover', for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja added: When the Prophet was sent with the Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima Al-Kadhhab.

(70) CHAPTER. The story of Al-Aswad Al-'Ansi.

662. Narrated Ubaidullah bin Abdullah bin 'Utba: We were informed that Musailima Al-Kadhhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of Abdullah bin 'Amir. There came to him Allah's Apostle accompanied by Thabit bin Qais bin Shamma who was called the orator of Allah's Apostle. Allah's Apostle had a stick in his hand then. The Prophet stopped before Musailima...
and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you." The Prophet ﷺ said, "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit bin Al-Qais who will answer you on my behalf." The Prophet ﷺ then went away. I asked Ibn 'Abbas about the dream, Allah's Apostle ﷺ had mentioned. Ibn 'Abbas said, "Someone told me that the Prophet ﷺ said, 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear.' One of them was Al-Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdhab."

(71) CHAPTER. The story of the people of Najran (i.e. Christians).

663. Narrated Hudhaifa ﷺ:
Al-Aqib and Saiyid, the rulers of Najran, came to Allah's Apostle with the intention of doing Li'tan. (1) One of them said to the other, "Do not do (this Li'tan) for, by Allah, if he is a Prophet and we do this Li'tan, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet said, "I will send an honest man who is really trustworthy." Then every one of the companions of Allah's Apostle wished to be that one. Then the Prophet said, "Get up, O Abu Ubaida bin Al-Jarrah." When he got up, Allah's Apostle said, "This is the Trustworthy man of this (Muslim) nation."

664. Narrated Hudhaifa:

The people of Najran came to the Prophet and said, "Send an honest man to us." The Prophet said, "I will send to you an honest man who is really trustworthy." Every one of the (Muslim) nation

(1) Two groups of people who have differences take their families in a far-off place in order to pray to Allah to send His Curse or Punishment on the one who is a liar.
people hoped to be that one. The Prophet ﷺ then sent Abū Ubaida bin Al-Jarrah.

665. Narrated Anas ﷺ: The Prophet ﷺ said, "Every nation has an Amin ( i.e. the most honest man ), and the Amin of this nation is Abū Ubaida bin Al-Jarrah."

666. Narrated Jabir bin Abdullah ﷺ: Allah's Apostle ﷺ said to me, "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Bahrain did not come till Allah's Apostle ﷺ had died. When the revenue came during the rule of Abū Bakr, Abū Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet ﷺ, should present himself to me ( i.e. Abū Bakr ). I came to Abū Bakr and informed him that the Prophet ﷺ had said ( to me ), "If the revenue of Al-Bahrain should come, I will give you
so much and so much," repeating "so much" thrice. So Abū Bakr gave me. (In another narration Jabir said): I met Abū Bakr after that and asked him (to give me what the Prophet had promised me), but he did not give me. I again went to him but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you but you did not give me; so you should either give me or else you are miserly with regard to me," on that, Abū Bakr said, "Do you say, 'You will be miserly with regard to me?' There is no worse disease than miserliness." Abū Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you." (In another narration) Jabir bin 'Abdullah said, "I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five-hundred, and then Abū Bakr said (to me), 'Take the same amount twice.'"

(73) CHAPTER. The arrival of Al-Ashʿarīyūn and the people of Yemen. Abū Musā said, "The Prophet said, 'They are from me and I am from them.'"

667. Narrated Abū Musā: My brother and I came from Yemen (to
Medina) and remained for some time, thinking that Ibn Mas'ud and his mother belonged to the family of the Prophet because of their frequent entrance (upon the Prophet) and their being attached to him.

668. Narrated Zahdam: When Abu Musa arrived (at Kufa as a governor) he honoured this family of Jarir (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abu Musa invited the man to the lunch, but the latter said, "I saw chickens eating something (dirty) so I consider them unclean." Abu Musa said, "Come on! I saw the Prophet eating it (i.e. chicken)." The man said, "I have taken an oath that I will not eat (chicken)." Abu Musa said, "Come on! I will tell you about your oath. We, a group of Al-Ash'ariyn people went to the Prophet and asked him to give us something to ride, but the Prophet refused. Then we asked him for the second time to give us something to ride, but the Prophet took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet and he ordered that five camels be given to us.
When we took those camels, we said, "We have made the Prophet forget his oath, and we will not be successful after that." So I went to the Prophet and said, "O Allah’s Apostle! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the latter (and gave the expiation of that oath)."

669. Narrated ‘Imran bin Husain: The people of Banu Tamim came to Allah’s Apostle and he said, "Be glad (i.e. have good tidings), O Banu Tamim!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allah’s Apostle changed (i.e. he took it ill). Then some people from Yemen came, and the Prophet said (to them), "Accept good tidings as Banu Tamim have not accepted them." They said, "We accept them, O Allah’s Apostle!"

670. Narrated Abū Masūd: The Prophet beckoned with his hand towards Yemen and said, "Belief is there." The harshness and fierceness of
heart are found in the farmers who shout at the tails of camels; from where the side of the head of Satan comes out; those are the tribes of Rabī’a and Mūdar.

671. Narrated Abū Hurairā: The Prophet said, “The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep.”

672. Narrated Abū Hurairā: The Prophet said, “Belief is Yemenite while afflictions appear from there

(1) Those who are engaged too much in worldly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.
(the east) from where the side of the head of Satan comes out."

673. Narrated Abu Huraira: The Prophet said, "The people of Yemen have come to you, and they are more soft-hearted and gentle-hearted people. The capacity for understanding religion is Yemenite and Wisdom is Yemenite."

674. Narrated Alqama: We were sitting with Ibn Mas'ud when Khabbab came and said, "O Abu Abdur-Rahman! Can these young fellows recite Qur'an as you do?" Ibn Mas'ud said, "If you wish I can order one of them to recite (Qur'an) for you." Khabbab replied, "Yes." Ibn Mas'ud said, "Recite, O Alqama!" On that, Zaid bin Hudair, the brother of Ziyad bin Hudair said, (to Ibn Mas'ud), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ud said, "If you like, I would tell you what the Prophet said about your nation and his (i.e. Alqama's) nation." So I recited fifty Verses from Sura-Maryam. Abdullah (bin Mas'ud) said to Khabbab, "What do you think (about Alqama's
recitation?)" Khabab said, "He has recited well." Abdullah said, "Whatever I recite, Alqama recites." Then Abdullah turned towards Khabab, and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabab said, "You will not see me wearing it after today," and he threw it away.

(74) CHAPTER. The story of Daus and Tufail bin Amr Ad-Dausi.

675. Narrated Abu Huraira : Tufail bin Amr came to the Prophet and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allah against them." But the Prophet said, "O Allah! Give guidance to the Daus (tribe) and bring them (to Islam)!

676. Narrated Abu Huraira : When I came to the Prophet, I said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the place of heathenism." A slave of mine ran away on the way. When I reached the Prophet, I give him the oath of allegiance (for
Islam), and while I was sitting with him, suddenly the slave appeared. The Prophet (ﷺ) said to me, “O Abu Huraira! Here is your slave.” I said, “He (i.e. the slave) is (free) for Allah’s Sake,” and manumitted him.

(75) CHAPTER. The story of the delegation of Tai' and the narration of 'Adi bin Hatim.

677.Narrated 'Adi bin Hatim: We came to Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, “Don’t you know me, O the chief of the Believers?” He said, “Yes, you embraced Islam when they (i.e. your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognised it (i.e. the Truth of Islam) when they denied it.” On that, 'Adi said, “I therefore don’t care.” (1)

(76) CHAPTER. Hajjat-ul-Wada'.

(1) Since Umar has such a high opinion about 'Adi, 'Adi does not care if he is not called before the others.
678. Narrated Aisha : We went out with Allah's Apostle during Hajjat-ul-Wada' and we assumed the Ihram for Umra. Then Allah's Apostle said to us, "Whoever has got the Hadi should assume the Ihram for Hajj and Umra and should not finish his Ihram till he has performed both (Umra and Hajj)." I arrived at Mecca along with him (i.e. the Prophet ) while I was menstruating, so I did not perform the Tawaf around the Ka'ba or between Safa and Marwa. I informed Allah's Apostle about that and he said, "Undo your braids and comb your hair, and then assume the Ihram for Hajj and leave the Umra." I did so, and when we performed and finished the Hajj, Allah's Apostle sent me to At-Tantim along with (my brother) Abdur-Rahman bin Abu Bakr As-Siddiq, to perform the Umra. The Prophet said, "This Umra is in lieu of your missed Umra." Those who had assumed the Ihram for Umra, performed the Tawaf around the Ka'ba and between Safa and Marwa, and then finished their Ihram, and on their return from Minâ, they performed another Tawaf (around the Ka'ba and between Safa and Marwa), but those who combined their Hajj and Umra, performed only one Tawaf (between Safa and Marwa) (for both).
679.Narrated Ibn Juraij:‘Ata’ said, ‘Ibn ‘Abbas said, ‘If he (i.e. the one intending to perform ‘Umra) (1) has performed the Tawaf around the Ka’ba, his Ihram is considered to have finished.’ I said, ‘What proof does Ibn ‘Abbas has as to this saying?’ ‘Ata’ said, ‘(The proof is taken) from the Statement of Allah:—

‘And then (in the end) their place Of sacrifice is at the Ancient House’ (22:33) and from the order of the Prophet to his companions to finish their Ihram during Hajjat-ul-Wada’.” I said (to ‘Ata’), ‘That (i.e. finishing the Ihram) was after coming from ‘Arafat.’ ‘Ata’ said, ‘Ibn ‘Abbas used to allow it before going to ‘Arafat (after finishing the ‘Umra) and after coming from it (i.e. after performing the Hajj).’”

680. Narrated Abū Mūsā Al-Askari: I came to the Prophet at a place called Al-Bathā‘. The Prophet said, ‘Did you assume the Ihram for Hajj?’ I said, ‘Yes.’ He said, ‘How did you express your intention (for performing Hajj)?’ I said, ‘Labbaik (i.e. I am ready) to assume the Ihram with the

(1) The person meant here is the one who intends to perform Umra along with Hajj.
same intention as that of Allah’s Apostle ﷺ.

681. Narrated Hafsa  ﻫ : The Prophet  ﷺ ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wada. On that, I asked the Prophet  ﷺ, “What stops you from finishing your Ihram?” He said, “I have matted my hair and garlanded my Hadi. So I will not finish my Ihram unless I have slaughtered my Hadi.”

682. Narrated Ibn Abbas  : A woman from the tribe of Khath’am asked for the verdict of Allah’s Apostle regarding something) during Hajjat-ul-Wada while Al-Fadl bin Abbas was riding behind Allah’s Apostle on the same beast. She asked, “Allah’s Ordained Obligation (i.e. compulsory Hajj) enjoined on His Devotees has become due on my old father who cannot
682. Narrated Abdullah bin Umar: The Prophet (peace and blessings of Allah be upon him) arrived (at Mecca) in the year of the Conquest (of Mecca) while Usama was riding his she-camel. Al-Qaswa, Bilal and Uthman bin Taiba were accompanying him. When they made their Sawa, they came near the Ka'bah, al-Qaswa said: "Get us the key (of the Ka'bah)." He (the Prophet) said: "Al-Qaswa is right. Go and open the gate (of the Ka'bah)." Al-Qaswa rushed to get in, but I went in before them between those two front pillars. We entered the Ka'bah and then closed the gate behind them (from inside). The Prophet stayed there for a long period and then came out. The people then got in, but I went in before them and said to him: "Where did the Prophet pray?" He said: "He prayed between those two front pillars."
when one enters the Ka'ba. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of Rakat, the Prophet had prayed. There was a red piece of marble at the place where he (i.e. the Prophet) had offered the prayer.

684. Narrated Aisha, the wife of the Prophet: Safiyya bint Huyai, the wife of the Prophet menstruated during Hajjat-ul-Wada. The Prophet said, “Is she going to detain us?” I said to him, “She has already come to Mecca and performed the Tawaf (ul-Ifada) around the Ka’ba, O Allah’s Apostle.” The Prophet said, “Let her proceed on (to Medina).”

685. Narrated Ibn Umar: We were talking about Hajjat-ul-Wada while the Prophet was amongst us. We did not know what Hajjat-ul-Wada signified. The Prophet praised Allah and then mentioned Al-Masih Ad-Dajjal (i.e. Pseudo-Christ) and described him extensively, saying, “Allah did not
send any prophet but that prophet warned his nation of Al-Masih Ad-Dajjāl. Noah and the prophets following him warned (the people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, it is not hidden from you that your Lord's State is not hidden from you. There are three things: Your Lord is not blind in one eye, while he (i.e. Ad-Dajjāl) is blind in the right eye which looks like a grape sticking out (of its cluster). Beware! Allah has made your blood and your properties as sacred and holy (i.e. not to be harmed by you) as this day of yours in this town of yours in this month of yours." The Prophet added, "Have I conveyed Allah's Message?" They replied, "Yes." The Prophet said thrice, "O Allah! Be witness for it." The Prophet added, "Woe to you!" (or said). "May Allah be merciful to you! Look, do not become infidels after me (i.e. my death) cutting the throats of each other."

686. Narrated Zaid bin Arqam:
The Prophet fought nineteen Ghazwas and performed only one Hajj after he migrated (to Medina), and did not do another Hajj after it, and that was Hajjat-ul-Wada. Abu Ishaq said, "He performed Hajj when he was
687. Narrated Jarir: The Prophet ordered me during Hajjat-ul-Wada, "Ask the people to listen." He then said, "Do not become infidels after me by cutting the throats of one another."

688. Narrated Abu Bakr: The Prophet said, "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are holy, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumada (al-thani) and Shabân." Then the Prophet asked, "Which is this month?" We said, "Allah and His Apostle know better." On that the Prophet kept quiet so long that we thought that he might

(1) The Prophet had performed Hajj several times when he was in Mecca before he migrated to Medina.
name it with another name. Then the Prophet said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." Then he said, "Which town is this?" We replied, "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Mecca?" We replied, "Yes." Then he said, "Which day is today?" We replied, "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of An-Nahr (i.e. sacrifice)?" We replied, "Yes." He said, "So your blood and your properties... (The sub-narrator Muhammad said, 'I think the Prophet also said: And your honour...')... are sacred to you as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of each other. Lo! The present one should convey this message (of mine) to the absent ones, for, may be some of those to whom it will be conveyed will understand it better than those who have actually heard it." (The sub-narrator, Muhammad, on remembering that narration, used to say,
"Muḥammad spoke the truth!"
He (i.e., the Prophet) then added twice, "Haven't I conveyed (Allah's Message) to you?"

689. Narrated Tariq bin Shiḥab: Some Jews said, "Had this Verse been revealed to us, we would have taken that day as ʿĪd (festival)." Umar said, "What Verse?" They said:—

'This day I have
Perfected your religion for you and
Completed My Favour upon you
And have chosen for you
Islam as your religion.' (5:4)

Umar said, "I know the place where it was revealed; It was revealed while Allah's Apostle was staying at 'Arafāt."

690. Narrated 'Aisha: We sat out with Allah's Apostle, and some of us assumed the Ihram for 'Umra, and some assumed it for Hajj, and some assumed it for both Hajj and 'Umra. Allah's Apostle assumed the Ihram for Hajj. So those who had assumed the Ihram for Hajj or for both Hajj and 'Umra, did not finish their Ihram till the day of An-Nahr (i.e., slaughter of sacrifices).
691. Narrated Malik the same as above, saying, “(We set out) with Allah’s Apostle (ﷺ) in Hajjat-ul-Wada’...)"

692. Narrated Malik the same as above.

693. Narrated Said: The Prophet (ﷺ) visited me during Hajjat-ul-Wada’ while I was suffering from a disease which brought me to the verge of death. I said, “O Allah’s Apostle! My ailm has reached such a (bad) state as you see, and I have much wealth, but I have no-one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity)?” The Prophet (ﷺ) said, “No.” I said, “Shall I give half of my property as alms?” He said, “No.” I said, “(Shall I give) 1/3 of it?” He replied, “1/3, and even 1/3 is too much. It is better for you to leave your inheirors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allah’s Sake, you will get reward for it even for the morsel of food which you put in your wife’s mouth.” I said, “O Allah’s Apostle! Should I remain (in Mecca) behind my companions (who
are going with you to Medina)?" The Prophet ﷺ said, "If you remain behind, any good deed which you will do for Allah's Sake, will upgrade and elevate you. May be you will live longer so that some people may benefit by you and some other (i.e. infidels) may get harmed by you." The Prophet ﷺ then added, "O Allah! Complete the Migration of my companions and do not turn them on their heels. But the poor Sa'd bin Khula (not the above mentioned Sa'd) (died in Mecca)." Allah's Apostle ﷺ pitied Sa'd for he had died in Mecca.


695. Narrated Ibn Umar ﷺ: During Hajjat-ul-Wada, the Prophet ﷺ and some of his companions got their heads shaved while some of his companions got their hair cut short.
696. Narrated 'Abdullah bin Abbas that he came riding a donkey while Allah's Apostle was standing at Mina during Hajjat-ul-Wada, leading the people in prayer. The donkey passed in front of a part of the row (of the people offering the prayer). Then he dismounted from it and took his position in the row with the people.

697. Narrated Hisham's father: In my presence, Usama was asked about the speed of the Prophet during this Hajj. He replied, "It was Al-Anaq (i.e. moderate easy speed) and if he encountered an open space, he used to increase his speed."

698. Narrated 'Abdullah bin Yazid Al-Khatmi that Abu Aiyub informed him that he offered the Maghrib and Isha prayers together with the Prophet during Hajjat-ul-Wada.
(77) CHAPTER. The Ghazwa of Tabuk which is also called Ghazwa al-
Usra (i.e. the battle of hardship).

699. Narrated Abu Musa:
My companions sent me to Allah's Apostle to ask him for some
beasts to ride on as they were accompanying him in the army of Al-Usra, and
that was the Ghazwa of Tabuk. I said, "O Allah's Prophet! My com-
panions have sent me to you to provide them with means of transportation."
He said, "By Allah! I will not make you ride anything." It happened that
when I reached him, he was in an angry mood, and I didn't notice it. So
I returned in a sad mood because of the refusal the Prophet and for the fear
that the Prophet might have become angry with me. So I returned to
my companions and informed them of what the Prophet had said.
Only a short while had passed when I heard Bilal calling, "O 'Abdul-
lah bin Qais!" I replied to his call. Bilal said, "Respond to Allah's Apostle
who is calling you." When I went to him (i.e. the Prophet ), he said,
"Take these two camels tied together and also these two camels tied to-
gether," referring to six camels he had bought them from Sa'd at that
time. The Prophet added, "Take them to your companions and say, 'Allāh (or Allāh's Apostle) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Apostle. Do not think that I narrate to you a thing which Allāh's Apostle has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abū Mūsā proceeded along with some of them till they came to those who have heard the statement of Allāh's Apostle wherein he denied them (some beasts to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abū Mūsā had told them.

700. Narrated Sa'd: Allāh's Apostle set out for Tabūk, appointing 'Aṭī as his deputy (in Medina). 'Aṭī said, "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be
701. Narrated Safwān bin Yā'īna bin Umair that his father said, "I participated in Al-Úsra (i.e. Tabūk) along with the Prophet ﷺ." Ya'īna added, "(My participation in) that Ghazwa was the best of my deeds to me." Ya'īna said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other ('Aṭā, the sub-narrator, said, "Safwan told me who bit whom but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet ﷺ said, "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?""

(78) CHAPTER: The narration of Ka'b bin Malik, and the Statement of Allah ﷻ:—

(حدثت كعب بن مالك. وقول الله تعالى: وعلى الثلاثة الذين خلقوا)
(He turned in mercy) also to the three
(Persons) who were left behind.
(9:118)

702. Narrated 'Abdullah bin Ka'b bin Malik who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Ka'b said, 'I did not remain behind Allah's Apostle in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al'Aqaba (pledge) with Allah's Apostle when we pledged strongly for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al'Aqaba pledge). As for my news (in this battle of Tabuk), I had never stronger or wealthier than I was when I remained behind the Prophet in that Ghazwa. By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever
Allah's Apostle wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah's Apostle fought in severe heat, facing a long journey and deserts, and a great number of enemy. So the Prophet announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Apostle was accompanied by a large number of Muslims who could not be listed in a book, namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Apostle and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure)
one or two days after him, and then join them." In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allâh's Apostle محمد ﷺ, whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allâh had excused. Allâh's Apostle محمد ﷺ did not remember me till he reached Tabuk.

So while he was sitting amongst the people in Tabuk, he said, 'What did Ka'b do?' A man from Banû Salama said, 'O Allâh's Apostle! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.'

Then Mu'âdh bin Jabal said, 'What a bad thing you have said! By Allâh! O Allâh's Apostle! We know nothing about him but good.' Allâh's Apostle محمد ﷺ kept silent.' Ka'b bin Mâlik added, 'When I heard that he (i.e. the Prophet ﷺ) was on his way back to Medina, I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?'
And I took the advice of each wise member of my family in this matter. When it was said that Allah's Apostle had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this by a thing containing a false statement. Then I decided firmly to speak the truth. So Allah's Apostle arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men. Allah's Apostle accepted the excuses they had expressed, took their solemn pledge, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased a beast for carrying you?' I answered, 'Yes, O Allah's Apostle! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have
been bestowed with the power of speaking fluently and eloquently, but by Allah, I know well that if today I tell you a lie to seek your favour, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you. Then Allah's Apostle said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me, 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuses to Allah's Apostle as the others who did not join him, have offered. The prayer of Allah's Apostle to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murara bin Ar-Rabi' Al-Amri and
Hilāl bin Umaiya Al-Waqīfī. By that they mentioned to me two pious men who had attended the Ghazwa of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh’s Apostle forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in this condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh’s Apostle and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest...
person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.' Ka'b added, 'While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sh'arm, who came to sell his grains in Medina, saying, 'Who will lead me to Ka'b bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written:

'To proceed, I have been informed that your friend (i.e., the Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There
came to me the messenger of Allâh's Apostle \( \text{ﷺ} \) and said, 'Allâh's Apostle \( \text{ﷺ} \) orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet \( \text{ﷺ} \) sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allâh gives His Verdict in this matter.'" Ka'b added, "The wife of Hilâl bin Umaiya came to Allâh's Apostle \( \text{ﷺ} \) and said, 'O Allâh's Apostle! Hilâl bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No, but he should not come near you.' She said, 'By Allâh, he has no desire for anything. By Allâh, he has never ceased weeping till his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allâh's Apostle \( \text{ﷺ} \) to permit your wife (to serve you) as he has permitted the wife of Hilâl bin Umaiya to serve him?' I said, 'By Allâh, I will not ask the permission of Allâh's Apostle \( \text{ﷺ} \) regarding her, for I do not know what Allâh's Apostle \( \text{ﷺ} \) would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting the
congratulate you on Allāh's Acceptance of your repentance." Ka'b further said, "When I entered the Mosque, I saw Allāh's Apostle sitting with the people around him. Ţalḥa bin Ťubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the Muhājirūn (i.e. Emigrants) got up for me except him (i.e. Ţalḥa), and I will never forget this for Ťalḥa." Ka'b added, "When I greeted Allāh's Apostle, he, his face being bright with joy, said, 'Be happy with the best day that you have got ever since your mother delivered you.'" Ka'b added, "I said to the Prophet, 'Is this forgiveness from you or from Allāh?' He said, 'No, it is from Allāh.' Whenever Allāh's Apostle became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Apostle! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allāh and his Apostle.' Allāh's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allāh's Apostle! Allāh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive.' By Allāh, I have known none of the Muslims whom Allāh has favoured with the habit of telling the truth...
better than. He did me since I have mentioned that (decision) to Allah's Apostle. I have never intended to tell a lie ever since I said that to Allah's Apostle till today, and so I hope that Allah will save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse:

'Verily, Allah turned with favour to the Prophet, the Muhajirun and the Ansars, and gave them of His bounty. Be with those who are true (in word and deed).' (9:117-119)

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Apostle which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said:—

'They (i.e. the hypocrites) will swear by Allah before you when you come back, saying: 'Indeed, we were among the first to convert. So Allah is not pleased with those who disobey.' " (9:95-96)

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle accepted when they swore to him. He took their solemn pledge and asked Allah to forgive them, but Allah's Apostle left our
case pending till Allāh gave His Judgment about it. That (deferment) is indicated by Allāh (in His Saying):

"(He turned in Mercy) also to the Three who were left behind."

(9 : 118)

What Allāh says (in this Verse) never indicates our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet about our case in contrast to the case of those who had taken an oath before him and excused themselves to him, and whose excuses he had accepted."

(79) CHAPTER: The dismounting of the Prophet at (the place called) Al-Hijr.

703. Narrated Ibn 'Umar: When the Prophet passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter weeping, lest the same calamity as theirs should befall you." Then he covered his head and hurried up till he crossed the valley.
704. Narrated Ibn 'Umar : Allâh's Apostle said to his companions who were at Al-Hijr, "Do not enter upon these tortured people unless you are weeping, lest the same calamity as theirs should befall you."

705. Narrated `Urwa bin Al-Mughîra: Al-Mughîra bin Shu'ba said, "The Prophet went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the Ghazwa of Tabûk. Al-Mughîra added, "The Prophet washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e. his forearms) and passed wet hands over his Khuffs."

706. Narrated Abû Î humaid : We returned in the company of the Prophet from the Ghazwa of Tabûk, and when we looked upon Medina, the Prophet said, "This is Taba (i.e. Medina), and this is Uhud, a mountain that loves us and is loved by us."
707. Narrated Anas bin Mālik: 'Allāh's Apostle returned from the Ghazwa of Tābūk, and when he approached Medīna, he said, "There are some people in Medīna who were always with you (with their hearts) whenever you made a journey or crossed a valley." They (i.e. the people) said, "O Allāh's Apostle! Even though they were in Medīna?" He said, "Yes, for they were stopped by an excuse."

(80) CHAPTER. The letter of the Prophet to Khosrau and Caesar.

708. Narrated Ibn 'Abbās: 'Allāh's Apostle sent a letter to Khosrau with 'Abdullāh bin 'Udhāfa As-Sahmī and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Khosrau, and when the latter read it, he tore it into pieces. (The sub-narrator added, "I think that Ibn Al-Musaiyab said, 'Allāh's Apostle invoked..."

٧٠٧ - حدَّثَنَا أَحْمَدُ بْنُ سُعْدٍ مُّعَنِّدٌ بْنُ حَمَّادٍ رَضِيَ اللَّهُ عَنْهُ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِيبًا بِنْ بَهْرٍ، أَخْبَرَنَا عَجِي...
(Allâh) to tear Khosrau and his companions into pieces."

709. Narrated Abû Bakra: During the days (of the battle) of Al-Jamal, Allâh benefitted me with a word I had heard from Allâh's Apostle after I had been about to join the companions of Al-Jamal (i.e. the camel) and fight along with them. When Allâh's Apostle was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, "Such people as ruled by a lady will never be successful." (1)

710. Narrated As-Sâ'ib bin Yazid: I remember that I went out with the boys to (the place called) Thâniyat-ul-Wadâ' to receive Allâh's Apostle.

(1) Abû Bakra did not fight on that side because the army was led by a woman, i.e. 'Aisha.
711. Narrated As-Sā'īb: I remember I went out with the boys to Thaniyat-ul-Wadā' to receive the Prophet when he returned from the Ghazwa of Tabuk.

(81) CHAPTER. The sickness of the Prophet and his death.

And the Statement of Allāh:

'You (O Muḥammad) will die (one day),
And they (too) will die.' (39:30)

712. Narrated Um Al-Faḍl bint Al-Hārith: I heard the Prophet reciting Sūrat-al-Mursalāt 'Urfān (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died.

713. Narrated Ibn 'Abbās: 'Umar bin Al-Khattāb used to let Ibn 'Abbās sit beside him, so 'Abdur-Rahmān bin 'Auf said to 'Umar, 'We
have sons similar to him." ‘Umar replied, ‘(I respect him) because of his status that you know.’ ‘Umar then asked Ibn ‘Abbās about the meaning of this Holy Verse:

‘When Allāh’s Help and Victory came.’


Narrated ‘Aisha : The Prophet in his ailment in which he died, used to say, ‘O ‘Aisha! I have continuously felt the pain caused by the food I ate at Khaibar, and now is the time when I feel my aorta being cut because of that poison.’

714. Narrated ‘Aisha : Whenever Allāh’s Apostle became ill, he used to recite Al-Mu’awidhatān (i.e. the last two Suras of the Qur’ān) and then blow his breath and passed his hand over himself. When he had his fatal illness, I started reciting Al-Mu’awidhatān and blowing my breath over him as he used to do, and then I rubbed the hand of the Prophet over his body.

714. حسن نسبي حبان: أخبرتُ نسبي

عندما قال الله: أخبرْنَا بِيُوسُفٍ فَعَنِي ابْنِ شَهَابٍ: أَخَبْرُوهُ عَنْكَ: أَنَّ ‘إِبَائِشَةَ رَضِيَ اللهُ عَنْهَا أَخْبَرَهُ تَأَذَّنَ أَنْ رَسُولُ اللَّهِ صلى الله عليه وسلم كان إذا أشتكى نقشت عنده عليه نطقه بالمغفوراذات ومسحت عندها بيده فكما أشتكى وجعله الذي توقف فيه طلقهت أنقشت عنده بالمغفوراذات التي كان ينعتم وأمسح ‘يبده النبي صلى الله عليه وسلم عنده.’
715. Narrated Aisha: I heard the Prophet and listened to him before his death while he was lying supported on his back, and he was saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the highest (i.e., pious) companions (of the Hereafter)."

716. Narrated Ibn 'Abbas: Thursday! And how great that Thursday was! The ailment of Allah's Apostle became worse (on Thursday) and he said, "Give me something so that I may write to you something after which you will never go astray." His companions quarrelled then, and it was not right to quarrel before a prophet. Some said, "What is wrong with him? (Do you think) he is saying nonsense? (1) Ask him (to understand his state)." So they went to the Prophet and asked him again. The Prophet said, "Leave me, for my present state is better than what you call me

(1) The question wants to urge the others to fulfil the Prophet's order, for the Prophet can never talk nonsense at any rate.
for.” Then he ordered them to do three things. He said, “Turn the pagans out of the Arabian Peninsula; respect and give gifts to the foreign delegations as you saw me dealing with them.”

(Sa‘d bin Jubair, the sub-narrator said that Ibn ‘Abbás kept quiet as regards the third order, or he said, “I forgot it.”

717. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās said, “When Allāh’s Apostle was on his deathbed and some men were in the house, he said, ‘Come along; I will write for you something after which you will not go astray.’ Some of them (i.e. his companions) said, ‘Allāh’s Apostle is seriously ill and you have the Holy Qur‘ān. Allāh’s Book is sufficient for us.’ The people in the house differed and started quarrelling. Some of them said, ‘Give him something so that he may write for you something after which you will not go astray,’ and some others said otherwise. So when their talk and differences increased, Allāh’s Apostle said, ‘Get up.’ Ibn ‘Abbās used to say, ‘No doubt, it was a great disadvantage that Allāh’s Apostle was prevented from writing for them that writing because of their differences..."
718. Narrated 'Aisha : The Prophet called Fatima during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

719. Narrated 'Aisha : I used to hear (from the Prophet ) that no prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet in his fatal disease, with his voice becoming hoarse, saying, "With those people on whom Allah has bestowed His Blessings ....... (to the end of the Verse)." (4 : 69)

(1) See Hadith No. 114 1st Volume for details.
Thereupon I thought that the Prophet had been given the option.

720. Narrated Aisha : When the Prophet fell ill in his fatal illness, he started saying, "With the highest companions." (1)

721. Narrated Aisha : When Allah's Apostle was in good health, he used to say, "Never does a prophet die unless he is shown his place in Paradise (before his death), and then he is made alive or given option." When the Prophet became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allah! (Please let me be) with the highest companions." Thereupon I said, "Hence he is not going to stay with us?" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

722. Narrated Aisha: `Abdur-Rahman bin Abu Bakr entered upon the Prophet while I was supporting the Prophet on my chest. `Abdur-Rahman had a fresh Siwak then and he was cleaning his teeth with it. Allah's Apostle looked at it, so I took the Siwak, cut it (with my teeth), shook it and made it soft (with water), and then gave it to the Prophet who cleaned his teeth with it. I had never seen Allah's Apostle cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allah! Let me be with the highest companions," and then died. Aisha used to say, "He died while his head was resting between my chest and chin."

723. Narrated Aisha: Whenever Allah's Apostle became ill, he used to recite the Mu'awidhatan and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness, I started reciting the Mu'awidhatan and blowing my breath over him as he used to blow and made the hand of the Prophet pass over his
724. Narrated ʿAisha ُ: I heard the Prophet ُ and listened to him before his death while he was leaning his back on me and saying, "O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the companions."
727.Narrated Ibn Shihāb:

"Ubaidullāh bin 'Abdullāh bin 'Utba bin Mas'ūd said that 'Aīsha, the wife of the Prophet ﷺ, said, "When the ailment of Allāh's Apostle ﷺ became aggravated, he requested his wives to permit him to be nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abdās bin 'Abdul-Muṭṭalib and another man." 'Ubaidullāh said, "I told 'Abdullāh of what 'Aīsha had said. 'Abdullāh bin 'Abbās said to me, 'Do you know who is the other man whom 'Aīsha did not name?' I said, 'No.' Ibn 'Abbās said, 'It was 'Aṭūb bin Abū Ṭalīb.'" 'Aīsha, the wife of the Prophet ﷺ, used to narrate saying, "When Allāh's Apostle ﷺ entered my house and his disease became aggravated, he said, 'Pour on me the water of seven waterskins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Hafṣa, the wife of the Prophet ﷺ, and then started to pour water on him from these waterskins till he started to say:..."
pointing to us with his hands intending to say, 'You have done your job.' " Aisha added, "Then he went out to the people and led them in prayer and preached to them." Aisha and Abdullah bin Abbas said, "When Allah's Apostle became ill seriously, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allah's Curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship), intending to warn (the Muslims) of what they had done.' Aisha added, 'I argued with Allah's Apostle repeatedly about that matter (i.e. his order that Abu Bakr should lead the people in prayer in his place when he was ill), and what made me argue so much was that it never occurred to my mind that after the Prophet, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allah's Apostle to give up the idea of choosing Abu Bakr (to lead the people in prayer)."
house of Allah’s Apostle during his fatal illness. The people asked, “O Abu Hasan (i.e. Ali)! How is the health of Allah’s Apostle this morning?” Ali replied, “He has recovered with the Grace of Allah.” Abbas bin Abdul Mutallib held him by the hand and said to him, “In three days you, by Allah, will be ruled (by somebody else).” (1) And by Allah, I feel that Allah’s Apostle will die from this ailment of his, for I know how the faces of the offspring of Abdul Mutallib look at the time of their death. So let us go to Allah’s Apostle and ask him who will take over the Caliphate. If it is given to us we will cognizance as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us.” Ali said, “By Allah, if we asked Allah’s Apostle for it (i.e. the Caliphate) and he denied it us, the people will never give it to us after that. And by Allah, I will not ask Allah’s Apostle for it.”

(1) He means that the Prophet will die and you will be under the authority of a new ruler.
729. Narrated Anas bin Malik: While the Muslims were offering the Fajr prayer on Monday and Abu Bakr was leading them in prayer, suddenly Allah's Apostle lifted the curtain of Aisha's dwelling and looked at them while they were in the rows of the prayers, and smiled. Abu Bakr retreated to join the row, thinking that Allah's Apostle wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer (i.e. were about to give up praying) because of being over-joyed at seeing Allah's Apostle. But Allah's Apostle beckoned them with his hand to complete their prayer and then entered the dwelling and let fall the curtain.

730. Narrated Aisha: It was one of favours towards me that Allah's Apostle expired in my house on the day of my turn while leaning against my chest and Allah made my saliva mix with his saliva at his death. Abdur-Rahman entered upon me with a Siwak
in his hand and I was supporting (the back of) Allah's Apostle (ﷺ) (against my chest). I saw the Prophet (ﷺ) looking at it (i.e. Siwak) and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "None has the right to be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companions," till he expired and his hand dropped down.

731. Narrated Urwa: Aisha said, "Allah's Apostle (ﷺ) in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow? (1)," seeking Aisha's turn. His wives allowed him to stay wherever he wished. So he stayed at Aisha's house.

(1) The Prophet (ﷺ) asks in which of his wives' house his stay will be tomorrow.
till he expired while he was with her." 'Aisha added, "The Prophet expired on the day of my turn in my house and he was taken unto Allâh while his head was against my chest and his saliva mixed with my saliva." 'Aisha added, "Abdur-Rahmân bin Abû Bakr came in carrying a Siwâk he was cleaning his teeth with. Allâh's Apostle look at it and I said to him, 'O 'Abdur-Rahmân! Give me this Siwâk.' So he gave it to me and I cut it ( 'send ') and gave it to Allâh's Apostle who cleaned his teeth with it while he was resting against my chest."

732. Narrated 'Aisha : The Prophet expired in my house and on the day of my turn, leaning against my chest. One of us ( i.e. the Prophet's wives ) used to recite a prayer asking Allâh to protect him from all evils when he became sick. So I started asking Allâh to protect him from all evils ( by reciting a prayer ). He raised his head towards the sky and said, "With the highest companions, with the highest companions." 'Abdur-Rahmân bin Abû
Bakr passed carrying a fresh leaf of a date-palm and the Prophet \(\text{ﷺ}\) looked at it and I thought that the Prophet \(\text{ﷺ}\) was in need of it (for cleaning his teeth). So I took it (from 'Abdur-Rahmān) and chewed its head and shook it and gave it to the Prophet \(\text{ﷺ}\) who cleaned his teeth with it, in the best way he had ever cleaned his teeth; and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired). So Allāh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

733. Narrated 'Aisha \(\text{ﷺ}\) : Abū Bakr came from his house at As-Sunḥ on a horse. He dismounted and entered the Mosque, but did not speak to the people till he entered upon 'Aisha and went straight to Allāh's Apostle \(\text{ﷺ}\) who was covered with Ḩibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allāh, Allāh will never cause you to die twice. As for the death which was written for you, has come upon you."

Narrated Ibn 'Abbās \(\text{ﷺ}\) : Abū Bakr went out while 'Umar bin Al-Khattāb was talking to the people. Abū Bakr said, "Sit down, O Umar!" But Umar
refused to sit down. So the people came to Abū Bakr and left 'Umar. Abū Bakr said, "To proceed, if anyone amongst you used to worship Muḥammadﷺ, then Muḥammadﷺ is dead, but if anyone of you used to worship Allāh, then Allāh is Alive and shall never die. Allāh said:—

Muḥammad is no more than an Apostle
Before whom many apostles have
Passed away............ (till the end of the Verse)...

Allāh will reward the thankful.'

(3:144)

By Allāh, it was as if the people never knew that Allāh had revealed this Verse before till Abū Bakr recited it and all the people received it from him, and I heard everybody of the people reciting it (then).

(Narrated Az-Zuhri): Sa'īd bin Al-Musaiyab told me that 'Umar said, "By Allāh, when I heard Abū Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet had died."

734. Narrated 'Aishā and Ibn 'Abbās

: Abū Bakrﷺ kissed the Prophet after his death.
735. Narrated A‘isha: We poured medicine in one side of the Prophet’s mouth during his illness and he started pointing to us, meaning to say, “Don’t pour medicine in my mouth.” We said, “(He says so) because a patient dislikes medicines.” When he improved and felt a little better, he said, “Didn’t I forbid you to pour medicine in my mouth?” We said, “(We thought it was because of) the dislike, patients usually have for medicines.” He said, “Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Al-Abbās as he has not witnessed you (doing the same to me).”

736. Narrated Al-Aswad: It was mentioned in the presence of A‘isha that the Prophet had appointed ‘Ali as successor by will. Thereupon she said, “Who said so? I saw the Prophet while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed ‘Ali as his successor?”
737. Narrated Talha: I asked 'Abdullāh bin 'Abū 'Auża, "Did the Prophet make a will?" He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it?" He said, "The Prophet made a will concerning Allāh's Book." (1)

738. Narrated 'Amir bin Al-Ḥārith: Allāh's Apostle did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travellers.

739. Narrated Anas: When the ailment of the Prophet got aggravated, he became unconscious whereupon Fāṭima said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is

(1) He advised the people to understand and act upon the Holy Qur'ān.
the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fāṭima  said, "O Anas! Do you feel pleased to throw earth over Allāh's Apostle ?"

(82) CHAPTER. The last statement, the Prophet spoke.

740. Narrated 'Aisha : When the Prophet was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." (1) When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the roof of the house and said, "O Allāh! (To) the highest companions." (2) I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke

(1) The option to survive or go to Heaven.
(2) See Holy Qur'an 4:69.
was, "O Allāh! (To) the highest companions."

(83) **CHAPTER.** The death of the Prophet 

741. Narrated 'Āisha and Ibn 'Abbās : The Prophet stayed for ten years in Mecca with the Qurān being revealed to him and he stayed in Medina for ten years.

742. Narrated 'Āisha : Allāh's Apostle died when he was sixty-three years of age.

(84) **CHAPTER.**

743. Narrated 'Āisha : The Prophet died while his armour was mortgaged to a Jew for thirty i.e., 30 Sā's of barley.
744. Narrated Salim's father: The Prophet appointed Usāma as the commander of the troops (to be sent to Syria). The Muslims spoke about Usāma (unfavourably). The Prophet said, "I have been informed that you spoke about Usāma. (Let it be known that) he is the most beloved of all the people to me."

745. Narrated Abdullah bin 'Umar: Allah's Apostle sent troops and appointed Usāma bin Zaid as their commander. The people criticised his leadership. Allah's Apostle got up and said, "If you (people) are criticising his (i.e. Usāma's) leadership, you used to criticise the leadership of his father before. By Allah, he (i.e. Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e. his son, Usāma) is one of the most beloved persons to me after him."
746. Narrated Ibn Abū Ḥabīb: Abū Al-Khair said, "Aṣ-Ṣanābiḥī asked (me), 'When did you migrate?' I (i.e. Abū Al-Khair) said, 'We went out from Yemen as emigrants and arrived at Al-Juḥfa, and there came a rider whom I asked about the news. The rider said: We buried the Prophet five days ago.' I asked (Aṣ-Ṣanābiḥī), 'Did you hear anything about the night of Qadr?' He replied, 'Bilal, the Muḥadhdhin of the Prophet informed me that it is on one of the seven nights of the last ten days (of Ramaḍān).'

(87) CHAPTER. How many Ghazawāt the Prophet fought.

747. Narrated Abū Ishaq: I asked Zaid bin Al-Arqam, "In how many Ghazawāt did you take part in the company of Allāh's Apostle?" He replied, "Seventeen." I further asked, "How many Ghazawāt did the Prophet fight?" He replied, "Nineteen."
748. Narrated Al-Bara’ī: I fought fifteen Ghazawāt in the company of the Prophet ﷺ.

749. Narrated Buraida that he fought sixteen Ghazawāt with Allāh’s Apostle ﷺ.

End of Fifth Volume

تم الجزء الخامس